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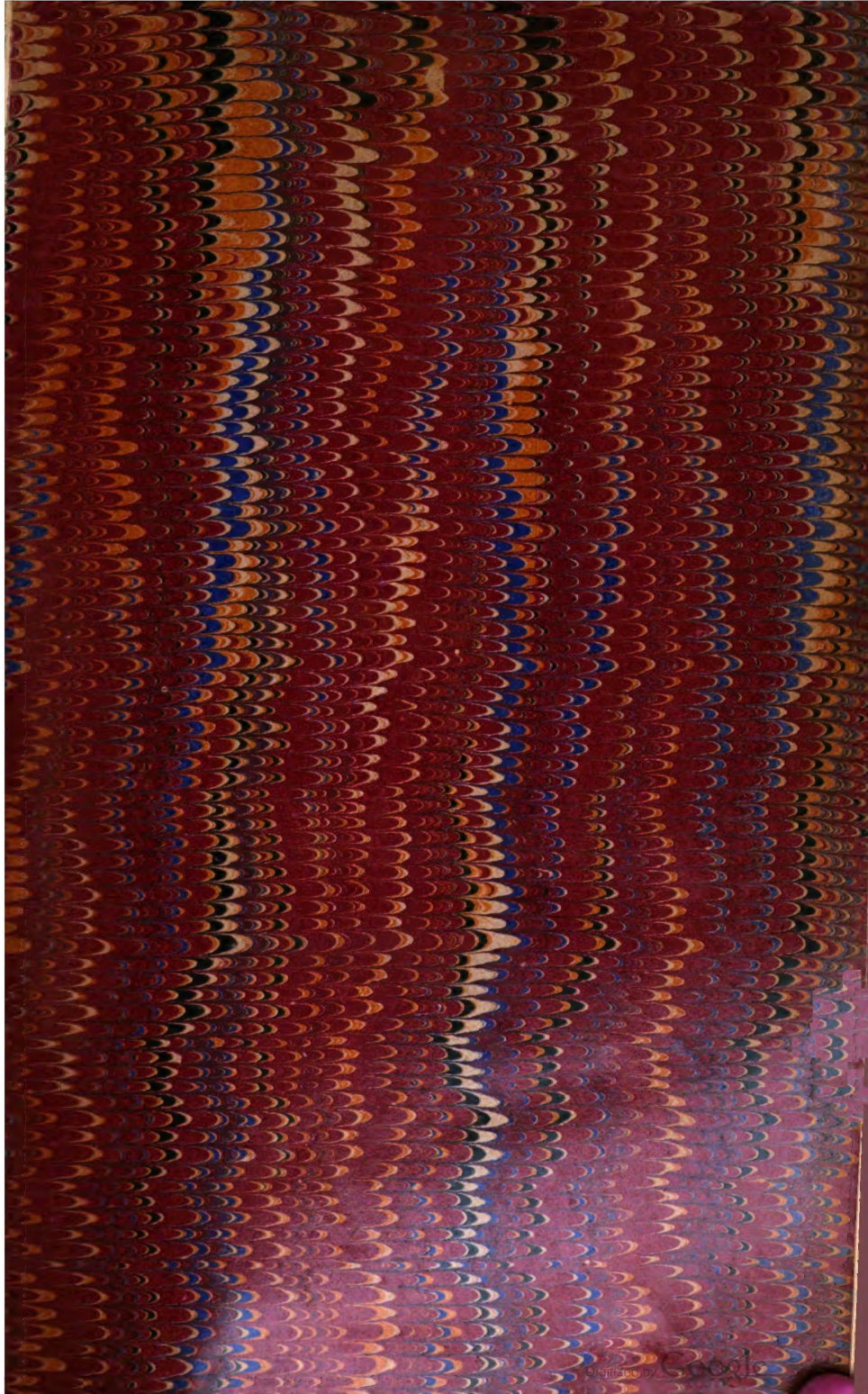
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Recensio Synoptica
ANNOTATIONIS SACRÆ.

IN TWO PARTS OF THREE VOLUMES EACH.

PART I.

PRINTED BY JOHN NICHOLS AND
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Recensio Synoptica
ANNOTATIONIS SACRÆ,

BEING A

CRITICAL DIGEST

AND

SYNOPTICAL ARRANGEMENT

OF THE MOST IMPORTANT

ANNOTATIONS ON THE NEW TESTAMENT,
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:

CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,
BOTH ANCIENT AND MODERN,
AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,
In which

Each Portion is systematically attributed to its respective Author,
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;

The whole accompanied with
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

BY THE REV. S. T. BLOOMFIELD, M.A.
OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND CURATE
OF TILTON AND TUGBY IN LEICESTERSHIRE.

Οὐ σοφισταὶ ἦκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν
γεγραμμένων, ἐξετάζομεν τὴν Γραφὴν.

Philostr. Jun. Icon. 1. 24.

Ἄλλὰ τῶν θείων τὰ πολλὰ ἀπιστίῃ διαφυγάνει μὴ γινώσκεισθαι.
Heraclitus ap. Plutarch. Coriol.

VOL. I.

LONDON:

C. AND J. RIVINGTON,

62, ST PAUL'S CHURCH-YARD; 3, WATERLOO-PLACE, PALL-MALL;
AND 148, STRAND.

1826.

YTEREVIMU
YRARELL
L.N. NOTIONARY

P R E F A C E.

IN laying before the Public the fruits of many years assiduous labour, the Author feels it incumbent on him to briefly premise the circumstances which led him to the subject, the motives which induced him to undertake so elaborate a work, the system adopted in the execution of it, and the advantages which the reader may expect to find in its use. Nearly twenty years ago, when advancing towards the close of his academical course at the University of Cambridge, and employing much of his attention upon the studies preparatory to Holy Orders, the Author, above all, anxiously and diligently explored the sources from which he might hope to derive an accurate and certain interpretation of the Scriptures. He had previously paid much attention to Classical and Oriental literature, and he hoped that these aids of philological science would, together with the assistance supplied by the ordinary guides to exegetical and doctrinal theology in our own language, suffice to furnish him with the requisite information. In this expectation, however, he was completely disappointed; nor was it without surprise that he discovered how ill furnished is the theological literature of our country in those most *important* (because *fundamental*) species of sacred annotation, the exegetical and the philological.

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In further prosecuting his researches, the Author soon discovered a truth, (which few will, *at this day*, be disposed to question, but which was first laid down and established by the Father of all legitimate interpretation, the acute, eloquent, and judicious Chrysostom,) namely, that the only sure means of arriving at the genuine interpretation of Scripture, is first to ascertain the literal, grammatical, and historical sense, since on that alone can be founded the moral, spiritual, doctrinal, or mystical; though the latter is, not unfrequently, the more important, and sometimes the only true one. Under these circumstances, the Author was compelled to have recourse to such aids as he could find in *foreign* theology, and here that which had long been furnished by the indefatigable diligence of the German Divines, seemed likely to supply the very kind of annotation in which our own theological literature is so defective. In truth, he *did* find in them much various and valuable information *of this kind*, the *substance* of which, indeed, was *often* to be found in the earlier Commentators, but here digested, simplified, and moulded into a more regular and useful form; yet, not unfrequently, intermixed with new, and, in some respects, more enlightened views, at least on points of grammatical and philological discussion, for which the writers were chiefly indebted to the great masters of Grecian literature in which the eighteenth century stood so pre-eminent, as Bentley, Hemsterhusius, Valcknaer, and many others. It was not, however, without concern, that the Author found these advantages almost over-balanced by an

occasional laxity of opinions, and a latitudinarian spirit of interpretation, equally at variance with the sound principles of Orthodox Protestantism, and with the letter and spirit of Scripture in general; a temerity in hazarding hypotheses, and an excess of philological speculation that knows not where to stop, and which, by corrupting the best auxiliaries to legitimate interpretation, criticism, and philology, leaves no cure for the disorders which it breeds. This is surely, if any thing, what Pliny calls the *morbus sapientiæ*, by which, as we learn from *far higher authority*, ἐμωράνθησαν οἱ σοφοί.

Under these circumstances, it became necessary for the Author to have recourse for himself to the fountain heads of all sure interpretations, as they are found in the ancient Versions, Fathers, and Interpreters, in the earlier Commentators of the modern school, and, above all, in a diligent study of the phraseology of the *sacred text* itself. Various, however, and formidable were the difficulties which he had to encounter; since the materials for forming such accurate knowledge were dispersed amidst very numerous works, some of them very bulky, and many more obscure and ill digested. Forcing his way, however, through the complicated difficulties which environed him, the Author made a copious collection of such exegetical observations as he considered most useful and important, and likely to be serviceable to him in his private study, or public exposition of the Sacred Scriptures. He, moreover, at that time laid down a rule, from which he has never since deviated, namely, that whatever

might be, at any time, the nature or subject of his literary researches, to suspend his attention to the more immediate object in view, whenever an opportunity should offer itself of illustrating any passage of Scripture, or elucidating any point of theological doctrine, and to immediately enter down and *record* the illustrations so obtained. This plan the Author has continued to pursue for the last eighteen years, and with incalculable advantage, since some of the most apposite illustrations to be found in the present work were thus obtained. It is true that the *opportunities* for the acquisition of such incidental illustrations were very numerous; since, during the whole of that period, his attention was (in a most sequestered retirement) wholly devoted to classical, biblical, and literary researches in general; insomuch that, in the course of that period, every Greek author of the least importance had been *critically read*, and *annotated upon*, the most important of them twice or thrice; and of these his Classical labours, the fruits will, ere long, be laid before the Public in a new edition of Thucydides, together with an English translation of that writer, and in a series of miscellaneous emendations and illustrations of the Greek authors, especially the Historians and Dramatists. All these researches were materially aided by the incalculable advantages of a most extensive and very choice collection of the best classical and theological writers, and, what is more, were employed under the perpetual advice, and in frequent and familiar intercourse with, perhaps, the

most distinguished Scholar of his time, Dr. Samuel Parr. At the feet of this highly-gifted Gamaliel, it was very long the Author's good fortune to sit, and by him, for fifteen years, it was his pride to be regarded as a confidential friend and literary associate. Some years ago, the Author was urged, at the earnest exhortations of that revered friend, to digest and arrange for publication his Biblical collections. It may easily be conceived that such a requisition, and from such a quarter, would not be made in vain, and accordingly the task of arrangement was immediately and cheerfully entered upon. But little did the Author imagine the *labor improbus* that he was destined to encounter; for, in order to appreciate the value of these miscellaneous notes, it was indispensably necessary to prosecute profound researches, and institute extensive comparisons of them with the annotatory matter of the most eminent commentators of every age, and occasionally to ascend to the fountain heads of interpretations to be found in the early Versions, the ancient Fathers, and Greek Commentators. These labours had consumed a considerable time, when it occurred to the Editor, and was partly suggested by some judicious friends and faithful well-wishers of our church, and of the cause of orthodox protestantism in general, that he might engraft on his original design another of far greater importance, and thereby supply a universally acknowledged desideratum in theological literature.* It was proposed that, within

* See Mr. Horne's Introduction, Vol. 2. p. ult.

a moderate compass, and in a convenient form, he should endeavour to bring together the *disjecta membra Exegeseos*, the most important materials for the right interpretation of Scripture, hitherto dispersed amidst numerous bulky and expensive volumes; carefully digesting, condensing, simplifying, and moulding those heterogeneous materials, *including his own original notes*, into one connected and consistent body of erudite and accurate annotation, and, at the same time, intermixing with the whole a series of *critical remarks*, which might serve to guide the judgment of the student, or junior minister, amidst the contrarieties of jarring interpretations; and, finally, in order to more effectually adapt the work to general use, clothing the foreign matter in a vernacular dress, and expressing the sense in simple and perspicuous phraseology. Of this plan one of the most important advantages proposed was this, that it would render it *no longer necessary* for English Students in Divinity to have recourse to certain foreign works, however learned, of very questionable orthodoxy, and thereby obtaining the aids, valuable as they are, of exegetical and philological knowledge at too dear a rate, by the sacrifice, or, at least, depravation of sound principles in doctrinal theology. It is scarcely possible, however, for the most experienced theologian to conceive how arduous has been the task of *accomplishing* such a plan, and with what almost insuperable difficulties the Editor has had to struggle. These he has fearlessly, and he trusts not quite unsuccessfully, encountered, and, to use the words of Dr. Samuel Johnson, he

now commits his labours to the Public, with the confidence of one who has *endeavoured* to be useful, and who is conscious of having done his best.

Having premised thus much on his plan generally, the Editor will now proceed to further develop its details, and indicate the nature and contents of the present work. It has been, throughout, especially adapted to the use of Academical students, Candidates for Holy Orders, and all persons who possess any tolerable knowledge of the Greek of the New Testament, and it will, he hopes, materially tend to fix and establish the interpretation of the New Testament on the authority of the most eminent Commentators, both ancient and modern ; and subserviently thereto, the phraseology is explained, and the subject matter illustrated, both from the Classical authors, and the Rabbinical writers. One peculiar feature of the work is, that the interpretations of the ancient Fathers and early Greek Commentators (as Theophylact, Theodoret, Euthymius, Œcomenius, and Aretas) together with the Scholiasts and Glossographers, have formed the basis of the exegetical and doctrinal matter, and the copious stores of Elsner, Raphel, Kypke, and Wetstein, that of the philological, or illustrative. Indeed, the present work contains the *whole* of the *exegetical* and *philological annotations* of Wetstein (whose New Testament has been emphatically termed by a celebrated Prelate, *THE invaluable book*), and of the immensely numerous Classical and Rabbinical illustrations, all such as, on a diligent examination, appeared to be at all apposite, or important to the interpretation of

the New Testament. As approximating in authority to the Fathers and Greek Commentators, the Editor has assigned the next place of importance in interpretation to the works of those illustrious and orthodox Commentators of the modern School, who flourished from the glorious era of the Reformation to about the middle of the last century, and who, treading in the footsteps of a Chrysostom, an Origen, a Basil, a Gregory Nazianzen and a Jerome, completed the superstructure of legitimate interpretation, which had been originally founded, and partly raised, by the hands of those venerable Fathers of the Church.

Adverting, however, to the peculiar exigencies of the present times, and in compliance with the wishes and suggestions of some judicious friends, equally interested in the welfare of our Church, and attached to the cause of orthodoxy in general, the Editor has been induced to make by far the *most ample selection* from the exegetical and philological annotations of the *foreign Commentators* of the last half century ; as Wetstein, Heumann, Kypke, Koecher, Carpzov, Ernesti, Bengel, Morus, Storr, Valcknaer, Michaelis, Fischer, Koppe, Pott, Henrichs, Knapp, Jaspis ; and especially Rosenmuller, Kuinoel, and Tittman ; from whose ample stores the Editor has largely profited ; insomuch that it will, in future, be little necessary for the Student to resort to the works themselves. The Editor has, moreover, carefully compiled all important illustrations of the New Testament from the Classical writers found in the works of Grotius, Pricæus, Bos, Alberti, Homberg, Elsner, Raphel, Abresch, Palairet, Pincinelli,

Krebs, Munthe, Loesner, Kypke, and Wetstein ; and, of our own countrymen, Blackwall, Wakefield, and Bulkley, including his own copious collections, formed gradually in a diligent study of the Classical writers during the last eighteen years. Nor has the Editor omitted to avail himself of the valuable aids to be found in the illustrations of the Scriptures from the *Rabbinical* writers, as collected by Cartwright, Drusus, Buxtorf, Lightfoot, Pococke, Hackspan, Surenhusius, Lampe, Schoettgen, Meuschen, Wetstein, and others, of which all that were found directly apposite have been adopted, though generally with abridgment, and often translated into English. Nor have the highly meritorious labours of our *great English Theologians*, of every age, been overlooked or undervalued, though the Editor has derived *comparatively* few materials from that quarter, partly because he supposed that the works of those Divines were generally in the hands of his readers, and especially since few of them supply much of those kinds of matter of which the present work is chiefly composed, i. e. exegetical and philological. The reader, however, will find *several* valuable annotations derived from that quarter, both exegetical and *doctrinal* ; of these latter, indeed, the number would have been greater, had not the Editor wished to avoid the adoption of such as had already been extracted, and are to be found in the valuable Family Bible of Dr. D'oyly and Bp. Mant, or in those of Mr. Hewlett, or Dr. Adam Clarke, in Mr. Horne's Introduction, or the Abstracts of Mr. Elsley and Mr. Slade.

In order to a fuller comprehension of the system

on which the Editor has acted, in the adoption, or rejection, or modification of matter, it will be necessary for him briefly to advert to the *kind of interpretation* which he has aimed at forming, and which, being founded in those sure and immutable canons of criticism that have been long so successfully adopted in the interpretation of the *Classical writers*, must (it is conceived) be the only certain means of attaining the true sense of *Scripture*.

In stating these his notions of legitimate and accurate interpretation, the Editor cannot do better than employ the words of one of the most distinguished Theologians of this age, and to whom the present work is deeply indebted, the very learned and orthodox Dr. Tittman, Superintendant of the Diocese of Dresden:—"In tractandis autem Scripturis, secuti sumus, sequendamque putavimus semper rationem eam, quam omni tempore interpretes non tantum Librorum Sacrorum, verum etiam auctorum classicorum, in hoc genere principes, (hoc est, literarum Hebraicarum, Græcarum, Latinarumque peritissimi,) existimarunt esse legitimam, certam, et unice veram, homineque erudito dignam, quæ grammatica dicitur; hoc est, eam, quæ idoneis literarum copiis adjuncta sensum verborum, per usus loquendi, vestigia, et alia Grammaticorum præsidia, reperire instituit, repertam accommodatè ad cujusque linguæ indolem exprimit, rationibus certis e Grammaticorum disciplinis confirmat, atque ex verbis, rectè intellectis, rerum scientiam assequitur."

"Interpretationem eam, quæ nititur literarum Hebraicarum, Græcarum, Latinarumque scientiâ justâ

et accuratâ, præceptisque grammaticis et rhetoricis atque aliis præsiidiis, usitatis in explicatione auctorum classicorum, statuerunt omni tempore viri eruditissimi, unice veram, legitimam, et certam esse, atque ad veritatem et cognoscendam et defendendam fructuosam, eamque existimarunt accuratius cognosci ac disci non posse, quàm ab interpretibus et criticis scriptorum classicorum: hos, inculcarunt, consulendos esse ante omnia, ab unoquoque qui ad explicandos Libros Sacros accedere voluerit; horum severam disciplinam imitari oportere interpretem Scripturarum Sacrarum, quos videamus versatos esse in explicandis libris humanis curâ, diligentîâ, reverentiâ, modestiâ, religione adeo tantâ, ut revocarent omnia diligentissimè ad præceptorum grammaticorum subtilitatem et observationum veritatem."

Such, then, is the kind of interpretation which the Editor has systematically endeavoured to form; with what success he must now leave to his learned and candid readers to determine. One thing he must be permitted to observe, namely, that in the selection of matter, as well as in the adjustment of jarring interpretations, he has been guided by the strictest impartiality. His maxim has ever been—" *Tros Rutulusve fuat, nullo discrimine habebo*; or, in the words of Plato, (de Republ. 614.) ὅπη ἂν ὁ λόγος, ὥσπερ πνεῦμα, φέρη, ταύτη ἰτέω. Though unfeignedly and conscientiously attached to the Church of which he has the honour to be a Pastor, yet the Editor has endeavoured to preserve the strictest impartiality in adjusting the interpretation of all those texts on which any difference of opinion unhappily subsists

among the various denominations of professing Christians. So far, indeed, from willingly aggravating the bitterness of the *odium theologicum*, he would rather sound an *Irenicum* to his ministerial brethren, of every denomination, that Ephraim might no longer envy Judah, nor Judah vex Ephraim; that all (considering the doubtfulness and, in truth, the unimportance of many controverted points,) might *agree to differ*, ever remembering the maxim of Augustin—*Melius est dubitare de occultis quàm litigare de incertis.*”

The utility, and even necessity of such a work as the present, is too obvious to need insisting upon. In order to place us on a fair footing in the contest which we have perpetually to maintain both against Infidels and Sceptics, it is surely necessary that the true sense of Scripture, to which we continually appeal, should be, at length, fully and satisfactorily ascertained. But this cannot be done without ridding ourselves of immense masses of learned lumber which have hitherto rather encumbered than assisted our exertions. It has been said, and perhaps truly, that, if the Scriptures were well understood, there would be no Infidels. Now, the Editor trusts he is not too sanguine in hoping that the present work may materially tend to remove the prejudices of unbelievers, by showing them that the New Testament is capable of a most rational and consistent interpretation. It may, moreover, he is willing to hope, induce some of his fellow Christians, professing Socinian tenets, to re-consider the grounds on which the opinions they so confidently promulgate are

are really founded ; *thus* they cannot, surely, fail to see how decidedly both the testimony of Scripture and the weight of authority are against them. Upon the whole, the work will be equally calculated to silence the infidel, and refute both the sceptic and the fanatic.

The foolish and irreverent speculations of what are termed the *Rationalists*, the Editor has not thought worthy of notice, much less refutation ; for, as Dr. Tittman truly observes, “ *melius est opinionones ejusmodi seu potius figmenta manifesta, silentio præteriisse quàm commemorâsse.*”

The reader will observe that the Editor has not given any INTRODUCTIONS to the Books, with the exception of the Gospel of St. John (to which he has prefixed a free translation of the valuable Prolegomena of Dr. Tittman), and, for *this* reason, since he considered that almost all his readers were already in possession of the masterly works of Bp. Tomline, Professor Michaelis, Bishop Marsh, and especially Mr. Horne’s most useful *Introduction* ; in which there is so admirable a concentration of all the most important information collected from the most eminent Theologians, on the subject of Biblical criticism and interpretation, that it may be considered almost indispensable to every student in theology. For nearly the same reason the Editor has declined many discussions of ordinary and familiar questions ; such information, when required, may be found in the useful abstracts of Mr. Elsley and Mr. Slade, and the Treatises on Sacred Geography and Antiquities, including Mr. Horne’s Introduction. In fact, in order

to accomplish this synoptic *concentration* of erudite *exposition* and enlightened *illustration* within any moderate limits, the Editor has been compelled systematically to omit, not only such minor details as those just adverted to, but also all conjectural emendations whatsoever, including minute critical discussions on unimportant various readings; and, moreover, whatever matter is purely controversial or polemical, and, finally, (with few exceptions,) whatever is merely practical. In order the more effectually to accomplish the above desirable objects, the utmost condensation and compression of the matter has been adopted consistent with perspicuity, and the utmost brevity of style admissible with propriety of language.

The Editor must not omit to state that, for reasons not necessary to be detailed to the Public, his plan was not fully developed before the 12th chapter of St. Matthew's Gospel. To effectually remedy, however, any deficiency, it is his intention to prepare for publication with the 2d Part (which will, he calculates, appear about January next), an *Appendix*, by which that portion will be treated of as much in detail as the rest. Typographical errors in so elaborate and critical a work were unavoidable. They will, however, the Editor believes, be found comparatively few and unimportant, and for this his great distance from the press, and the difficulties arising from the obscurity of his place, will, he trusts, be thought a sufficient excuse. Moreover, in uniting such *disjecta membra*, heterogeneous in themselves, frequently derived from va-

rious languages, and requiring (if he may be allowed the expression) a sort of *literary dove-tailing*, the Editor fears he may not *always* have attained the *lucidus ordo*, nor, in *every* instance, succeeded in representing the true sense (often obscure and involved) of his author, though *sometimes* (he must beg to observe) he has taken the liberty not only of lopping off excrescences, and compressing rambling reasonings, but even of supplying a link in the chain of argument, or of substituting a simpler explanation in the place of a recondite one; liberties not unwarrantable, and such as may be defended by the high authority of the translators of Michaelis and Matthæi's Greek Grammar. The Editor must not omit to observe that he has, with great diligence, formed glossarial notes, similar to those of Bp. Blomfield on Æschylus, on all the words, phrases, and formulas of the least importance or difficulty, by which the Student will generally be spared the irksome task of turning over the pages of Lexicons. These the Editor trusts will be found eminently serviceable, especially to his younger readers.

If it be permitted to the Author to advert to minor matters, he would say that the types, typography, and paper are such as might be expected from the disciplined skill and experience of the Printer, and the well known liberality of the Publisher. The Editor may be permitted to observe, that as he has spared *no labour*, so neither has he declined *any expense* which might be necessary to the furtherance of his work, by the pur-

chase of every exegetical or philological publication of the least importance. On the present important undertaking he may be said, indeed, to have expended a fortune, and hence he confidently throws himself on the patronage and support of the Church to which he has especially dedicated these his best services, and in whose cause he only asks to be enabled to labour more effectually, so that (to use the words of Lord Bacon) *as he has hitherto lived to study, he may not henceforth be compelled to study to live*. Though, at the present, he can, with equal truth and concern, apply to his own case the impressive words of the Mantuan Bard—

“Grandia sæpe quibus mandavimus hordea sulcis,
Infelix lolium, et steriles dominantur avenæ.”

On the utility of such a plan as the present in developing the details of any extensive branch of knowledge, there can be but one opinion. Synoptical Digests have long been found eminently serviceable in the study of the *Law*, nor will they prove less useful in that of *Theology*, and, as books are rapidly multiplying, and knowledge is perpetually on the increase, they must soon be indispensable. There is, perhaps, no science which more strongly impresses on the minds of students the truth of the impressive adage, *Art is long, and life is short*; since it is so extensive as to require *some* aid from almost every other, and calculated to fully employ the labours of the longest life. *Economy, too, of time*, must, to all persons, at every period of life, be

considered highly important, but especially to such as are prosecuting a course of Academical education, are occupied in preparation for the ministry, or are engaged in the discharge of its important, but impressing duties. Nor can it be improper for the Editor to advert to the *very considerable saving of expense* which the possession of this work will occasion to all those who aspire to attain an accurate interpretation of the most difficult of all books, or to form correct views on the most momentous of all subjects. This is, indeed, a result of his labours, which, considering the very limited means of most of his Ministerial brethren, of every denomination, he cannot but contemplate with peculiar satisfaction.

The Editor must not conclude this slight sketch of his plan without adverting to one other important and original feature of his work, which is calculated to stamp a peculiar authority on it; namely, that each portion has been, *wherever it was practicable*, fairly ascribed to its respective author,* and where various interpretations are detailed, the names of the principal Commentators and Critics by whom each has been maintained, are generally stated; thus is united the *satisfactoriness and definite authority* of a *Corpus Variorum*, with the *convenience and perspicuity of a Critical Digest*.

* Such Annotations as have *no signature* are usually either entirely, or in a great degree, original; though occasionally the Editor can claim no higher credit than that of having diligently collected together many scattered fragments, each too minute to be ascribed to its respective author, into one mass, and sometimes moulded the whole anew by the adoption of his own phraseology.

Finally, in the present work there will be found by far the greatest quantity of *valuable exegetical and philological matter* ever yet brought together, no inconsiderable portion of which has been hitherto unknown, or inaccessible to many men of learning, but which now, by being thus collected, digested, simplified, and translated into the vernacular tongue, will be, as it were, engrafted into *English* theological literature, be brought, in some measure, within the reach of every tolerably well educated person, and thus be made available to the religious instruction of all intelligent and well-informed Christians.

The Editor has only to offer up his devout thanks to that Being by whose gracious support he has been enabled to accomplish so considerable a portion of his arduous undertaking, and his prayers that He would be pleased to bless it with usefulness, to the illustration of those sacred records and that divine religion in which the Editor feels so deep a personal interest, to which he has dedicated much of his youth, most of his maturity, and is prepared to devote the whole of his future life.

Tugby, May 30, 1826.

CORRECTIONS.

ST. MATTHEW, Vol. I.

PAGE 2, line 19, *for* should he, *read* should be—p. 7, mid. *read* οίκιον—p. 8, *read* peccatori spem—p. 8, beg. Suicers—p. 20, l. 5, *for* Menschenius, *read* Meuschenius—p. 33, l. 14, *for* from, *read* for—p. 33, about mid. *for* for, *read* from—p. 37, mid. *for* digiti, *read* digito—p. 40, *for* Psalm, *read* 2 Samuel—p. 42, *for* collectanæ, *read* collectanea—p. 48, l. 22, *read* to God—p. 51, sub fin. *read* μιάσματα. p. 52. l. 3, *read* Ω πόλλον—p. 57, *read* διαφυγών—p. 58, l. 30, *for* are, *read* were—p. 59, about end, *for* ὑπήφυνται, *read* ὑπήπεραις—p. 61, *read* projicis—p. 80, beg. *read* καράκεινται—p. 96, *read* Gataker—p. 102, about end, *for* He, *read* She—p. 140, l. 32, *for* is, *read* as—p. 140, l. 32, *read* when Abraham's servant asks—p. 168, *read* πατήρ—p. 221, l. 25, *for* he, *read* be—p. 259, l. 27, *for* was, *read* were—p. 262, line 6 from bottom, *for* notion, *read* nature—p. 274, *read* ἰσομοίρους—p. 277, *read* possum—p. 280, l. 10, *for* where, *read* whether—p. 288. l. 24, *for* by means, *read* by no means—p. 304, l. 13, *for* in produce came, *read* in produce had come—p. 307, about end, *read* δειπνοκλήτορες—p. 356, *for* προσάκis, *read* ὀσάκis—p. 356, about end, *for* Hercul. *read* Heracl.—p. 361, l. 17, *after* destruction, *dele* that—p. 381, l. 23, *for* I say, *read* I see—p. 382, mid. *read* adultus—p. 392, about end. *read* ἐκφύσεις. —p. 527, l. 26, *read* they heard Jesus, in dying, address God—p. 549, l. 8, *for* word, *read* world.

ST. MARK, Vol. 2.

PAGE 6, line 8, *dele* of—p. 13. l. 3, *for* obtain, *read* remain—p. 52, l. 28, *for* argue, *read* agree—p. 57, l. 27, *for* Bezar, *read* Beza—p. 95, l. 4, *after* could be denied *insert* from—p. 97, l. 16, *for* prior to the fruit, *read* after the fruit—p. 106, l. 13, *for* whom, *read* which—p. 107, l. 4, *from* bottom, *for* it was, *read* it was not—p. 111, l. 23, *for* had ordered, *read* had ordained—p. 187, *read* ἀπορώθη—p. 221, *read* ἐνάβη—p. 258, *read* συνράσσειν—268, *read* εὐπρόσδεκτον—p. 366, *read* νομικοί—p. 381, mid. *read* æstu—p. 388, mid. *read* ἐργασίαν—p. 397, mid. *read* ἐργαταί.

ST. LUKE, Vol. 2.

PAGE 230, line 22, *read* celebrated—p. 257, l. 29, *for* be extended, *read* shall be extended—p. 269, l. 18, *for* were formed, *read* were well formed—p. 307, l. 32, *for* has been, *read* had been—p. 352, l. 23, *for* is applied, *read* is here applied—p. 354, l. 20, *for* of prayed, *read* of prayer—p. 472, l. 17, *for* Pharisee, *read* Publican.

ST. JOHN, VOL. 3.

PAGE 19, sub. fin. *read* Sturz.—p. 30, l. 17, *for* live, *read* to live—p. 52, *read* λεγομένον—p. 63, ult. *for* benevolence, *read* malevolence—p. 63 sub. med. *read* πιστεύειν—p. 69, sub fin. *read* δεύτερον—p. 106, l. 2, *for* readily, *read* ready—p. 109, l. 27, *for* Ephesian, *read* Ephraimitic—p. 110, l. 10, *from* bottom note, *for* fortified, *read* mortified—p. 140, 6 *from* bottom, *for* condemn, *read* contemn—p. 147, *read* προβατικῇ—p. 160, l. 8, note, *for* mother, *read* other—p. 171, l. 4, *from* bottom, *for* national, *read* natural—p. 188, l. 6 *from* bottom, *for* five hundred, *read* five thousand—p. 198, l. 2 *from* bottom, note, *for* where, *read* whose—p. 213, l. 1, *for* unless he, *read* but he—p. 217, l. 6, *after* in the sense, *dele* of—p. 237, l. 5, *for* addressed him, *read* addressed them—p. 254, penult, *read* σκηνοπήγια—p. 262, sub fin. *read* καρδια—p. 281, l. 4 *from* bottom, *for* know, *read* knew—p. 282, l. 34, *for* so many, *read* very many—ibid, l. 11 *from* bottom, *read* no probable one—p. 327, sub. med. *for* ζητῶ, *read* ζητῶ—p. 427, Arist, *read* Alcest.—p. 480. med. *read* κῆρ—p. 490. sub med. *read* ὑπὸ τιθέντων—p. 562, about end, *read* μεμίσηκεν—p. 564, about end, *for* τεφθήσει *read* τειρήσει—p. 576, about mid. *read* discessu—p. 689, mid. *read* ἔφερε—p. 702, about beg. *read* Longinus—p. 717, l. 23, *read* καλυψαμένω.

ST. MATTHEW.

CHAP. I.

VERSE 1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. Some commentators interpret the words thus: *Historia vitæ rerumque a Christo gestarum*, thus applying them to the whole of the Gospel. The sense, however, of the phrase, βίβλος γενέσεως, has led others, more correctly, to limit them to the genealogy, v. 2—16, or, at most, to the two first chapters. The true force of the phrase seems to be this: “the roll (or book) of the genealogy of Jesus Christ,” i. e. a genealogical table. The word βίβλος denotes not only a book, but a catalogue or index, as Genesis, 5, 5; and γένεσις, amongst its other significations, bears that of a *race*, or progeny, as Genes. 6, 9. Vide Schleus. Lex. on the Old Test. To pass from words to things, the purpose and intent of the Evangelist, in giving the genealogical table, is to shew the fulfilment of the promise made to Abraham in Jesus Christ. He *therefore* runs through the order of generations, for the confirmation of our faith, it being so often signified, and so much insisted in the prophetical writings, that the promised Messiah was to be of the lineage of Abraham, and of David. Vide Calvin. Instit. 2, 12, 3. and Wetstein on the New Test. 1, 225. and Leo in Nativ. Serm. X. cited by Bulkley.

1. υἱοῦ Ἀβραάμ. The word υἱοῦ was used by the Hebrews and the Hellenists to signify not only son,

but grandson, &c. even to the whole race, which may be expressed by our word descendant. It is observed by Vossius, de Idolol. l. I. c. 37, p. 277, cited by Bulkley, "qui filium genuit, nepotem etiam, et omnem ejus genuisse posteritatem censeatur." The same observation applies to γεννᾶν, v. 8. which is used with the same latitude as the Hebrew ילד, of which see Gesenii Lex. Hebr. and Rosenmüller Scholia, in loc. Wetstein observes, "Caute autem; nec ab Adamo communi hominum parente inceptit, neque Esavum Ismaelem in catalogo recensuit, ne Judæos, quibus scribebat, offenderet." Vide infra, 3, 9. Joan. 8, 39. Rom. 9, 7.

2. The reason for mentioning brethren, (which was not usual in genealogies) Wetstein thinks was this, to answer the objection of the Jews, who stumbled at Jesus being preferred to his brethren. Vide Matth. 13, 55, 57. It may seem strange, too, the women, as here Thamar, should be mentioned; but Thamar was one of the *four women* of whom the Jews were especially proud. The others were, Rahab, Ruth, and Bathsheba. See the very copious Rabbinical citations ap. Wetstein, who thus concludes his very long annotation: "Qui Thamarem, Rahab, Ruth, et Bathshebam, in genere Mëssiæ numerari gloriantur, quid habent quod in Mariâ Virgine cavillentur? quique aperta crimina excusant, cur jam ad inanes suspiciones tam sunt proclives, si non studio partium ducuntur? Cur vitiligationibus suis Doegum et ipsum Samuelem imitari potius, quàm a falsâ criminatione abstinere maluerunt?"

5. "In libris V. T. nusquam legitur Rahab nupsisse Salmoni: Judæi autem veteres Josuam illam duxisse tradunt." Wetstein.

11. Si quis quærat quem morem secutus Matthæus, rationes ita inieret, ut ex 14. ter sumtis nonnisi 41. conficerat,—respondeo, secutum esse morem medicorum in numerandis diebus criticis. Vide Galen. in Hippocr. de Prænot. 3. et Hippocr. Aphor. 2.

Eodem fere modo Judæi numerant tempus duplicis Nasiræatus esse 59 dies; quia dies 30 ultimus dies primi Nasiræatus, et primus secundi habetur. Wetstein.

11. ἐπὶ τῆς μετοικεσίας Βαβυλωνος. *Sub.* about, not many years before; and then μετὰ τὴν μ. *at the time* of the exile: which signification is somewhat rare, and almost confined to the Hellenists; though in Josephus, a writer of almost Attic purity, we find it, (in *Antiq.* 1, 12, 2.) ὃν (Isaacum) εὐθὺς μετ' ὀγδόην ἡμέραν περιτέμνουσι.—On the word μετοικέσια there is abundance of matter in Wetstein: the article, however, in Schleusner's *Lexicon*, edit. ult. may suffice for the purposes of a student.

16. The race of Christ is traced in the manner of Scripture and the Hebrew canons, not from Mary, but from Joseph. Since from what follows it is manifest that Jesus was not the *natural* son of Joseph, the consequence is, that we must take him for the *adoptive* son. That adoptive sons passed into the family of him by whom they were adopted is well known. When, therefore, Joseph had taken Mary as his wife, and Jesus as a son and heir sent from God, it is manifest that Jesus was inserted and grafted into his family. Unless we admit this, to what family will be referred? for the maternal race is not taken into account. Wetstein; who then proceeds to observe, that γεννᾶν is used both of the father and mother. His examples, however, are solely from the later Greek writers.

17. γενεαί. Of this sense (similar to the use of *ætās* in the Latin writers) Wetstein gives copious examples from Herod. Isocr. Jambl. Aristid. and the Septuag.

In the verse preceding, λεγόμενος is used for αἶν, by a sort of idiom not confined to the Hebrew, but found in the best Greek writers, especially poets, commencing with Homer, τῷ δὲ κε νικῆσαντι φίλην κελύσῃ ἀκοῖτις.

18. *μηστευθείσης γὰρ*. Nempe, scilicet, nimirum. Of this signification Wetstein gives examples, as also do Palaiet, Raphel, Beza, and Glass, who tell us it is redundant. It has, however, a reference to a sentence. Vide Krebs in loc. Hoogev. de Partic. Gr. Sturzii Lex. Xenoph. and Schweigh. Lex. Herodoteum.

18. *πρὶν ἢ συνελθεῖν αὐτοὺς*. The verb *συνελθεῖν* properly signifies coire, rem habere (like the Latin *convenire*); so, 1 Cor. 7, 5. Palæph. 50. 1. Other examples are produced by Kuinoel; but it is *also* used, as here, of the whole of the celebration of marriage, including the deductio in domum mariti, and the subsequent nuptial festivity; which has been established and illustrated by Loesner, Raphel, and Kypke.

18. *εὐρέθη ἐν γαστρὶ ἔχουσα*. Rosenmuller and Kuinoel, after Olearius, take ε. ε. for *ἦν ἔχουσα*, i. e. *εἶχε*, accounting it an Hebraism, which, however, Kypke denies, alleging Joseph. Antiq. 7, 7. *μὴ βοθηεῖα τῶν φίλων εὐρίσκειτο τοῦ κινδύνου διαφυγῶν*; also a passage of Hierocles, which, however, is not to the purpose, because there is no participle. The Hebraism, however, is questionable; nay, the opinion of Harenburg ap. Koecher is not devoid of probability, who understands the word to denote or allude to that inspection by midwives or matrons, which, in such a case, was usual among the Jews.

18. *ἐν γαστρὶ ἔχουσα*. Of this phrase numerous examples are collected by Wetstein from Herodotus, Pausanias, Artem. and Athen. Subaud *ἐμβρυον*; so Genes. 38, 18.

18. *ἐκ πνεύματος ἁγίου*. These words are regarded by Beza and Markland as a marginal note. Perhaps Matthew speaks *per prolepsin*, by anticipation. Wetstein observes, that all miracles are in Scripture referred to the Holy Spirit. Kuinoel translates *per vim divinam*, comparing Luke 1, 34, 35. where *πνεῦμα ἅγιον* is explained *δύναμις ὑψίστου*. Compare Luke 11,

20. Matt. 12, 28. It is observed by Kuinoel, that scarcely any of the nations of antiquity were without these *παρθενγενεῖς*. He then cites a very curious passage of Hieronym. contr. Jovin. 1, 26. "Apud gymnosophistas Indiæ, quasi per manus hujus opinionis auctoritas traditur, quod *Buddam*, principem dogmatis eorum, a latere suo virgo generavit. Nec hoc mirum de barbaris, cum Minervam quoque de capite Jovis et Liberum patrem de femore ejus procreatos, doctissima finxerit Græcia."

19. *δίκαιος ὧν*. On the interpretation of this word there has been much diversity of opinion. I accede to that of Grot. Hamm. Cler. Gatak. Michael. Rosenm. Kuinoel, who render it *benignus, æquus, humanus*; so in Theophy. Chrysost. confirmed by the Ethiopic and Persic version. We have a similar idiom, when we say a *worthy* good man. The Hebrew *רצו* has a similar use, in not a few passages. Vid. Gesenii Lex. Hebr. See Schleus. Lex. in v. So Æschyl. Choeph. 660. *ξένοι, λέγοιτ' ἂν εἰ τι δεῖ πάρεστι γὰρ. Θερμὰ λουτρὰ, καὶ πόνων θελκτηρία, στρωμνὴ δικαίων τ' ὁμμάτων παρουσία, kind looks*. Compare a beautiful passage of Apollodorus, apud Athenæum, p. 3. C. and Euripid. Elect. 358; also, in Thucyd. 1. 1, 76. *δικαιοτέροι* is explained by the Scholiast *μετριοτέροι*, which interpretation is confirmed by the subsequent words of Thucyd. *ἄλλους—εἰ τι μετριάζομεν—εἰ τοῦ ἐπὶ εἴκους*. Thus also the Latin writers, e. gr. Horat. Serm. 2, 1, 70. *Scilicet uni æquus virtuti atque ejus amicis*. Id. Carm. 3, 18, 4. *parvis æquus alumnis*.

19. *παραδειγματίζειν*. Not being willing to *expose* her; namely, to disgrace and punishment, by denouncing her to the judge as *adultera*, which involved the punishment of stoning. See Deuteron. 22, 23. To do this, Joseph was induced, 1st, by lenity; 2d, the care of his own reputation; 3d, the care of his own tranquillity; 4th, and lastly, his love of her, which could not be so soon extinguished. Wetstein.

19. ἐβουλήθη, re prius deliberatâ voluit, consuetum duxit. Vide Munth. Obs. Diod. Sic. in h. l.

20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος. Hæc cum animo cogitaret, has curas cum sub pectore versaret. Kuinoel. Examples of this use are produced by Westein from Demosth. Thucyd. 2. 40. Xenoph. Joseph. 15, 5, 3. Aristoph. Eccl. 138.

20. τ. δ. α. ε. ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. There is a very similar passage (perhaps imitated from hence) in Philostr. Vit. Apoll. 14, 34. διανοῦ μένω δ' αὐτῷ ταῦτα ἐγένετο ὄναρ τοιόνδε nor are such imitations unfrequent in Philostratus, as I can affirm after twice carefully perusing that curious author. Indeed, I have found that most of the philosophical and ethical writers after the first century profited by the Scriptures of the New, and even of the Old Testament. The subject is curious, and even important, but does not admit of being *here* enlarged upon.

20. ἰδοὺ, ἄγγελος Κυρίου. Markland, in Bowyer's Conjectures on the New Testament, has thrown out some observations on the use of ἰδοὺ here and in some other passages, which I am surprised should have come from so admirable a scholar. He thinks the ἰδοὺ was often put in by the Evangelist (in a sense equivalent to—attend, reader!), or was foisted in by some Christian as a kind of N. B. This, he thinks the case in Luke 23, 14 and 15, and in innumerable other cases. I must be permitted to question whether it ever owes its origin to either of the two causes just stated.

The truth is, that as in the Hebrew הנה perpetually occurs, so in the Hellenistic Greek does ἰδοὺ, and sometimes ecce in the Latin, as in Virg. Æn. 2, 270. "in somnis, ecce, ante oculos mœstissimus Hector visus adesse mihi."

In the Greek of the classical writers it is indeed rare: but there are examples, as in Euripid. Herc. Fur. 1066. Matth. ἰδοὺ, τί δεσμοῖς, νοῦς ὅπως, ἀρμίσμενος—πρόσειμι κ.τ.λ. where I am surprised that Mus-

grave should stumble at the ἰδοὺ, and conjecture ἴσα, which would be quite unsuitable to the dignified firmness of Hercules, as it is well represented by the present reading.

20. κατ' ὄναρ ἐφάνη. Multa similia habentur in libris sacris, et apud scriptores profanos. Wetstein; who proceeds to cite Joseph. Ant. 2, 9, 3 & 4. visa quædam dormientibus a Deo objici (καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἔστιν. Iliad. α. 68.) tam constanter ab omnibus creditum est, ut nec ipse Aristoteles in dubium revocare fuerit ausus. Vide Sueton. Aug. 94.

20. παραλαβεῖν Μαριάμ. Sibi adjungere, in domum deducere. It is spoken with an allusion to the parents, or others, by whom the woman was given in marriage. Wetstein cites Xenoph. Œcon. Arrian. Exp. Alex. 7, 4. Lucian. Toxar. 24. Timon. 17. Joseph. Antiq. 1, 19, 7. The phrase is elliptical; the words εἰς οἶμιαν are supplied in Lucian. Timon.

20. τὸ γὰρ ἐν αὐτῇ γεννηθέν. A common mode of speaking of the foetus in utero, since its sex is yet unknown. Of this idiom Wetstein adduces numerous examples. The following may suffice: Luc. 1, 35. τὸ γεννώμενον ἐκ σοῦ ἁγίου; Herodo. 1, 29 and 30. Lucian. Dial. Prom. et Jov. τὸ τεχθέν; Tim. 52. τὸ γεννηθισόμενον; Aristot. Polit. 1, 8. τὸ γεννηθέν; Lucian. D. Mer. 2. οὐ γὰρ ἐκθήσω τὸ τεχθέν; Plutarch, Thes. 40. E. . ὅπως εὐθὺς ἐκ ποδῶν ἔσται τὸ γεννηθέν.

20. διὰ πνεύματος ἁγίου. That God could cause that a virgin should conceive δίχα κοινωνίας ἀνδρός, no one will readily deny, who believes that the first man was born without father or mother, and that all the dead will return to life. Of the calumnies of Celsus, and of the Jews, there is no need to speak; they may be found in Origen. C. Cels. 1, p. 25. and in Wagenseil's Tela ignea Satanæ. The wonder is, that in the present age not only the adversaries of the Christian Religion, but even theologians, should have disputed against it; some who admit it, accounting it as a mere philosophical *Myth*, which opinion is detailed by Kuinoel. Rosenmuller (from

whom the preceding matter is derived) and Seiler defend the truth and dignity of the miracle.

21. καλέσεις τὸ ὄνομα αὐτοῦ, i. e. thou shalt call him. This, according to Vorstius, is a Hebraism; so 1 Sam. 1, 20. Psalm 147, 4. That it is also a Græcism appears from Eurip. Jon. 74. cited by Wetstein. Comp. Luke 1, 13, 31. 2, 21.

21. σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, i. e. will give salvation. "Peccata sunt res periculi plena, quia hominem pœnis gravissimis reddunt obnoxium: ab hoc periculo eripit, liberat servatque Christus, redemptione factâ per sanguinem suum, et veniâ per prædicationem Evangelii oblatâ. Igitur per salutem hîc intelligitur remissio peccatorum, non quæ peccatori. Spem impunitatis et licentiæ faciat, sed quæ seriam resipiscentiam, emendationem vitæ, animique a prioribus vitiis purgationem requirat, cuius consequens est securitas perfecta, et spes certa æternæ felicitatis. Quæ omnia, ut sua natura sunt concatenata, voce salutis seu liberationis a periculo non imperfectæ brevisque, sed plenæ et Deo dignæ, significantur." Wetstein. I add Max. Tyr. Diss. 34. 1. tom. 2, 153. ἡς οὖν ἡμῖν γένοιτο ψυχῆς ἰατρος; who seems to have a reference to this. See the annotation just before (ver. 20). To my reader I need make no apology for the length of the following extract from a justly distinguished theologian, which contains the most luminous exposition that has yet appeared of the true sense of this very important word: "The verb σώζειν, to preserve or save; and σώζομαι, to escape, to be preserved or saved, occur perhaps more than one hundred times in the New Testament. The significations may be classed under four general heads. I. To *preserve generally*, from any evil or danger whatsoever. II. To preserve from sickness, or any bodily disorder; *to heal*. This sense is the most easy to distinguish; yet it has not been duly attended to in every instance by our translators. III. To *preserve from the temporal* anger of the Al-

mighty, such as was manifested in the destruction of Jerusalem. This notion appears to have been originally founded upon expressions in the Jewish Prophets. IV. To give future *salvation in Heaven*.

"It might have been desirable to have confined the use of the word *save* to those passages which come under the fourth class. Those in the third might have been interpreted, to *put in the way*, or into a state of salvation." Dr. Maltby's Sermons, vol. II. p. 546.

22. ἵνα πληρωθῇ τὸ ρηθὲν. "Solebant Judæi etiam rebus in facto positis premittere vaticinia, vaticiniisque inexpectatos rerum eventus attexere et accomodare, omninoque amabant loqui vocibus et formulis e V. T. desumptis; imprimis tum quoque, cum similitudo quædam inter locum V. T. et rem de qua sermo erat, intercedebat. Hinc verba נָבִיא et נְבִיאָה, ut formulæ πληρωθῆναι et τελεσθῆναι in libris Rabbin. et N. T. variè occurrunt. Atque oracula et effata prophetarum πληρωθῆναι et τελεσθῆναι dicuntur, non modò cum illud ipsum quod prædictum erat, evenit, sed etiam ubi tale quiddam accidit, quod ejusmodi dicta in memoriam nostram redigit, eaque quoque modo confirmat atque illustrat." Knapp ap. Kuinoel, in loco. This is not confined to the sacred writers, but extends in some measure to the profane. Examples are here produced by Wetstein, who concludes a long and admirable note with the following words, which merit the serious attention of all sober-minded Christians: "Neque enim testimonia Veteris Testamenti semper confirmandi, sed sæpe illustrandi, et concinnioris accommodationis gratiâ adhibentur in Novo. Quod qui non attendunt, in textus propheticos violentis illis applicationibus corrumpunt, reprehensiones transmutant in consolationes, et narrationes facti præteriti transformant in promissiones rei futuræ; adeoque Judæis se ridendos proponunt. Ut finem faciam, iterum dico, facile me pati, ut quis vires suas in hoc campo exerceat, multaque de Christo oracula inveniatur, et gladio adversa-

rios aggrediatur, dummodo infirmioribus et minus exercitatis scutis ut concedat, ut vel hoc pacto periculum vitemus, dum juxta regulam juris semper in obscuris, quod minimum est, sequimur." Vide Sirach. 48. 25.

23. ἡ παρθένος. Campbell would have the article expressed, *the* virgin. I rather think that expresses the Hebrew particle ׀, which is indeed often pleonastic, but sometimes carries the sense of quidam; and indeed Kuinoel here renders it quædam.

24. διεγερθείς. So Herodotus, 1, 34. ὁ δὲ ἐπεὶ τ' ἐξηρέθη καταρρώδηςας τὸν ὄνειρον, κ. τ. λ.

25. οὐκ ἐγίνωσκεν. An euphemism, for non cum ea rem habuit. It is not, however, a mere Hebraism, though וְיָדַע often occurs in this sense. Many classical examples are produced by Wetstein and Elsner, to which I add Plut. Pomp. c. 36. Heraclid. p. 455. Vide Steph. Thes. 1, 1829. c.

25. ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς. Whether we are to infer from these words his carnal knowledge of her afterwards has been much disputed. Ecclesiastic tradition would incline us to believe that he never had any carnal knowledge of her, though indeed this is not uniform and indubitable. As to the words themselves of Scripture, though they do not necessarily imply his knowledge of her afterwards, yet I assent to Dr. Campbell, that the turn of the expression suggests rather the affirmative than the negative.

Something similar is mentioned of Ariston by Plutarch, Conv. 8, i. p. 715. E. D. Laert. 3, 2. Hesych. Miles. φασὶ δὲ ὡς ἐκ τίνος θείας ὕψεως ἡ μήτηρ αὐτοῦ ἐγκυος γέγονε, ἐπιφανέντος αὐτῇ τοῦ Ἀπόλλωνος, καὶ ἡνίκα ἔτεκε τὸν Πλάτωνα, τότε αὐτῇ ὁ ἀνὴρ συνεγένετο.

CHAP. II.

Ver. 1. Μάγοι. This is a word of Persian origin, by which were designated the priests, philosophers, and *men of letters in general*, who devoted themselves to divine and human science, especially medi-

cine and astronomy, or rather astrology. Vide Menag. ad D. Laert. 1, 1. Porphy. de Abstin. 4, 16. Perizon ad Ælian. V. H. 2. 17. and Brisson de Princ. Pers. 179. Such literati doubtless were those who came to Jerusalem. See the learned Collectanea of Wetstein. They came, he says, to Jerusalem, as being the likeliest place where such a prince would be born.

2. εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. That *stars* appeared at the birth and at the death of celebrated personages, was the general belief of the antients. Compare the following passages collected by Wetstein: Justin. 37. 2. Senec. 2. N. 1, 1. and 7, 17. Virg. Ecl. 9, 47. Plin. H. N. 2, 23. Lucan. 1, 527. Juven. 6, 407. Lamprid. Alex. Sev. 13. Diod. Sic. 2, 30. Suet. Cæs. 88. Claud. 46. Vesp. 23. Claudian de 4 Cos. Hon. Tacit. 14. 22.; to which I add, Synes. 153 D. τοῦτ' ἄρα ἦν ἄπερ ἠνίξατο Τίμαιος, διδοὺς ἐκάστη ψυχῇ σύννομον ἄστρον.

2. προσκυνῆσαι αὐτῷ. This construction with the dative is seldom found in the pure Greek style. The passages adduced by Wetstein and Kypke on Matth. 2, 8. are almost wholly from the *later* writers. The earlier and purer ones use the accusative. Προσκυνεῖν answers to the Hebrew שָׁתַּחֲוֶה, and signifies a complete prostration of the body (especially the head) to the ground, a form of reverential salutation, which has ever prevailed in the East. So Herodot. 1, 134. οἱ συντυγχανόντες δ' ἀλλήλοισι—ἔτεροι; Jos. Ant. 6, 13. ἐπιστραφέντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον. So also Luke 5, 12. See also (as cited by Wetstein) Polycen. p. 328 et 622. Plutarch, 488 c. and especially Sturzii Lex. Xenoph. Among the Greeks and Romans this honour was never paid to *mortals*, but reserved for the gods. Vide Eurip. Phœn. 300. Orest. 1507. Q. Curt. 8, 7, 13. Liv. 30, 16. Athen. 6, p. 251. D. Liban. Ep. 1594. Ælian. V. H. 1, 21. Wetstein.

3. Ἦρ. ἐταράχθη, κ. π. I. μ. α. It is observed by Markland, in Bowyer's Conjectures, p. 48, that there

is here a syllepsis : Herod was troubled, and Jerusalem was thrown into commotion. So, 21. 8. ἐσείσθη, and Esther, edit. Hexapl. ἡ δὲ πόλις Σούσα ἐταράσσεται.

4. πάντας τοὺς Ἀρχιερεῖς. By these we are to understand, besides the Ἀρχ. properly so called, and then in the office, all those also who had passed that office, which was not then, as formerly, for life. Vide Joseph. 17, 4, 6. Besides these, there was the Vicar or Deputy of the High Priest ; also, the Heads of the Sacerdotal courses ; 2 Paral. 36, 14. and 1 Par. 24, 6. Acts 4, 4. Josephus often mentions those who had passed office, de Vitá, § 38. Bell. 2, 12, 6. 4, 3, 6. & 7, 9. & 4, 3. & 5, 2. & 6, 6, 22. Antiq. 2, 9, 2 ; from which passages it appears that they were not only held in honour by the people, but were taken into counsel by their successors ; nay, were even clothed with the Archieratical robe. Jos. Bell. 4, 3, 10. Wetstein and Krebs.

4. γραμματεῖς τοῦ λαοῦ. The doctors and interpreters of the laws divine and human to the people, and generally the men of letters. Vide Jos. Antiq. 16, 7, 3. Bell. 1, 24, 3. Antiq. 1, 24, 3. & 17, 6, 2. Bell. 6, 5, 3. Matt. xxiii. 2. See also the authors referred to by Koecher, Analect. p. 38.

6. γῆ Ἰούδα. The *canton* of Judah, says Campbell ; bnt Rosenmuller and Kuinoel maintain that γῆ here denotes *urbs*. Kuinoel cites some passages from the Old Testament ; also, Æschyl. S. C. Th. 105. προδάσεις τὰν σὰν γᾶν ; Schol. πόλιν ; and by Euripides in Phœnis. 6 & 252. Thebes is called ἐπτάπυργος γᾶ. Vide Markl. on Lysias, p. 443. Kuster on Aristoph. Thesm. 115. and Kypke in h. l.

6. οὐδαμῶς ἐλακίστη εἶ. The interpreters remark the figure litotes, —thou art the greatest, most celebrated. Palaiet cites Dion. Halic. μοῖρα τις οὐκ ἐλακίστη. He might have added, that this is imitated from Thucyd. 2, 21, 3.

6. ποιμανεῖ τὸν λαόν μου. In this usage of π. for regere is a tacit comparison of kings to shepherds,

and their subjects to sheep. Vide Homer. *Iliad*. β. 243. Virg. *Ecl.* 5, 43. Sueton. Tiber. 32. cited by Wetstein. Other examples are collected by Alberti, Eckhard, Kypke, and Palairer. See Dr. Maltby's *Illustrations*, p. 72.

7. ἡκρίβασε τὸν χρόνον τ. φ. α. Diligenter exploravit, pervestigavit. Wetstein cites Isocr. Herod. 1, 2, 14. & 15, 4. See Sturzii *Lex. Xen.* The phrase ακρ. ἐξ. has been produced by Kypk. from Strabo, 1, p. 46. Demosth. p. 364 & 496. Æsch. 279. and by Wetstein from Isocr. Busir. et Areopag.

11. ἀνοίξαντες τοὺς θησαυροὺς α. προσ. δῶρα. It has ever been the custom in the East never to appear before a king or a great man empty-handed. Comp. Genes. 43, 11. 1 Sam. 10, 27. 1 Reg. 10, 2. Psal. xlv. 13. & 72, 10, 15. Vide Ælian. V. H. 1. 31. Senec. Epist. 17. Reges Parthos non potest quisquam salutare sine munere. Markl. ap. Bowyer, p. 50. observes, that this expression occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God.

11. θησαυροὺς. Caskets, chests, or other receptacles. Abundant examples of this word are produced by Alberti, Loesner, Bos, Raphel, Wets. Munthe, and others. One may suffice; from Herodian, 2, 6, 11. καὶ θησαυροὺς χρυσοῦ καὶ ἀργύρου πεπληρωμένους ἔλεγε. Vide Schleus. *Lex. in Vet. et Nov. Test.* and Valckn. ad Herod. 4. 162.

11. χρυσὸν, καὶ λίβανον, καὶ σμύρναν. The nature of the gifts seems to denote that the Magi came from Arabia; for there especially are spices found. See Herod. 3, 107. and Strabo, 16, 11, 29. cited by Wetstein. Yet such precious commodities were imported doubtless into Persia, to which there is a ready course across the sea, and the distance inconsiderable.

12. χρηματισθέντες signifies properly negotium tractare, and particularly to treat of public business in an harangue, or oration. Hence it signifies monere, admonere, jus dicere, responsa dare; and especially used of such responses as were returned by any

deity consulted, and lastly (as here) any *suggestion* from the deity, by dream or otherwise. Vide Kypke and Kuinoel.

12. κατ' ὄναρ. Wetstein remarks, that to the art of the Magi belonged not only astrology, but the onirocritica, or interpretation of dreams. They therefore attended to their own dreams, and those of others, which was gradually become a system, and was digested into regular canons by Artemidorus. Often, indeed, their judgment failed them, as in the interpretation of a dream of Xerxes mentioned by Herodotus, l. 7. 19. Here, however, they judged rightly, that the dream was sent from God.

13. φεύγε εἰς Αἴγυπτον· than which a fitter place of refuge could not have been found. It was within a few days' journey of Bethlehem. After its conquest by the Romans, many Jews settled there, who spoke Greek, used the Alexandrine version of the Old Testament, and had raised a temple. Wets.

15. ἕως τῆς τελευτῆς Ἡρώδου. Subaud του βίου, which is supplied by Herod. 2, 121. Xen. Cyr. 8, 7, 1. Memor. 1. 5. 2. Artem. 1. 5. Ælian. V. H. 6. 2. Eurip. Her. 418. So the Latins use finis vitæ, as in Paterc. 2. 14. and finis in Tacit. Annal. 6. 25. Kuinoel.

16. ἀνείλε. Eckerman ap. Kuinoel thinks the children were destroyed by poison, which is very improbable. ἀπέστειλε is rendered by Wetstein, immisit percussores; by Rosenmuller, interfici jussit.

16. ἀπὸ διητοιῦς. Fischer, in his Prolus. p. 49. seq. has shewn that this phrase ought not to be *de tempore*, i. e. a biennio, but *de ætate*; that it regards the infants themselves, and that δ. is of the neuter gender, not the masculine. So 1 Chron. 27, 23. where David forbids the Israelites to be numbered; ἀπὸ εἰκοσιετούς καὶ κάτω. I add Herod. 1, 136. ἀπὸ πενταέτους—μέχρι εἰκοσιέτους; Polyb. 3, 20, 3. Jos. 327, 21. Polyæn. 2, 30. 30. As καὶ κατωτέρω is here used: so in the Scholiast on Theocr. Idyll. 8, 3. δώδεκα ἐτείς καὶ κατωτέρω. Mr. Bulkley compares this with the

tragic story related by Herodian, 4. 11. εὐθὺς δὲ πάντες ἐφονεύοντο.

18. ὅτι οὐκ εἰσὶ, mortui sunt. Examples of this phrase are produced by Raphel, Albert, Kypke, Krebs, Loesner, Elsner, and Wetstein. I add Joseph. 312. Eurip. Cresph. IX. Aristoph. Ran. 72.

20. τεθνήκασι γὰρ οἱ ζητοῦντες. Observe this use of the plural for the singular; of which we have an example in Exod. 4, 19. τεθνήκασι γὰρ παντες οἱ ζητοῦντες τὴν ψυχὴν σου. Compare 1 Reg. 11, 40. 42. and Rom. 11, 3. Vide Wets. and Feschin. Prolus. p. 173. I add Polyæn. p. 478. τὸν Α. ἐζήτουν συλλαβεῖν. There is no Hebraism, as some suppose, in ζητ. Kuinoel compares Matt. 9, 8. τοῖς ἀνθρώποις for τῷ ἀνθρώπῳ; Lycurg. t. 2. 195. Reisk. οἱ τότε βασιλεύοντες for Κοδρὺς. Compare Gatak. Adv. Misc. 2, 15. and Salmas, Exerc. Sol. p. 860.

22. Ἀρχελάος βασιλεύει, i. e. ἄρχει, imperat; for Arch. was not a king, but an ἐθνάρχης. Hesych. βασιλεύει, κρατεῖ, ἄρχει. Compare Herod. l. 5, 11. Kuinoel.

22. ἐκεῖ, for ἐκεῖσε, illuc, as in the best Greek writers; Herod. 1, 121. Xen. Cyr. 7, 1, 16. Ælian. Herodian, Arrian, Thucyd. 3, 71. Vide Wets. and Kypke.

23. κατώκησεν εἰς πόλιν, for ἐν πόλει—εἰς, at. So the Septuagint and Josephus, and occasionally the classical Greek writers. Vide Kypke, Palaiet, Munthe.

CHAP. III.

VERSE 1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις. δὲ is omitted in many MSS.; but it is defended by Griesbach, on the principle that one may account for its omission but not for its addition. I add, that it has here, as in many other passages of Scripture, and of the Historians, what Hoogeveen de Part. p. 131. xi. calls the usus transitivus, where there is a reference to a μέν omitted. As to this use of the plural for the

singular, it is not unusual in the Greek Classics. Blomfield on *Æschylus* compares this passage with a similar one of *Thucyd.* 7, 33. *Herod.* 8, 15. *Xen. Cyr.* 1, 7, 14. *Liv.* 23, 30.

1. κηρύσσων. Wets. cites *Hom. Il.* β. 50. σ. 505, vi. 4. Vide *Schleus. Lex.*

1. ἐν τῇ ἐρήμῳ. Hebr. דבר not absolutely desert, but comparatively, as being thinly inhabited, by reason of lying unclosed by fences, not in tillage, but entirely in pasture. *C.* 14, 15. and *Luke*, 15, 4.

2. μετανοείτε. Vide *Rosenmuller*, *Kuinoel*, and *Schleusn. Lex.* and *Wetst.* *Campbell* has well rendered it reform, with whom *Dr. Maltby* coincides. *Serm.* 1, 519.

2. ἤγγικε γὰρ ἡ β. ἐγγ. is not only said of things which are approaching, and are certainly about to happen, but those which are present and happening. *Rom.* 13, 12. Here, however, it signifies instare; for *Messiah* had not yet appeared, and *John* was baptizing, εἰς τὸν ἐρχόμενον. *Comp.* v. 11, and *Act.* 19, 4. On the Formula see *Wetstein*, *Rosenmuller*, and *Kuinoel*. *Dr. Maltby's Sermons*, vol. II. p. 452 and 453, and the notes, p. 566 and 7, where *Dr. Clarke* and *Bishop Lowth* both agree that the sense of this formula (and that of βασιλεία τοῦ Θεοῦ) is the state of the Gospel, the Church, and Religion of Christ upon earth, the Gospel Dispensation. I agree with *Dr. Campbell* that β. ought here to be rendered, not kingdom, but reign. *Schleusner*, in his *Lexicon N. T.* has well treated this subject. I add, that the expression often occurs in *Proclus* on *Plato*, in this moral sense.

3. φωνῇ βοᾶντος, scil. ἐστὶ. β. properly signifies to shout; but, secondly, to exclaim, teach loudly and openly.

3. ἐτοιμάσατε τὴν ὁδόν. τ. κ. viam quâ incedit Dominus; an image borrowed from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons who should level the eminences, smoothen

the unevennesses, fill up the hollows, &c. so as to form a road. To this purpose Wets. cites Sueton. Calig. 37. Joseph. B. J. 3. 5. 1. and 6. 2. 5, 2, 1. and 3, 5. Justin. 2. 10. Plutarch, 837. F. Strab. v. p. 364. Ovid. Amat. II. 16. 51. Vide et Munthe. There seems a reference to this custom in Thucyd. L. 2. 97. s. in ἐπορεύετο τῇ ὁδῷ ἣν πρότερον ἐποιήσατο, τεμαῖν τὴν ὁλὴν, ὅτε ἐπὶ Π. ἐστράτευσε, and L. 2. 100. ὁδούς ἐνθείας ἔτεμε. Appian. II. 33. 39. τέμνειν ὁδούς. Vide Wessel. in Herodo. L. 4. 136. οὐ τετμημένων τῶν ὁδῶν. Vide Appian. i. 516. 71. Diod. Sic. I. 127. 78. Wessel. Pausan. X. 8. 5. and 31. 2. Philo. 1. 316. 24. (cited by Wets.) τριβος τετριμμένη πρὸς ἀνθρώπων καὶ ὑποζυγίων ἱππῆλατος καὶ ἀμαξήλατος ὁδός, which one may compare with Pausan. 2. 151. ὁδός ἐπὶ οὐ καλουμένου τρήτου. The passage of Philo illustrates the etymology of τριβος. The corresponding term in our language has a similar origin, in the participle of the verb to *ride*. Thus also ὁδός is derived (I think rightly), by Eusthathius, from εἰσ πορεύομαι. Our word *path*, is from Angl. Sax. Pæththian, to trample, i. e. via trita, like the πρήτος of Pausanias, and others. But I must refrain; to pursue these analogies further would be out of place.

4. εἶχε τὸ ἐνδύμα ἀπὸ τριχῶν κ. Rough cloaks, and especially of sheepskins, were worn by the Hebrew Prophets, (vide 1 Reg. 19, 19. compared with Hebr. 11, 37. as well pretended as real. Comp. Matt. 7, 15.) Zach. 13, 4. ἐνδύσονται δέρριν τριχίνην. Such was also the clothing of the poor, and of those who were in mourning. See Max. Tyr. Diss. 13. 5. Alcip. 1. 36. and 3. 42. Apoll. Mirab. C. 20. (Wetst.) I add, such is now in the East the clothing of those who lay claim to peculiar sanctity. Vide Harmer. Major Taylor, in his Travels, says that the lower classes are clothed in a covering of wool and camels' hair. The Scholiast on Euripides in Phœn. 329, mentions the τρίχινα ἐνδύματα. From the Talmud we find that camels' hair was much used for garments by the Jews; that of John was doubtless rough and uncombed.

4. ζώνην δερματίνην π. τ. ο. So Elias the Prophet, 2 Reg. 1, 8. The difference was in the materials, for these girdles were in general use, and of gold or silver, or silk, or linen, according to the station of the wearer. Vide Homer, Od. κ. 544. Strabo 11. p. 81. B. Apoc. 1, 13. Exod. 28, 35. Vide Braun. de Vest. Sacerd. Hebr. 2, 3. and Suier's Thes. in v. (Wets.)

4. ἡ τροφή—ἦν ἀκρίδες. That this food was *permitted* appears from Levit. 11, 22; that it was *customary* to the Orientals is plain, from Agatharch. v. 27. Strab. xvi. p. 1118. A. Plin. vi. 30. Porphyry. de Abstin. i. 25. Plutarch. Sympos. ii. 147. D. (Wets.) I add, Strabo, 1098. B. See Bow. Conj. p. 35. That it was by the *Greeks* thought a mean food, appears from the Scholiast on Aristoph. Acharn. 1115. Vide Bochart. Hieroz. 2. 4, 7. and Elsner. ad h. l.

4. μέλι ἄγριον, an inferior sort of honey, not formed by bees, but found trickling from certain trees. Salmasius and Ludolph suppose that the *manna* with which the Israelites were supported in the wilderness was this μ. α. Palm honey, and fig honey, are mentioned by the Rabbinical writers; and Diod. Sic. L. 19, 104. says of the Nabatæi, φύεται—καὶ αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον.

Be that, however, as it may, the honey here mentioned *might* be of *bees*; for Joseph. Bell. 4. 8. 3. says of the country near Jericho, μελιττοτρόφος δὲ ἡ χώρα, though just after he speaks of the palm honey.

5. τότε ἐξεπορεύετο π. α. I. Of this figure of speech Longinus, § 23. (cited by Wets.) gives us an example from Demosth. de Cor. ἔπειθ' ἡ Πελοπόννησος ἅπαντα διειστῆκει. I add, what appears an imitation of this passage in Philostr. Vit. Apoll. L. 8, 26. παρὴν γὰρ διαλεγόμενον πᾶσα ἡ Ἐφεσος. Alciphro. Ep. ii. 4. ἐπιθυμῶν Ἀθήνας πρὸς αὐτὸν διαβῆναι. The reasons for this concourse are thus stated by Wetstein: "Inde ad incunabilis erat in ore hominum. Luc. 1. 66, 67. Accessit singulare vitæ genus, abstinencia,

vestis prophetæ, doctrina de Adventu Messiae et calamitatibus imminetibus, quibus addo turbatum eorum temporum statum, et conscientiam peccatorum, quæ homines incertos reddebant, quò se vererent."

6. ἐβαπτίζοντο. This, with the Jews, was always effected, not by *sprinkling*, but by *immersion*.

Baptisms, or ablutions, had from the earliest ages been thought necessary to Divine worship, as well in promotion of cleanliness and purity, as also that, by a solemn rite, they might take care that none should approach things sacred irreverently or rashly. Vide Virgil, *Æn.* 2, 717. Apul. xi. Meque protinus purificandi studio marino lavacro trado, septies submerso fluctibus capite.—Deam sic apprecabar. Juvenal, 6, 521. Pers. 2, 15. Horat. Sermon. 2, 3, 289. Eurip. *Alcest.* 157. Plutarch. *Aristid.* 331. D. Eurip. *Ion.* 94. Macrobius. *Saturn.* 3, 1. Herod. 2, 37. Plaut. *Aulul.* 3, 6, 43, 4, 2, 3. Porphy. *de Abst.* 4, 7. Since, however, this solemn ablution was a preparation to prayers and sacrifices and vows, by which the Deity was propitiated, it came to pass that this propitiation and expiation was said to be effected solely by this baptism, which preceded the remaining parts of Divine worship. Eurip. *Iph. in T.* 1193. Ovid. *Fast.* 2, 35. Judith 12, 7, 8. Prius lota ad preces fundendas accessit, ἐβαπτίζετο ἐπὶ τῆς πηγῆς τοῦ ὕδατος. καὶ αὖς ἀνέβη, εἰδέετο τοῦ κυρίου θεοῦ Ἰσραήλ, and 16, 18. Vide Phil. I. 273, 47, 251, 29. This was especially practised by the Essenes. Vide Joseph. *Bell.* 2, 8, 587.

But *here* the subject treats of *one solemn* washing once for all, and never afterwards to be repeated. Of this rite vestiges are found in the Jewish baptism of proselytes. It is agreed, both by the antient and modern Jews that baptism was administered to every Gentile admitted to the Jewish religion, and not to himself only, but to his wife and children, even if infants.

It is true we find no *mention* made of it in Philo, Joseph. or the Targum Onkelos, or in the Misna;

but in the other Rabbinical writings it is of frequent occurrence. Wetstein; who proceeds to give copious extracts. That the baptism of proselytes was then in use has been satisfactorily proved by Danzius, in a Dissertation inserted in *Menschenius*, Nov. Test. illustr. e Talmude, p. 233 seq. and 287 seq. *Formerly*, indeed, the Jews had admitted no proselytes *but by circumcision*. After their return, however, from the Babylonian captivity, when many Gentiles came over to their religion, to whom lustrations had been in *regular use*, they introduced the *baptism of proselytes*, partly because many Gentiles had been *already circumcised*, partly because they wished to gratify those votaries who were afraid of circumcision, and, finally, to provide a rite by which *women* might be initiated. (Danz. Michael. Bengel. Kuinoel.) The testimony of the above Rabbinical passages is confirmed by Arrian, Diss. Epict. 2, 9. (cited by Bengel.) where the Jewish proselytes are said to be *βεβαμμένοι*. That John should baptize *Jews*, thus separating them from the rest, and introducing them into a new religion, though without being the Messiah or Elias, might seem likely to have excited more wonder than we find it *did*. The reason for which may be this: they thought, at the advent of the Messiah, that the face of things would be entirely changed, and especially that the Messiah, or his forerunner, would commence new sacred rites *by baptism*. Compare John 1, 25. and Luke 3, 7. with this passage. Rosenm. and Kuinoel.

6. *ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν*, confessing (unto God) their sins. This expression was accounted a Hebraism by Vorstius, but classical examples of it are produced by Elsner, and Wetstein, who, in illustration of the subject, has adduced a very apposite citation from Arrian, Exp. Alex. 7, 29: 'Ἀλλὰ μεταγνῶναι τε, ἐφ' οἷς ἐπλημμέλησεν, μόνῳ οἶδα τῶν πάλαι βασιλέων Ἀλεξάνδρῳ ὑπὸ γενναιότητος. Οἱ δὲ πολλοὶ, εἰ καὶ τι ἐγνώσαν πλημμελήσαντες, οἱ δὲ τῷ προηγορεῖν αὐτοῦ, ὥς καλῶς δὴ πραχθέντος, ἐπικρύψειν οἴονται τὴν

ἁμαρτίαν, κακῶς γινώσκοντες. Μόνῃ γὰρ ἐμοίγε δοκεῖ
 ἰασίς ἁμαρτίας, ὁμολογεῖν τε ἁμαρτόντα, καὶ δῆλον εἶναι
 ἐπ' αὐτῷ μεταγινώσκοντα· οἷς τοῖς παθοῦσι τι ἄχαρι οὐ
 παντὶ χαλεπὰ τὰ παθήματα φαινόμενα, εἰ ὁ δράσας αὐτὸ
 ξυγχαροίη, ὅτι οὐ καλὰ ἔδρασεν. Αὐτῷ τε τινι ἐς τὸ μέλ-
 λον ταύτην ἐλπίδα ἀγαθὴν ὑπολειπομένην, μήποτε ἂν πα-
 ραπλήσιον ἁμαρτεῖν, εἰ τοῖς πρόσθεν πλημμεληθεῖσιν ἄχ-
 θόμενος φαίνοιτο. The confession seems to have been
 rather *general* than particular; for to men long im-
 mersed in vice, neither would the memory have sup-
 plied all the particulars, nor would the time have
 admitted such particularity; neither also from the
 bystanding crowd of different sexes and ages, some
 of whom were hypocrites, would such minute con-
 fession have been advisable.

7. Φαρισαίων καὶ Σαδδουκαίων. These, together with
 the Essenes, composed the three principal Jewish
 sects, which have been not unaptly compared to the
 three Grecian ones, the Pythagoreans, the Epicu-
 reans, and the Stoics. Their *origin* is referred to
 the times after the Babylonian captivity, when Ju-
 dæa was in the power of the kings of Syria and
 Egypt. The Jews then imbibed many dogmas, de-
 rived from the Pythagorean and Platonic philosophy,
 especially on the immortality of the soul, the agency
 and power of spiritual beings.

Of these the Pharisees were so denominated from
 φῆ, to separate, as being separated and distin-
 guished from others by peculiar sanctity. These
 anxiously and severely pressed the *letter* of the law,
 and even the *traditions* which had been handed down
 since the time of its promulgation. They enjoined
 a most diligent observance of the ritual law, and by
 such exact observance they maintained that pardon
 of sins was to be obtained. To these more antient
 doctrines were added many new opinions, which
 came to their knowledge while in Chaldea; such as
 dogmas on spirits, on fate, &c. To all this they
 added a peculiarity of dress, and whatever could at-
 tract public attention. Their opinions on fate, &c.

(which did not materially differ from those held by some religionists of our own days) are thus detailed by Rosenmuller (from Josephus, 18, 1, 3): “Dicebant fato omnia fieri, sed hominis voluntatem non privabant impetu à seipsa pendente, quippe sic Deo placuisse, ut *certo temperamento miscerentur* in unum *fati decretum* et ratio humana, si quis velit agere cum vitio aut cum virtute.” Vide Joseph. Bell. 1, 5, 2. Antiq. 13, 10, 6. 17, 2, 4. 2, 8, 14 & 18. 1, 3, 4.

The *Sadducees* thought more freely on Religion and Ethics; hence they set at nought all laws not written in Scripture. It was formerly supposed by theologians that they only admitted the books of *Moses*; but, as Rosenmuller and Kuinoel observe, it has been recently proved by Staudlin and others, that they did not deny the authority of the *other* books of the Old Testament; they only maintained their inferiority to the Pentateuch; rejected the novel doctrines of the Pharisees on dæmonology, fate, &c. which, indeed, they altogether abrogated, subjecting all things to human free will. (Vide Joseph. 1, 2, 8, 14.) They did not admit the *resurrection of the body*; nay, they contended that not even the *soul* was immortal, holding an opinion not dissimilar to that of the Cabbalists, namely, that all souls were but emanations from that of God, and would return thither. Hence they excluded all idea of rewards after death.

Though this note has already extended to a considerable length, I cannot refrain from laying before my learned and reflecting readers two extracts from the copious collectanea of Wetstein:

“Sectæ Pharisæorum addicta fuit plebs et mulierculæ: cum Sadducæis vero faciebant principes, nobiles atque divites. Unde satis patet, non rei evidentia permotos ad hanc vel illam sectam se contulisse: sed prout cuique commodum erat. Mulierculæ, meticulosæ et superstitiosæ delectabantur cæremoniis; plebs etiam quidlibet potius sibi imponi

patiebatur, quàm ut legem Dei naturalem et moralem servaret, putabatque id præstando, quòd non debebat, à præstatione debiti redimere se posse. Divites contra et nobiles, ut eo securius in hac vitâ voluptatibus indulgerent, et dominatione abuterentur, omni futurarum poenarum metu, qui ipsis molestus fuisset, cupidè semet exsolvisse videntur.

“Notamus autem Josephum sectæ Pharisæorum sese addixisse.

“Unde justa oritur suspicio, ubi Pharisæorum humanitatem et clementiam laudat, Sadducæorum verò asperitatem atque sævitiam vituperat, Sadducæis iniquiorem fuisse.” B. 2, 8, 14.

“Cum enim Sadducæi optimatibus, Pharisæi plebeis studerent, consequens erat, ut plebs a nobilitate contemneretur, nobilitas vero plebi esset exosa; quæ res non magis optimatibus quam plebi vitio vertenda erat. Porro fieri poterat, ut dissensus Sadducæorum inter se justas haberet rationes: conspiratio vero plebis seditiosa et tumultuosa esset. Clementiam denique non alio exemplo probat, quàm quòd reis Majestatis parcendum esse suaserunt, cui indulgentiæ ceu Reipublicæ noxiæ severitas necessaria rectè à Sadducæis prælata fuisse videtur. Cæterum non mitissimos fuisse Pharisæos, inde etiam patet, quod Alexander rex moriens illos non aliâ viâ placari posse credidit, quàm si regina cadaver ipsius Pharisæis traderet, illisque potestatem faceret, illi, sepulturæ honore privato, illudendi, sive aliam quamcunque injuriam ex iracundia inferendi. 13, 15, 5. & 16, 2. Et quid humani expectari poterat ab hominibus, qui, teste Josepho, ad Stoicos quàm proximè accedebant?”

7. ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. The sense is well expressed by the Persic and Syriac versions—coming in order that they might be baptized. So Luc. 3, 7. βαπτισθῆναι ὑπ’ αὐτοῦ. Examples of this sense of ἐπὶ are given by Wets. and Krebs.

7. γεννήματα ἐχιδνῶν. Viperarum progenies. Comp. 12, 34. 23, 33. Soph. Trach. 1106. δεινὴς ἐχιδνῆς

θρέμμα. Vide Phil. Jud. 2, 570, 24. Donat. ad Terent. Ern. 5, 1, 9. Flor. 4, 12. Demosth. adv. Aristog. 1. *ὅταν συκοφάντην καὶ ἔχιν τὴν φύσιν ἀνθρώπου ἴδῃτε.* (Wets.) Vide Soph. Antiq. 580. *εχ.* is understood by Vater rather of *malice* than craftiness.

7. *τίς ὑπέδειξεν ὑ;* vi. docere. The word occurs in this sense in the later Greek writers and the Septuagint. It is strange that the antient interpreters should have taken the sentence to indicate *praise*. It rather expresses *surprise*; namely, to see persons of such dissimilar opinions and characters, Sadducees and Pharisees, men of the world and votaries of pleasure, mixed with precise formalists, not to say hypocrites, unite in confessing their sins, in making declarations of repentance, and vows of reformation.

Wets. compares Galat. 3, 1. and Virgil. Georg. 4, 445. *Nam quis te—nostras Jussit adire domos.*

7. *ἀπὸ τῆς μελλούσης ὀργῆς.* The word *ο.* must here be taken, by metonymy, for punishment; of which see many examples in Schleusn. Lex. in v. 9, 3.

Euthymius refers this *either* to the destruction of Jerusalem, &c. *or* the wrath and punishment of God, to be revealed at the day of judgment.

Wetst. understands the *former*, and compares Luc. 21, 13. and 1 Macc. 1, 64; Theophylact and Macknight the latter, whose distinction between *ἔσται* and *μέλλει ἔσεσθαι* is frivolous.

8. *ποιήσατε καρπὸς.* Bring forth fruits. This is said to be a Hebraism; as *פֵּרוֹ* is so used in Genes. 1, 11. and elsewhere. Yet examples from the Classical writers (though, indeed, not of the best age) are produced by Georgius, Schwartz, and Wetstein. The sense is, If you really repent, shew forth not merely the *leaves* of profession, but the *fruits* of performance, as resulting from a true repentance. Not only cease to do evil, but learn to do well. Of Wetstein's Classical examples, the only apposite ones are the following: Plutarch 2, 1117, c. *οὐ μὲν τοι τὸ θεράπευμα τοῦτο—ἔσχε καρπὸν ἄξιον, οὐ γὰρ ἀνιγορεύθη*

σοφός. Schol. Arist. Nub. 242. δαπανηρὸν—καὶ οὐκ ἔχον τοὺς καρποὺς τοῦ ἀναλώματος.

9. μὴ δόξητε λέγειν ἐν ἑαυτοῖς. Euthym. interprets μὴ θελήσητε. So Grotius; which seems justly accounted a Hebraism, though δοκῶ λέγειν is produced from Xenoph. Memor. 4, 2, 20. Kuinoel regards it as a pleonasm, for μὴ λέγητε, and adduces many examples and references. Now it is well known that δοκῶ is frequently pleonastic in the *Classics*, yet not, I believe, in the Septuagint, or the N. T. therefore I hesitate. Wetstein well renders it, “ne quæso hæc opinio vobis sedeat,” &c.

The formula λέγειν ἐν ἑαυτοῖς, secum cogitare, occurs in Esth. 6, 6. and as such is accounted a Hebraism by Kuinoel. Yet we find that Chrysippus (ap. Wetst.) distinguishes between ἐν ἑαυτῷ, and φωνὴν διεξιέναι.

9. πατέρα ἔχομεν τὸν Ἀβραάμ. A constant theme of boasting was this to the Jews. Vide Joseph. 8, 33, 39, 53. Act. 13, 26. Rom. 9, 5. Luc. 13, 16, 1, 73. Matth. 22, 32. Jac. 2, 21, 23. Phil. Jud. 2, 436, 5, v. Joseph. A. 3, 5, 3, 4, 11, 5, 9, 4. Macc. 13. and 15, 16, and 18. Wetstein; who adds copious extracts from the Rabbinical writers to the same purpose. The antient Jews, indeed, as also Philo, Josephus, and others, required that the genuine sons of Abraham should take him for an example. But when it was taught that the piety itself of *Abraham* was imputed to his *posterity*, no wonder that the Jews, conceiving a hope of impunity in the holiness of their forefathers, should have indulged in pride, and thought themselves set at liberty from all laws, by the *vicarious* performances of Abraham. This vain opinion, then, John here admonishes them to abandon.

9. δύναται ὁ Θεὸς ἐκ τῶν λίθων—’A. i. e. God can effect that these *stones*, now lying in Jordan, (comp. Joseph. 4, 3.) i. e. men as unfit for useful purposes as these stones, shall become children unto Abraham, i. e. imitate the virtues of Abraham. There may

possibly be a proverbial allusion, intimating that God could raise men even from the *ground*, and that he *had* done so, of which there is a vestige in Pausan. 2, 29, 2. Αἰακοῦ—ἐκ τῆς γῆς. Wetstein cites Euseb. 614. A. Lucian. de Merc. 12. Terent. Hec. 2, 1, 17. Heaut. 5, 1, 4. Arrian in Epict. 3, 22. Plaut. Mil. 2, 2, 81. Mer. 3, 4, 47. Phil. Jud. 2, 165, 39. Plat. Alciab. Arrian in Epict. 3, 23. Horat. A. P. 394. Anthol. 1, 2, 9. Hesiod. Theog. 33. Hom. Il. 10, 126, τ. 163. Ovid. Met. 1, 399. Pind. Ol. 9, 65. where is related the story of Deucalion and Pyrrha.

10. ἤδη δὲ καὶ ἡ ἀξίνη—κεῖται. Quinimo etiam. Vide Raphel et Palairer. It is usual (says Wets.) for good or evil *men* to be compared to good or bad *trees*. Vide Ps. 1. Dan. 4, 11. Matt. 7, 17. 20. Jo. 15, 1. 1—7. Rom. 11, 17. Luc. 13, 6—9. Philo de Agricul. 1, 302, 43. (ad Deuter. 20, 20.) τὰ ἀφροσύνης δένδρα, καὶ ἀκολασίας τε καὶ δειλίας, πάντ' ἐκκόψω· ἐκτεμῶ δὲ καὶ τὰ ἡδονῆς καὶ ἐπιθυμίας, ὀργῆς τε καὶ θυμοῦ, καὶ παραπλησίων παθῶν, κἂν ἄχρῃς οὐρανοῦ μηκύνη τὰ φυτὰ· ἐπικαύσω καὶ τὰς ρίζας αὐτῶν, ἐφείσα ἄχρῃ τῶν ὑστάτων τῆς γῆς φλογὸς ριπήν, ὡς μηδὲν μέρος, ἀλλὰ μὴδ' ἴχνος ἢ σκιὰν ὑπολειφθῆναι τὸ παράπαν. A passage of greater exuberance in metaphorical allusion will not easily be found.

As noxious, and even useless *trees*, are cut down and burnt, so are worthless and bad *men* destined to be rejected, and cut off from the advantages of the Christian economy, and left to be punished. Vide Sirach. 10, 18. Dan. 4, 20 and 23. See Euthym. and Suicer's Thes. 1, 398, b.

10. ἐκκόπτεται. Present for future; which is usual when the actions are shortly to happen.

11. ἐν ὕδατι. The ἐν, which answers to the 2, is here redundant. Comp. Luc. 3, 16. This is, however, not unexampled in the Greek Classics.

11. εἰς μετάνοιαν. In order to produce repentance. A similar use of the ἐπὶ I have before noted, v. 7.

11. ἰσχυρότερός μου, more powerful, of greater dignity. Then of ἱκανός, in the sense of *worthy*, several examples are produced by Wetstein.

11. τὰ ὑποδήματα βαστάσαι. This appears to be only a more copious enlargement on the preceding idea, ἰσχ. μ. ε. Observe, βαστάσαι is to carry off, or away. The office was servile. So Horace: "et soleas poscit;" and the natural order of its performance was, 1. to loose the straps; 2. pull off the shoes; 3. to carry them away; which particulars it would have been unnecessary to mention, had not the other Evangelists made use of the 1st, St. Matt. the 2d, and others the 3d. (Markl.) On the *servility* of the office Wets. cites Aristid. 1, 276. Lucian in Herod. 5. ὁ δὲ τῷ μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὥς κατακλίνοιτο ἤδη. Joseph. A. 6, 13, 8. of Abigail. ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν ἄψασθαι τῶν ἐκείνου—ἔλεγεν. To which I add a very apposite passage of Plutarch, Symp. L. 7, 8, 1. T. 2, 712. E. τὰ δὲ παίγνια πολλῆς γέμοντα βωμολοχίας καὶ σπερμολογίας, οὐδὲ τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις, ἃ γε δὴ δεσποτῶν ἢ σωφρονούντων θεάσασθαι προσήκει· where one may easily dispense with the Conjectures of Reiske. I see nothing objectionable, except in the words ἃ γε δὴ, which are manifestly corrupt. The *sense* seems to require ἡπου δὴ. Vide Hoogev. de Part. to whose examples add Thucyd. 7, 142. Herodian, 2, 11, 18. subaud τινι. On what Markland has written I must remark, that the slave, who was usually a boy, did not always carry *away* the slippers, but kept them under his arm, to be ready to present them when his master awoke; to which there is an allusion in the passage of Lucian just before cited. From the Rabbinical writings we find that it was an office which the pupil was expected to perform for the master; and that this *was performed* towards the first Christian Teachers we ascertain from Euseb. H. E. 4, 15. cited by Kypke.

The ὑπόδημα denotes *every* kind of *calceamentum*; nor does it differ from σανδάλιον, since the Septuagint express לַבָּשִׁים sometimes by ὁ. sometimes by σανδ. Vide Bynæum de calceis Hebr. c. 6.

11. βαπτίσει ἐν πνεύματι ἁ. κ. π. On the interpre-

tation of these words there has been much difference of opinion. See the Dissertation on Baptism in Suicer's Thes. 1, 623. et seq. Wolf. Cur. Phil. and Koecher. Analect. Glassius Phil. S. p. 254. takes *et igni* for *ignito*, manifesting itself in the symbol of fire, which happened in the miraculous effusion of the Holy Spirit on the day of Pentecost. Vide Act. 1, 5. 2, 3. 11, 15 & 16; and so I find Euthymius (probably from Chrysostom) explains, p. 105, where, inter alia, he says, ἀλλὰ καὶ ὡς πῦρ—ἀναλίσκον τὸν ῥύπον τῆς ψυχῆς; and this seems to be confirmed, or at least illustrated, by some passages in Wetstein, ex. gr. Ovid. Fast. 4, 785: "omnia purgat edax ignis, vitiumque metalli excoquit."

Plutarch, 1, 263. Ε. τὸ πῦρ καθαίρει, καὶ ὕδωρ ἀγνίζει; κ. τ. λ. "Sicut autem ignis purgat et baptizat, ita etiam venti ventilanti paleas vis purgandi atque eluendi adscribi potest." Wets. Hom. Il. ε. 499: ὡς δ' ἄνεμος ἄχνας φορέει· ἱερὰς κατ' ἁλώας, ἀνδρῶν λικμώντων. Virg. Æn. 6, 740: Aliæ panduntur inanes suspensæ ad ventos: aliis sub gurgite vasto infectum eluitur scelus, aut exuritur igni; where Servius remarks, "etiam in sacris Liberi omnibus tres sunt istæ purgationes. Nam aut tædâ purgantur et sulphure, aut aquâ abluuntur, aut aëre ventilantur. (Vide et Heynium.) So also on Virg. Georg. 1, 166: Mystica vannus Iacchi, Servius remarks, "Sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur." This purification Wets. explains, of all those calamities which the Jews soon after experienced in the burning of the temple, and the destruction of Jerusalem, and of the state.

The purgatio by *wind* he interprets of this secret and wonderful virtue of God, which on the day of Pentecost, and at other times, is related to have been poured out on the baptized, and which is termed *holy*, inasmuch as it purges the mind from vice and ignorance, as water washes off the filth of the body, and withal it distinguishes the good from the bad, as the wind separates the wheat from the chaff.

Of the word *πτύον* Wets. gives several examples. It is explained *θρίναξ* by Hesych. from which its form is clear, namely this, Δ, the word denotes a winnowing shovel.

12. *διακαθαριεῖ*, *perventilabit*. The *διὰ* is intensive. The word occurs in Aristid. 1, 77 (cited by Wets). The same metaphor is used by Synes. p. 24. D. *καθάρτεον σπέρματι*; and Xenoph. *Œcon*. 24. *καθαροῦμεν τὸν σῖτον λικμῶντες—τὰ ἄχυρα*.

12. *τὴν ἄλωνα*. An area, always in the open air, and usually in an elevated site, where the straw, rough and broken, from the treading of the oxen, was tossed up by the *πτύον*, or winnowing shovel, and thrust forward to a fire prepared for its consumption. The chaff was delivered to the wind, and the grain thus left in an heap. For the various *modes* of threshing and winnowing, see Bochart, Hieroz. 1, 2, 32. This may be reckoned among those agricultural comparisons so common in the Gospels, as we shall have frequent occasion to notice.

12. *εἰς τὴν ἀποθήκην*, a repository, usually subterranean, such as those in which the oriental nations *still* preserve their corn, wine, oil, &c.

12. *ἀσβέστω*. Of this word examples, in superfluous abundance, are given by Wetstein. A remark here made by Theophylact deserves notice: *ὥστε φλυαρεῖ ὁ Ὀριγένης, λέγων ὅτι ἔσται τέλος τῆς κολασέως*.

13. *τότε παραγίνεται*. The particle here does not accurately define, but signifies generally *about the time* when John was baptizing; and thus in several other parts of the N. T. Vide Schleus. Lex. Whitby asks, *how* could John know Jesus? By the *Holy Spirit*, he suggests, and so Euthymius long ago settled the matter. There is, however, no need here to recur to any supernatural assistance, for from the connection of affinity and amity subsisting between the mothers of John and Jesus, John could scarcely be ignorant of the person, nor unaware of the pretensions of Jesus.

14. ὁ δὲ I. *διεκώλυεν αὐτὸν*. *διακ.* properly signifies

to hinder by interposing (δια.) between, or, as here, *generally to hinder*, in which sense it occurs not unfrequently in Thucydides. Other examples are produced by Palaiet, Elsner, and Munthe. The imperfect tense, as it properly notes imperfect or unsummated action, so it sometimes, as here, signifies the attempt or wish to perform, rather than the performance.

14. ἐγὼ χρεῖαν. The passage is thus paraphrased by Euthymius: ἔγω, ὁ ὑπεύθυνος ἁμαρτίαις, ὑπὸ τοῦ ἀναμαρτήτου, ὁ βαπτίζων ἐν ψιλῷ ὕδατι ὑπὸ τοῦ βαπτίζοντος ἐν πνεύματι ἁγίῳ καὶ πυρὶ, ὁ δούλος ὑπὸ τοῦ δεσπότη, ὁ ἄνθρωπος ὑπὸ τοῦ Θεοῦ.

15. ἄφες ἄρτι. Rosenmuller thinks the α. corresponds to the Hebrew נָא, Gr. δὲ quæso; and so, indeed, we use the word *now*. Euthym. however, explains τὸ γε νῦν ἔχον, *for the present*, which is perhaps preferable.

15. οὕτω γὰρ—δικαιοσύνην, institution; δικαίωμα, by which word *also* the Sept. expresses ΠΕΣΩ and ΠΤ. πληροῦν, fulfil, perform (not ratify, as Campbell renders). Jesus had before observed every religious rite really appointed by Moses, and now he fulfils the will of God, who had sent John to baptize.

16. ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. Euthymius remarks, that there was a tradition that John plunged each of the baptized persons in the water up to the neck, and held him there while he was making confession of his sins; then, letting him go, he ascended from the water. I am not aware of any *authority* by which this may be *confirmed*; it is not devoid of probability, though I am inclined to suspect that it is founded solely on the ἀνέβη of our Evangelist. If so, it must be regarded as a precarious conjecture.

16. ἀνέωχθησαν—οἱ οὐρανοί. The phrase is explained by Wets. "tonuit, nubes discesserunt, et lumen affulsit." Vide Hom. Il. ε. 749. et ubi Eustathius, Liv. 1, 16. Virg. Æn. 8, 523. Horat. Carm. 4, 14. Pleiadum choro *scindente nubes*. Comp. Marc. 1, 10. Act. 7, 56. Ez. 1, 1. Vide Heyn. ad Virg.

Æn. 3, 198. Wets. then produces two curious passages: Justin. Dial. cum Tryph. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, κύρ ἀνήφθη ἐν τῷ Ἰορδάνῃ. That was, perhaps, founded on the Évangél. Ebion. which, from a fragment preserved by Epiphanius on Heresies, 30. had these words: καὶ εὐθὺς περιέλαμψεν τὸν τόπον φῶς μέγα.

αὐτῷ is by some rendered eo spectante, i. e. Joanne. Comp. Jo. 1, 32. I would rather refer it to Jesus, and take it as a dative of *profit* and advantage. See the note infra, 4, 17.

16. ὡσεὶ περιστέρα. Here is an acknowledged ambiguity, which has given rise to much diversity of opinion. Some contend that the *similitude* is only in the *manner* of descent; and indeed the flight of a dove, especially when descending, has in it something peculiar. In this view Wets. cites Virg. Æn. 5, 513. Nam—aëre lapsa quieto Radit iter liquidum, celeres neque commovet alas. Comp. Eurip. Bacch. 1088. In Koecher's Analecta the analogy is copiously illustrated between a dove and the Holy Spirit, as well in respect to its members as to its attributes, accidents, &c. So Rosenmuller and Kuinoel. The observations of Euthymius are deserving of attention. Humboldt, too, in his Researches on America, vol. 2. p. 64, mentions a Mexican picture, where is represented a dove descending and distributing the gift of tongues to man, whom they believe to have been dumb after the deluge; a coincidence which might be paralleled by many others in the same interesting work, and which I cannot regard as accidental, but indicating a common origin in the Oriental Mythology of the remotest periods; and thereby establishing the hypothesis of the Asiatic origin of the Americans.

17. φωνῇ, i. e. thunder; קול ירח is often so used, as Psalm 18, 14. 29, 3. Comp. Jo. 12, 28, 29. Apoc. 6, 1. φωναὶ and βρονταὶ are joined as synonymous in Apoc. 11, 19. The Hebrews (says Rosenmuller), as well as the Greeks and Romans, numbered light-

ning and thunder among the signs of the presence of the Deity, and prodigies effected by Divine power, whose *signification* they interpreted from the circumstances. Vide 1 Reg. 8, 10, 18, 38, 39. Jud. 6, 17, 21. Ovid. Fasti, 4, 834. Virg. Æn. 2, 693. 7, 142. 8, 523. 9, 631. Mel. 1. 19. See note on John, 12, 28.

Wet. cites Eurip. Bacch. 1076. ἐκ δ' αἰθέρος φωνὴν τίνα Bacchas monuisse. Diog. Laert. de Epimenide. 1, 115. ῥαγῆναι φωνὴν ἐξ οὐρανοῦ. Theocr. 17, 71.

17. ἐν ᾧ εὐδόκησα. Hebr. בָּרַצַּר 1. Par. Examples of εὐδοκεῖν are produced by Raphel, but without ἐν, in which consists the Hebraism. Vide eum et Wesseling ed. Diod. Sic. T. 2, 196.

CHAP. IV.

VERSE 1. τότε ἀνέχθη εἰς τὴν ἔρημον. τότε, about that time. See note supra 3, 13. Among the diversity of opinions entertained on this passage, I must notice one recently devised by some German theologians, who maintain that the διάβολος here mentioned was either the Pontifex Maximus, or one who had passed the office of High Priest, and had considerable influence with the people, and who at intervals, as occasion offered, had a mind to try Jesus—whether he was really the Messiah, and would deliver the Jews from the Roman subjection? This opinion is extremely ingenious, but utterly inadmissible, from various objections, which I cannot find room to state.

1. ἀνέχθη. Some take it for ἦχθη, and indeed Luke uses ἦγετο, 4, 1; which, however, is not decisive evidence. Others fancy there is an allusion to the force and violence of the Spiritual influence, an interpretation precarious. I am inclined to think that the use of the preposition may have an allusion to the high and mountainous country, of which what was called the Desert was composed: all admit the Desert here mentioned to have been mountainous. ἀνὰ has usually, and indeed *properly* and primarily, the sense of

use. Some render *abductus est*. That, however, would require ἀπήχθη, which may possibly be the true reading. The prepositions ἀνά and ἀπό in composition are perpetually confounded; and it is, moreover, somewhat confirmed by the parallel passage of Mark, ἐκ βάλλει.

On the circumstances of the temptation, the Student may consult with advantage Dr. Maltby's Sermons, T. 2, p. 275 and 6, who, in common with many learned Commentators, adopts the hypothesis of Farmer, and regards the whole as a *prophetical vision*, designed by the Deity to supply that ideal experience of temptation, or trial, which it was provided in the Divine Counsels from our Lord to receive, previously to his entering upon the actual trials of his ministry.

1. εἰς τὴν ἔρημον. The situation of this desert cannot be fixed with any certainty. The common opinion is, that it was the Desert of Arabia and Sinai. Others, as Wetstein, Rosen. and Kuinoel, maintain it to have been the Desert of Quarantania, which extends from Jericho, by the mountain of Bethel, two and a half miles from Jerusalem. Vide Joseph. Ant. 16, 1. Bell. 4, 8, 2. Maundrell, and Hasselquist. This was certainly rough and uncultivated. Wets. compares the examples of Moses and Elias, who, on entering on their ministry, went into solitude; and cites Plato, 61 F.

2. νηστεύσας. Wets. observes, that those about to enter upon the prophetical office were *accustomed* to prepare themselves for its important duties by fasting and prayer,—prayer so earnest and continued that they sometimes neglected to take food. The number 40 he thinks sacred and *solemnis*. So many days (says he) did the deluge increase; so many did women, after childbirth, continue impure. See Num. 13, 26. 1 Sam. 17, 6. Genes. 50, 3. Ezek. 4, 6; and both Moses and Elias are related to have fasted 40 days. Nor (says he) was this confined to the Jewish theology: so many days was Pythagoras said to have

fasted when he died. Vide Diog. Laert. 8, 40. Porphy. § 57. Themist. p. 23, 285.

2. τεσσ. νύκτας. This may seem superfluous, says Euthym.; but it is added because of the *Jews*, who *fasted* by day, and *feasted* by night.

3. εἰ υἱὸς τοῦ Θεοῦ. Wetstein thinks, that the Devil did not know who Jesus was: 1st, because he does not call him ὁ υἱὸς τ. Θ. *the son of God*, κατ' ἐξοχήν; 2dly, since, if he had known him, he would have abstained from attacking him, in despair of the victory. But the first argument has little or no force, for in the Hellenistic Greek the article is never used with the exactness of the classical Greek, and in *this* case it is sometimes omitted. I cannot therefore approve of Campbell's translation, *a son of God*. As to the second argument, it is devoid of any weight; for how can we venture to assert any thing concerning what the Devil *would*, or would *not* do, under such circumstances. Impudence and hopeless audacity may seem to correspond not unaptly to the diabolical character.

3. εἰπὲ, order, which is not merely a Hebraism, but a Græcism likewise. Vide Albert, Vriemoet, and Palairer, and Duker on Thucyd. 7, 29.

3. ἄρτοι γέωνται, become loaves. So Exod. 4, 3. See Campbell.

4. οὐκ ἐπ' ἄρτῳ μ. ζήσεται, sustentari solet. Though this phrase has the appearance of an Hebraism, yet it occurs in the Greek writers. Kypk. cites M. Tyr. D. 19. Polyb. 6, 7. Plut. 526. Demosth. Orat. Fun. Kuin. adds M. Tyr. D. 27, 6. ubi vide Markl. et Berg. in Alc. 3, 7. et De Rhoer. Fer. Davent. p. 86.

Wetstein observes that λίθοι et ἄρτοι, as being contraries, are opposed, infra 7, 7. Pr. 20, 17. Phædr. l. 2, 2. alii onerant saxis, quidam contra Misere panem; ut sustineret spiritum. Vid. Horat. 1 Sat. 5, 91. Senec. de Benef. 2, 1. Plant.

As to the *sentiment*, οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται. Wets. compares, very appositely, Sap. 16, 26. οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμα

σου τοὺς σοὶ πιστεύοντας διατηρεῖ. God, who sustained the whole Jewish nation forty years without bread in the Desert, and also Moses and Elias and myself forty days, hath a thousand ways by which he can and will provide for his obedient servants.

4. ἐκτ. διὰ στόματος Θεοῦ. Upon what may proceed, be determined and appointed by God. Comp. Esther, 7, 8. Ps. 89, 35. Jer. 44, 17. Jud. 11, 36. Deut. 8, 3. So Simon: "Man may live on whatsoever God shall order him to eat."

5. παραλαμβάνει, secum ducit, taketh him along with him. So Num. 23, 14. (of Balak and Balaam.) καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν. So Euthymius expounds παραλαβὼν ἄγει. Ælian. V. H. 2, 18. παραληφθεὶς ὑπὸ Π. εἰς τὸ συμπόσιον. Anton. Liber. C. 21. παραλαβαὶν τὴν κόρην. Vide Albert. et Elsn. and comp. Horat. Carm. 3, 4.

5. ἁγίαν πόλιν. Jerusalem, as having the holy temple. So Troy and Athens are for a similar reason called *sacred* by the Poets. The inscription upon the shekels was, *Jerusalem the holy*.

Phil. Jud. usually calls it Ἱερόπολις, and Josephus ἡ Ἱερα πόλις.

5. ἴστησιν αὐτὸν ε. τ. π. τ. ι. The word is to be taken not in a *physical* but a *moral* signification; suadet ut se conferret, eum eo ducit. Comp. Gen. 48, 9. Matt. 18, 2.

5. τὸ πτερύγιον. On the interpretation of this word, the commentators are by no means agreed. One thing is certain, that it does not signify *pinna-cle*, in the sense which we *usually* attach to the word, (i. e. the point of a spiral ornament, or, as Johnson explains it, a spiral point); for thus the article would not have been used. Grot. Hamm. Dodd. &c. take it in the sense of *balustrade*, or pinnated battlement, for which I can find no sufficient authority.

Preferable is the opinion of Wetstein and others, who take it to mean what was called the King's Portico. Vide Joseph. A. 15, 11. & 5. So also Rosen. Kuin. Parkh. and, long ago, Euthymius. Ingenious,

however, if not true, is the opinion of Krebs, adopted by Schleus. that it signifies the *ridge* of the roof of the temple. This is strongly confirmed by Joseph. A. 15, 11, 5: *ἐνθεν καὶ ἐνθεν—νεμομένοις*. But to this it is opposed, that there were iron spikes fixed all over the roof of the temple, lest the birds should settle upon, and defile it with their dung. Krebs thinks this difficulty may be removed. May it not have been a lofty spiral turret, placed somewhere about the centre of the building, (like the spire in some cathedrals,) to the topmost look-out of which the Devil might take Jesus. As *πτερύγιον* signifies a small wing, a small pointed extremity of any thing, so it may well denote a *spire*.

6. τ. α. α. *ἐντελεῖται—ποδα*. An image taken from parents who, in rough ways, lift up their children, lest they should trip and fall on the stones. Kuin.

The fallacy of the tempter (says Rosenm.) consisted in this: that he *misapplied* the passage of the Psalm to the case then in hand. (A practice, I may add, not confined to the Devil, but sometimes employed even by Saints); for though in the Psalm assistance is promised to the pious, in evils *fortuitous*, which happen without their knowledge or will, yet not to those who rashly and irrationally thrust themselves into dangers.

7. οὐκ ἐκπειράσεις Κύριον τὸν Θ. σ. Future for imperative, Hebr. *This* he does who plunges himself into danger in vain reliance on God's protection. See Wetstein, Hamm. Whitby, and Doddr.

8. *πάλιν παραλαμβάνει*, *aliâ vice, alio tempore*. The temptations were doubtless brought forward not in a regular or continued series, but at intervals, as opportunities offered. Rosenm.

8. *εἰς ὄρος ὑψηλὸν λίαν*. Wets. compares a beautiful passage in Petron. 1, 24. *Alta petit gradiens juga nobilis Apennini, unde omnes terras atque omnia litora posset Aspicere, ac toto fluitantes orbe catervas*. Dio Xiph. p. 295. καὶ ἄλλοτε ἀνέχθη εἰς περιωπὴν ὑπὸ τινος, καὶ καθορᾶν ἀπ' αὐτῆς πᾶσαν μὲν τὴν γῆν, καὶ πᾶ-

σαν τὴν θάλασσαν—ταῦτα μὲν ἐκ τῶν ὀνειράτων ἐμάνθανεν. Spartian: Somniavit primo—deinde ex altissimo montis vertice orbem terrarum Romamque despexit. Comp. Apoc. 21, 10. Deut. 34, 1—4. Ovid. Met. 2, 95.

8. δείκνυσιν—κόσμου. Most commentators understand this of Judæa, which had what might not improperly be called kingdoms, since their rulers were styled not only tetrarchs, but *kings*.

Yet this seems not quite satisfactory. I am inclined to think, with Beza, Heuman, and Wetstein, that an extensive prospect being shown, the kingdoms of the then known world were pointed out, according to their relative situations and quarters.

This was probably the opinion of Chrysostom; for, I find, Euthymius evidently adopts this view of the subject: δακτύλῳ δείκνυσιν αὐτῷ τὰ μέρη τῆς οἰκουμένης—λέγων, ἐν τούτῳ τῷ μέρει κεῖται ἡ βασιλεία Ῥωμαίων, ἐν τούτῳ δὲ—καὶ ἀπλῶς πάντα καταλέγει.

8. δείκνυσιν. Kuinoel explains, “*digiti monstrare, et verbis ac oratione demonstrare, menti representare.*” Examples of this signification are adduced by Olear. and Palaiet. as Herodi. 3, 13. 9. Thus it is taken for ὑποδ. ἀποδ. I will take this opportunity of citing and emending a very similar passage of Dio Chrysost. p. 595, 41. εἰ μέ τις ὑψηλὸν ἄραι ἄνω μετέωρον, ἐπὶ πτηνῶν, ἢ—ὑποκινῶν τὴν γῆν ἅπασαν, καὶ τὰς πόλεις. I conjecture ὑποτεινῶν, which is unquestionably the true reading.

8. καὶ τὴν δόξαν αὐτῶν, i. e. ornamenta in genere, ut amplitudinem, castella civitatum ac oppidorum multitudinem, fertilitatem, &c.

9. ἐὰν π. προσκυνήσῃς μοι. This expresses the *Eastern* mode of doing homage, namely, by falling prostrate on the ground (and in China, &c. touching it with the head). In the words of Horat. Ep. 1, 12, 27. Ita Parthis rex datus est—Jus imperiumque Phraates Cæsaris accepit *genibus minor*, we recognize an allusion to the *Western* mode, namely, *kneeling*.

10. ὕπαγε, Σατανᾶ. Apage te à me, scelus, pestis! for ἰσθ, among its other significations, bears that of evil counsellour. See 1 Sam. 19, 23. In the same words Jesus accosts Peter, *infra*, 16, 23.

11. ἄγγελοι—διηκόνουν. The word is often (as here) used especially of that *ministration* which provides food drink, and other necessaries. Comp. 8, 15. Jo. 12, 2. Luc. 22, 27. Wetstein cites Eur. Cyc. 81. Lucian (plus semel). Anacr. Od. 4. Theophr. Ch. Eth. 11. Athen. 145. B. 195. E. Phil. Jud. 2, 482. So *ministro* in Latin. This, however, need not *exclude* the ministration also of consolation, congratulation, &c. Wets. compares the whole passage with the case of Hercules, who, on meditating what course of life to pursue, went into solitude, &c. The rest of the story of Prodicus (so beautifully versified by Bishop Lowth) is well known.

12. Now follows, says Rosenm. the third part of the Gospel, containing a narrative of those sayings and actions of our Lord in Gallilee by which he demonstrated himself to be the Messiah. On which consult Kuinoel and Rosenm.

12. παρεδόθη, subaud *eis φυλακὴν*, which is generally *supplied*, as Act. 8, 3. 22, 4. Diod. Sic. p. 105. ap. Munthe, or, subaud *δέσμιος*, as in Athen. 213. F. cited by Wets. Vide Luc. 21, 12. Act. 8, 3. 22, 4. Cum multi et ad tumultum spectantes de Joannis custodiâ ab auditōribus ejus spargerentur sermones, Jesus eis se immiscere noluit, ideoque secessit. Vide Joseph. A. 18, 5, 2. Si autem secessit, ut vitaret turbas in Judæâ, eâdem de causâ vitandus erat etiam Herodes, secessit ergo in Galilæam non Herodis sed Philippi. Some cities of Galilæa Superior belonged to Philip, as Jamnia. Christ had nothing to fear from *Philip*. Princes do not usually make inquisition after those who injure no one, and heal the sick: Christ, too, came, not to reprove *the ruler*, but to teach *the people*; nay, even the disciples visited their Master when in prison without impediment. Wet.

15. Νεφθαλείμ. Drusius would read Νεφθαλεί, as

in the Hebrew. But the present reading seems better to correspond to the Syro-Chaldee, which was spoken by the Apostles, and according to whose peculiarities of termination many proper names of the O. T. would be conformed.

15. γῆ Ζαβουλὼν—ὁδὸν θ. subaud κατὰ, the ὁδὸν, which the commentators do not quite comprehend, signifies *tract*, as in Æschyl. P. V. 2. χθονὸς μὲν εἰς τηλουρὸν ἤκομεν πέδον Σκύθην εἰς οἶμον, where the Schol. I. explains ὁδόν.

15. Γαλιλαία τῶν ἐθνῶν. The student will bear in mind that there were *two* Galilees; one τῶν ἐθνῶν, near to the borders of the Tyrian territory, another in Judæa, about Tiberias and the land of Gennesareth. See the passages of Eusebius and Hieronymus cited in Reland's Palestine, p. 183.

16. καθήμενος ἐν σκότει, versabatur, in tenebris *dwelt*. Comp. Judith 5, 3. 1 Macc. 2, 1, 29, Sir. 37, 18. Nor is this a Hebraism; for a similar expression is found in Aristoph. Pac. 642. ἡ πόλις γὰρ ὠκριῶσα, κὰν φόβῳ καθαμένη. On the diversities which we find between these citations and the corresponding passages in the Septuagint as *we now have it*, Dr. Owen remarks, that the quotations, as they stand in the New Testament, are more exact representations of the Hebrew original. This cannot be decided till the text of that venerable version has been regularly formed by a critical examination of the immense body of various readings, &c. collected by the diligence of Dr. Holmes, and published by the munificence of the Curators of the Oxford Press. Whether we may entertain any expectation that the discrepancies will then be diminished, I know not: I find the early Greek commentators acknowledge these discrepancies. Thus Euthymius, vol. 1, p. 135, lays down this *general rule*, that the Evangelists sometimes abridge, and even *alter* the expressions of the O. T.; so that by the alteration no violence be done to the general sense of the passage.

16. φῶς here signifies an enlightener, a teacher:

abstract for concrete. Wets. has adduced a superfluous abundance of citations, of which I select the most apposite. Eusthath. *φῶς ἀναβλέψας*: Plato de Republ. 6.: Hom. Il. π. 39. *φῶς Δαναοῖσι γένωμαι*. Eur. El. 449. Ἑλλάδι *φῶς* of Achilles: Virg. Æn. 2, 281. *ô lux Dardaniæ! spes ô fidissima gentis!* Horat. Carm. 4, 5. Cic. Ep. Fan. 14, 5. I add Psalm 21, 17. That thou quench not the *light* of Israel.

16. ἐν χώρᾳ καὶ σκιᾷ θανάτου, i. e. spiritually dead (as says the Apostle) in trespasses and sins. Wets. refers to Job 3, 5. 10, 21, 22, 12. 22, 16, 16. 24, 17. 28, 3. 34, 22. 38, 17. Amos, 5, 8. Jer. 2, 6. 13, 16. Ps. 107, 10, 14. 23, 4.

16. ἀνέτειλεν. Rosenm. and Kuinoel think αὐτοῖς redundant. It seems rather to be a dative of profit, of which see Matthias, Gr. Gr. Vide not. supra, 3, 16.

17. ἀπὸ τότε. This idiom, which is censured by the Greek grammarians, is justified by numerous classical citations adduced by Wetstein.

17. ἤρξατο—κηρύσσειν, for ἐκήρυξε, which, however, is not a mere Hebraism. So in the Latin we have redire cœpit for rediit. See Georg. and PalaiRET.

19. ποιῆσα—ἀλιεῖς ἀνθρώπων. This (says Kuinoel), like many other terms of hunting and fishing, are employed metaphorically of those who conciliate the good-will and friendship of others. Wets. cites Diog. I. 2, 125. ἀνῆλθεν εἰς ἀκαδημίαν πρὸς Πλάτωνα, καὶ θηραθεὶς κατέλιπε τὴν στρατιάν; also, Plato de Legg. 7; but *there* it is used in the *physical* sense. In his Sophista, however, Plato *does compare* the sophista to a fisher. See Jerem. 16, 14—16. Ezek. 47. PalaiRET compares Stob. Serm. 93, p. 313, where Solon says, εἴτα οἱ μὲν ἀλιεῖς ὑπομένουσι ραίνεσθαι τῇ θαλάσσῃ, ἵνα κῶβιον θηράσωσιν. Ἐγὼ δὲ μὴ ἀνασχῶμαι, ἵνα ἀνθρώπων ἀλιεύσω. Vide et Crauser in Phosphoro vocom, p. 946.

I had forgotten to notice the elliptical formula δεῦτε, subaud ἀκολουθεῖτε, which is a vox solemnis de hac re. Thus Socrates called Xenophon, as we are told by Diog. Laert. 2, 48. ἔπου τοίνυν καὶ μάνθανε. The

words *ἐπίσω μου*, omitted in some MSS. must not be thrown out. They are a Hebrew pleonasm.

23. διδάσκων. Christ might have ordered and commanded, as Lord and Legislator; but he preferred to persuade and teach, as did Solon and Lycurg. See Galen ap. Wets.

23. θεραπεύων πᾶσαν νόσον—μαλακίαν, disorders and infirmities of *every kind*. So Hebr. נָזַל. Markland explains νόσος a disease of some standing, μαλ. an *in-disposition*, or temporary ailment. Kuin. however, thinks the words synonymous, and certainly these terms are often used promiscuously. Could any distinction be safely made, it might be, that νόσος denotes an acute, a definite thoroughly formed and usually *violent* disorder; μαλακία, a chronical debility. Vide Alberti; Plin. N. 38, 7. in malaciâ stomachii. Rosenm. says, apud medicos ignaviam stomachi significat, a *sluggishness of stomach*.

24. ἀπήλθεν ἡ ἀκοὴ αὐτοῦ. There went out a report concerning him. Alberti, Olearius, and Wetstein, tell us that the ἀκοὴ is here used just as the Latin auditio for fama, and they produce examples of the whole phrase from the Greek Classics. So Virg. *Æneid* 4, 13. et fama per urbes. Cor. Nep. Ann. 9. exiisse famam. Krebs, however, says that the word is *not* used de famâ, but de narratione, as any thing which we have been told or read; and certainly, in the passage of Thucyd. produced by them (1, 20), it signifies narrationes. He regards this use of the word and the phrase (which, however, he cites from Jos. A. 8, 6, 5. διήλθεν φήμη πρὸς ἡμᾶς) to be Hebrew. I add Jos. 786, 45. ἀφίκετο ἀγγελία περὶ αὐτοῦ.

24. βασάνοις συνεχόμενους. Vid. Schl. Lex. συνέχεσθαι is used of those who labour under great anxieties of mind, or tortures of body. Diseases are not unfrequently compared to *bonds*, both in SS. & Class. So συνέχεσθαι πυρετῷ. Luc. 4, 38. et 13. 16. ταύτην—ἣν ἔδησεν ὁ σατανᾶς—οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ, where see note. Wets. produces Artem. 3, 47. Plato Gorg. 327. D. 343. B. in Legg. 4 et 9. Sext. Emp. 152.

Them. 245. Herod. 6, 12, 1. *βάσανος* occurs in this sense in 1 Macc. 12, 55. Euthym. explains τῆς τῶν νόσων ὀδύνας. Wet. cites D. Chrys. p. 302. Arist. Ran. 628, 642.

24. *δαιμονιζομένους*. Wets. has a very long and important note, on a subject which has been discussed by some of the most eminent of our modern Biblical Critics. I shall lay before the reader a careful condensation of his very copious collectane.

Tota res ad duas quæstiones commodè reduci potest, quorum altera ad medicinam, ad grammaticam altera spectat, I. quinam homines intelligantur? II. quænam ejus appellationis sit ratio?

I. Existimo igitur per *dæmoniacos* et *lunaticos* intelligi homines certo quodam morbo laborantes. He then proceeds to state the *common* hypothesis, which attributes these effects to no imperfection of the natural organs, but to the enchantment or fascination of the Devil; and then offers the *eight* following reasons why he cannot assent to that opinion.

1. *Dæmoniacy* disertè muti, surdi, et cæci vocantur Matth. 12, 22. Marc. 9, 25. Luc. 11, 14.; neque causa ulla idonea afferri potest, cur non simpliciter verè mutos, surdos, et cæcos intelligamus, h. e. quorum organis aliquod vitium inhæserit; alii vero *dæmoniacy* ita describuntur Matth. 8, 17. et parell. ut manifesta manix aut epilepsix signa atque symptomata in illis nemo non agnoscere possit.

2. Dicuntur a Christo sanati fuisse Matth. 15, 28. 17, 16. Luc. 9, 42. 8, 2. qui autem verè sanatur, illum prius verè in morbo fuisse necesse est. Alius *dæmoniacus* dicitur post curationem sanæ mentis fuisse Marc. 5, 15. Luc. 8, 35. Unde jure colligitur, prius illum insania, quæ morbus est, laborasse.

3. *Dæmoniacy* solent ægrotis jungi, iisque annumerari, non h. l. solum, verum etiam Luc. 13, 32. Jo. 10, 20, 21. Matth. 8, 16. 10, 1, 8. Marc. 1, 34. 3, 15. 6, 13. 16, 17, 18. Luc. 4, 40, 41. 9, 1. 7, 21. 8, 2. Act. 8, 7. Junguntur autem, quæ sunt de genere eodem, ita ut phrasis altera per alteram sit interpretanda.

4. Matth. 11, 5. Luc. 7, 22. Ubi plura ægrorum a Christi curatorum genere recensentur, nulla fit dæmoniacorum mentio, qui nullo modo videntur prætermitti debuisse, si alterius planè generis, fuissent.

5. Fl. Josephus & Medicorum libri, Gittin. f. 67, 2. Testantur dæmoniacis medicamenta ex radicibus, lapidibus, herbis composita data profuisse; intelligimus autem medicamento vitium corporis corrigi tollique: at quomodo in spiritum agant, aut ad præstigias pellendas utiliter adhiberi possint, nemo intelliget.

6. Sententia quam impugnamus auget potentiam diaboli, potentiam verò Christi minuit; multò enim majus est et mirabilius facere ut qui reverà cæcus non sit, cæcus esse omnibus videatur, quàm reverà hominem excæcare: contra veram cæcitatem aut surditatem sanare, majus est quam eam, quæ nonnisi opinione cæcitatatis aut surditatis erat, curare. Comp. 1 Sam. 16, 14—23. Tob. 3, 8. 6, 17. 8, 3. Joseph. A. 6, 8, 2. et 11, 12. et 8, 2, 5. Jos. Bell. 7, 6, 3. Augustin de Gen. ad lit. 12, 17. Fortè reverà phreneticus erat, sed propter ista dæmonium pati *putabatur*. Similar language is held by Bucer on Matt. 9, where, inter alia, occur these words: “quò satis significatur, morbi ejus dæmonem fuisse auctorem, *verè* tamen fuisse juxta et lunaticum et dæmoniacum.

7. Morbi igitur, quorum causæ proximæ patent, ab illis ferè, aut etiam locis quæ afficiunt, aut certe aliunde nomina accipiunt: quorum autem causæ proximæ non ita patent, et habent effectus paulò violentiores, ut melancholiæ maniæve species, ii semper ferè dæmonibus adscribuntur, et laborantes illis dæmoniaci vocantur. Ii verò morbi, qui ad hos proximè accedunt, ut sacer comitalisve, sideralis aut lunaticus morbus, nunc a dæmonibus nunc ab accidentibus vel causis appellationem accipiunt. Vide Hammond in Matth. 17, 15. Jo. 7, 20.

8. Si cæcitas dæmoniaci tantum ab impedimento externo a dæmone objecti fuisset orta, potuisset idem dæmon impedimento amoto cæsis visum pro lubitu

restituere.—Hoc autem facere non potuit Jo. 10, 21. Num dæmonium potest oculos cæcorum operire?

II. Quæritur quænam fuerit ratio, cur homines, certo quodam morbo laborantes, dæmoniaci et lunatici appellarentur.—De lunaticis quidem non magna est disceptatio; satis enim convenit inter eruditos, ex vulgi opinione hoc nomen fuisse sortitos.

Alii ergo diabolum morborum, quibus dæmoniaci laborabant, causam proximam fecerunt, dixeruntque illum corporibus humanis unum aut plures angelos malos immississe, qui animâ quasi sede deturbatâ et vinculis constrictâ, tum motus omnes et singulos linguæ, manûm pedumque, qui voluntarii esse solent, imperaverint, aut cohibuerint, tum etiam alios motus nervorum convulsione civerint.—Hæc vero sententia multis magnisque difficultatibus premitur.

1. Quia nec probatur, nec probari potest.—Scriptura dæmoniorum numero multitudinis facit mentionem, de diabolo, qui unus est, in dæmoniacorum historiâ ne verbum quidem.—Neque usquam dicitur, diabolum corpora dæmoniacorum in potestate habere, et *possidere*, quod juniorum interpretum vocabulum est. Denique non satis videntur sibi constare, dum contendunt diabolum non posse dici ejici, aut expelli, nisi prius corpora hominum possedisset atque habitâset: alibi verò Judam proditorem, in quem diabolus intrâsse legitur, a diabolo possessum fuisse, cum indignatione rejiciunt. Vide Calvin in Jo. 13, 27. et in Luc. 22, 3.

2. Unde *probaretur* hæc sententia? an ex confessione ipsorum dæmoniacorum? Matth. 8. istud verò ipsum medici inter signa insanix ponunt, P. Ægine-ta 3, 14. de melancholiâ et insanîâ. Sext. Empiric. Testimonium certè hominis οὐ σωφρονούντος non est magni ponderis. An attentus spectator ex circumstantiis et signis id potuit conjicere? Nec hoc dici potest, cùm idem effectus ex causis divertissimis oriatur; potest quis, ex. gr. cæcus fieri intemperantiâ, vulnere accepto, aëris inclementiâ, potest etiam luminibus orbari a Deo aut a malo genio; et qui

excæcatur a diabolo, non magis aut minus cæcus est, neque aut facilius aut difficilius sanabitur eo, cujus cæcitas a caussis naturalibus orta est: quomodo ergo vel curiosissimus spectator veram sed latentem mali causam ita indagabit, ut cæcitatem a diabolo ortam ab omni aliâ, citra periculum erroris, certò dignoscat?

3. Non immeritò etiam quæritur ab illis, qui diabolo hæc adscribunt, quî factum ut eo præcipuè tempore, quo Christus apparuit, diabolus tantum in hominum corpora haberet potestatem, quantam nec hodie exercet, nec ab eo tempore ullibi exercuisse fide dignis testibus demonstratur? Quod enim quidam respondent, Dei permissu id tunc contigisse, ut Christus eo ampliorem sanandi haberet occasionem atque materiam; vix serio et considerare dictum videtur.

4. Totum istud de malo angelo, imò de malorum angelorum collegio, sedem animæ in corpore humano occupante ejusque munere fungente, tam est a verisimilitudine alienum, ut periculum sit, ne, qui hæc valdè urgent, et sese aliis deridendos præbeant, et totam doctrinam Christi suspectam reddant. Vide Bezam, in Luc. 8, 31. et Lucian. Philopseud. 16.

5. Qui hæc diabolo ejusque ministris malis spiritibus adscribunt, de potentiâ ejus magnificè quidem sentiunt, at de calliditate ejus non cogitâsse videntur: videbantur convulsiones membrorum, audiebantur sermones inepti, quales furiosorum esse solent; quis dolus latens aut quod consilium callidum in his deprehendi possit, fateor me ignorare. Porro cùm dicunt, diabolum homini perpetuum custodem ex satellitibus apposuisse, qui oculos illius comprimeret, contineretque ne videre possent, imò cùm statuunt, illum toti legioni militum suorum hominem unum custodiendum tradidisse, adeoque idem catenâ et hominem et legionem suam constrinxisse, quæ hoc unum ageret, quid stultius facere poterat? annon unus custos poterat sufficere? imò annon poterat momento citius vel cerebrum vel

oculum hominis lædere, unde, etiam abeunte malo spiritu, et morbus et morbi symptomata omnia nascerentur? annon interim satellites suos ad alia negotia, ad regni sui finis ampliandos et tuendos, utiliter adhibere poterat? Quid ergo hic desident, — ceu cætera nusquam Bella forent, nulli totâ morentur in urbe?

6. Maximum verò momentum ad rem affert, quòd medici magno consensu et unâ quasi voce non solum dæmoniacos ægrotis annumerant, illisque remedia præscribunt, verùm etiam disertè dicunt morbum non a spiritu quodam aut dæmone fuisse immissum, et hanc appellationem non rei veritati, verùm opinioni vulgi originem debere. So Hippocrates, Galen, Aretæus, &c. Origen, indeed, on Matth. 17, 15. and Psellus de Oper. Dæm. set lightly by such authorities. But they will not easily persuade us that they are more worthy of credit on the nature of the disorder than physicians.

7. Observamus, Judæorum Christianorumque doctissimos ita passim de dæmoniis fuisse locutos, ut nullam diaboli in illis ἐνέργειαν agnoscerent; quòd hodie tamen paulo tectius atque cautius, ne superstiores aut potentiores offendantur, fieri solet. Maimonides in Sabbat. 2, 5. Spiritum malum vocant omnes species morborum, qui vocantur melancholia. R. Solomo in Exod. 29, 24. in. Lev. 23. Cyrill Glaphyr. p. 381. ad Jo. 8, 48. Theodoret in Ps. 91, 6. Cæsarius Quæst. 92. Σεληνιαζομένους φησὶ κατὰ τὴν πρόχειρον τῶν πολλῶν ὑπόνοιαν, μὴ χωροῦντων ἀκουσαι τοῦ υψιλότερον. Agobardus Epist. ad Bartholomæum. Ita ut caderent quidam more epilepticorum, vel eorum, quos dæmoniacos vulgus putat vel nominat. Vide Gariopontum, 1, 6. ap. Cangium in Glossario. et Hieron. in Gal. 3, 1. Cæstatio δαιμονιζομένους vertit furiosus. Vide Mabillon ad Greg. Tur. Eustath. in Il. α. 65, 48. Jos. Medus de Dæmoniis Dissert. 6. in Jo. 10, 20. C. Vitranga in Apoc. 18. Matth. 7, 43.

As the present article has already extended to so

considerable a length, I must find some future opportunity of briefly stating the substance of what has been written on this important subject by more recent Theologians, in which I shall endeavour to fairly represent, as well the ingenious hypothesis maintained by Mede, Farmer, &c. as also what has been advanced in defence of the opinion generally entertained.

25. καὶ πέραν τοῦ Ἰορδάνου. Vulg. de trans Jordanem. Markland thinks he read ἀπὸ πέραν; but this is an ellipsis, not uncommon in the Greek, and even the Latin. Mr. Weston instances trans Alpes venio. The Vulgate, however, *fills up* the ellipsis here, and in Ps. 78, 70; a mode not elegant, indeed, but sometimes found even in the Classicks. Mr. Weston instances Flor. 2, 3. de sub Alpibus, de sub ipsis Italiæ faucibus.

CHAP. V.

VERSE 1. ἀνέβη εἰς τὸ ὄρος. i. e. εἰς τι ὄρος. Vide Kuin. (Tabor, or some other mountain near to Capernaum). So the Hebrew uses ׀ in the place of a pronoun indefinite. Vide ad Mar. 28, 17. on the nature and genius of the Sermon on the Mount. Vide Rosen. and Kuinoel. The chief scope and intent of the whole is thus stated by Rosenmuller, partly from Wetstein. In order to *thus* correct the false notions of the Jews concerning the Messiah's Kingdom, and teach what *kind* of happiness was to be expected in it, and to more expressly declare the dispositions necessary to attain it, by his truly admirable doctrines, and the miracles which attested his mission from God, Jesus had at that time *so* turned the eyes of all his countrymen upon him, that a very great multitude of persons from Galilee, Decapolis, Jerusalem, and all Judæa, nay even the the regions beyond Jordan, had collected together to hear him, and were following him for that purpose. But of this multitude a considerable part

were of mean station and humble circumstances, held in contempt by the Rulers, the Pharisees, and the Priests. Many hoped from Jesus (whom they accounted nothing inferior to Moses) at least the felicity promised by Moses — affluence, prosperity, and whatever is thought promotive of worldly happiness. But of *that* there was little hope, since those who had hitherto followed him were in no very desirable condition. Jesus, therefore, teaches them *what* was to be expected and aimed at by those who should commit themselves to his direction. In order, too, that he might render his auditors the more attentive, and in conformity to Eastern custom, he propounds his doctrines by certain *paradoxa*, which seem at first sight false, but on examination turn out to be true. It was the common persuasion (for instance) that the rich only were happy. To produce this persuasion their very Religion tended, not only that of the Pharisees, but of the Sadducees, who, admiring the gifts of the Temple, and the multitude of sacrifices, thought that *those* were *most* acceptable to the God who brought most victims and offerings.

Moreover, these followers of Jesus hoped that they should partake of the *honours and riches* of the Messiah. Jesus, however, teaches them that the felicity of the heavenly kingdom is of a *different* sort to that which they had been accustomed to expect; and withal, he expressly instructs them what those who were studious of this felicity ought to *avoid*, and what to *follow*; especially the disciples *interioris admissionis*, who were to be successors of the Prophets (Comp. 5, 12), and be a light to others, not only by doctrine, but by example. Discipuli Christi omnia ad æternam vitæ alterius felicitatem referunt, et prout quæque res ad eam vel ducit, vel ab eâ abducit, ad suam vel felicitatem vel miseriam pertinere arbitrantur. Hæc est sapientia spiritualis et cœlestis quæ philosophiam hujus seculi post se relinquit, quanto ipsa hæc philosophia vulgi imperitiæ et temeritati præstat. (Wets.)

2. ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασχεν. Vorstius and Kuinoel call this a Hebraism. Wets. has produced similar examples in the Greek Classics. Rosen. however, very properly thinks it not so much a Hebraism as an usual *adjection* to verbs of speaking, though in the N. T. it contributes nothing to the *sense*. Sometimes it seems to be put instead of a verb of speaking: so in Psal. 78, 2. ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου.

3. μακάριοι οἱ πτωχοὶ τ. π. Many interpreters join τῷ πν. with μακ. as Olear. Wets. Heuman, Michaelis. But Rosen. and Kuinoel agree in joining οἱ π. πν. The latter thus expounds οἱ πτωχοὶ. Sunt ii qui agnoscunt et sentiunt, quàm rudes sint doctrinæ divinæ, quique adeo imbecillitatis suæ probè conscii, modestè de se judicant et sentiunt." This interpretation he thinks confirmed by Matt. 11, 25.

4. οἱ πενθοῦντες—παρακληθήσονται, i. e. who mourn for *their sins*. This interpretation is brought forward and ably proved by Euthymius, from Chrysostom. So Kuinoel. Mr. Bulkley cites a similar passage from Maimonides on Repentance, 2, 6, 49. "If a man say I have sinned against such a one, but I am heartily sorry for it,—*talis consolabitur*." It seems to have been imitated from this of our Lord. Indeed, I suspect that the Rabbinical writers read and profited by the New Testament more than is usually supposed.

5. μακάριοι οἱ πραεῖς, i. e. ἐπιεικεῖς. Those who bear meekly the injuries of others, and do not avenge them, but readily concede something of their right. Wets. cites Aristot. Nich. 4, 14, et idem in Magn. Mor. 1, 23. The vulgar judge *differently*; they think "nihil profici patientiâ, nisi ut graviora, tanquam ex facili tolerantibus, imperentur." Tacit. Agric. 15: "Ignavi esse, de jure suo aliquid remittere, aut injuriam illatam non ulcisci. Veterem injuriam ferendo invitare *novam*. Lenitate et indulgentiâ patrum familias perdi filios, servos corrumpi; severitate verò in officio contineri. Ita enim sentiebant Galilæi, auditores Jesu." Vide Joseph. Bell. 3, 3, 2, 2, 18, 1.

et 20, 8. 3, 8, 6 & 7. "Contra prudentiores judicant, ferociam cum animi tranquillitate non consistere, iram præcipitem habere funestos exitus, veterem injuriam ulciscendo provocari novam, facilitate nihil esse homini melius neque clementiâ." Ter. Ad. 5, 4, 7. Prov. 22, 24 & 25. 15, 1. 25, 8 & 15. 1 Sam. 1, 17. 24, 12 & 18. 1 Reg. 19, 11. 12, 13. Jud. 8, 1. Sirach. 10, 14. 28, 2. Theophylact and Euthymius judiciously remark that by *πρ.* we are not to understand those who are not angry *at all*; for that would argue only a stupid apathy; but those who, being angry, hold themselves in check, and are only *so* on proper occasions. So "be ye angry, and sin not."

5. ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν, shall obtain, acquire. The words are taken from Psalm 37, 11. but mystically applied. By earth is to be understood heaven. Thus the Rabbinical interpreters take Isaiah 60, 21. inheriting the land for ever as being figuratively spoken of happiness in a future state. The enlightened and liberal Maimonides (de Pœnit. 3, 11, p. 58. cited by Bulkley) maintains that the *pious* among the *Gentiles* shall have a place there.

6. οἱ πεινῶντες καὶ δ. τ. δ. The words are often, as here, *metaphorically* used (like the Hebr. נָצַח) of ardent desire, both in the Greek and Latin, both in the Classical and Hellenistic writers. Examples, in superfluous abundance, are adduced by Raphel, Albert, Kypk. and Wetst. I have only room to add, that there is no occasion, with Mangey, apud Bowyer, p. 62, to read *δικαιοσύνης*; for in *this* consists the difference between the Hellenistic and classical Greek. The *latter* uses the word frequently in the *metaphorical* sense (as the Latin *sitio*), but always, I believe, with the *genitive*; the Sept. Joseph. and Phil. Jud. with the *accusative*.

6. χορτάζεσθαι is used *properly* of brutes, but sometimes, as here, of men, even in the classical writers. Vide Bos. Elsn. Kyp. and especially Wets.

7. ἐλεηθήσονται, i. e. of God. So interpret Theo-

phyl. and Euthym. from Chrysostom, t. 7, 189 D. For the following admirable observations I am indebted to Wets.: *Misericordiæ et humanitatis sensum exuunt non avari solum, invidè et injustè, verùm etiam vulgus, quod insita levitate dicam an feritate, certamina gladiatorum, quæstiones et supplicia reorum avidè et cum voluptate spectare solet, et cujus judicio sententia in reos lata semper justo est minor. Rectè prudentiores observarunt, sensum misericordiæ homini esse naturalem; nihilque humani à se alienum putaret. Illos porro rebus suis optime consulere, qui inconstantia rerum humanarum perpetuò memores, aliorum casibus non insultant, sed illos potius miserantur, atque pro virili sublevant. He then cites some very similar passages from the Rabbinical writers (see note, ver. 4), and some, not very apposite ones, from the Classics.*

8. καθαροὶ τῇ καρδίᾳ, i. e. καθαροκαρδιοί. By these words the Sept. express בָּר לֵב in Psalm 24. and לֵב לֵב in Genes. 20, 5. Wets. remarks, "Requirabant vulgò puros *manus*, puram linguam, puros oculos, at de corde puro parùm erant solliciti, putantes *cogitationum* poenam neminem pati; et ea, quæ non videntur, perinde se habere ac si non essent. Sapientiores verò etiam *animi* innocentiam exigebant." Vide Senec. de Irâ, 1, 3. et Epist 11. Hippol. 595. Cont. 6, 8. Juvenal, 13, 209. Nam Scelus *intra* se tacitum qui cogitat ullum, *facti* crimen habet; Cic. Off. 1, 4. Tac. H. 1, 77. Ælian. V. H. 14, 28. οὐ μόνον ὁ ἀδίκησας κακὸς, ἀλλὰ καὶ ὁ ἐνόησας ἀδικῆσαι. Diog. Laert. in Thale, 86. ἡρώτησε τις αὐτὰν, εἰ λήθαι θεοὺς ἀνθρώπου ἀδικῶν, ἀλλὰ οὐδὲ διακούμενος, ἔφη. Eurip. Hippol. 816. χεῖρας μὲν ἄγνὰς, φρὴν δ' ἔχει μιάσματα. Ovid. Amor. 8, 4, 5. Ut jam servaris bene corpus, adultera mens est; and several other passages from the Classics and the Rabbins. I add Aristoph. Ran. γυνώμη καθαρεύειν. Eurip. Hippol. 1010. παρθένον ψυχὴν ἔχων. Vide Job 25, 5. et Psalm 24, 4. Clean hands and a pure heart. Vide et Koecheri Analecta.

8. τῷ Θεῷ ὄψονται, i. e. amplissimâ felicitate per-

fruentur, cum populi prisci eum existimarunt inprimis felicem, qui minister et amicus Regis esset, et Judæorum rex supremus Deus esset. Kuin. Vide Virg. *Æn.* 2, 604. et ibi Servium : Callim. Hymem. in Appol. 9. Ὁ πόλλαν οὐ πάντῃ φαίνεται· ἀλλ' ὅτις ἔσθλος. Comp. Eurip. Bacch. 501. The angels are in Scripture said to see God.

9. εἰρηνοποιοὶ. Not only the peaceable, and those who compose differences between others, but those who are themselves peaceable, and easily lay aside enmity. Theophyl. Euthym.

9. κληθήσονται υἱοὶ Θεοῦ. God is said to be the God of peace. The pacific therefore imitate God, and bear the nearest resemblance to him. Vide Phil. Jud. 2, 260, 2. et 426, 36. This title promises high dignity and felicity. Rom. 8, 17: If sons, then heirs, &c. Wets. Clem. Alex. 490. C. says, that some, for υἱοὶ. read τελεῖοι; some, he adds, τῶν μετατιθέντων τὰ εὐαγγέλια· καλεῖσθαι for εἶναι. So Chares. Mityl. ap. Athen. 575 D.

10. οἱ δεδιωγμένοι ε. δ. for the sake of religion and virtue. So 1 Pet. 3, 14. μακαριοὶ οἱ πάσχοντες διὰ δικαιοσύνην. The word is used *proprie* of animals pursued by the hunter, or of enemies or accused persons flying. Wets. It is sometimes a forensic word, for litem intendere. Vide Palaiet, Elsner, et Sturzii Lex. Xen.

11. ὅταν ὀνειδίσωσιν, i. e. they, *men*. Instances of this idiom are found both in Greek, Latin, English, and German. Examples are produced by Wets. Vide Bos. Ellips. and Matthiæ Gr. Gr.

11. εἰπωσι π. π. ρ. So Judith 8, 8. Vide et Ps. 64, 5.

11. ψευδόμενοι, falsely. "Sunt enim quæ *verè* obijci exprobarique possunt. Pudet hæc opprobria nobis et dici potuisse, et non potuisse refelli." Wets.

12. ἀγαλιᾶσθε. The word chiefly used by the Scriptural writers. 1 Pet. 1, 6, 8. Vide Jes. 66, 10. Zeph. 3, 14. Dr. Blomfield, on *Æschyl.* Pers. 29. ἰππιόχαρμης, suspects (I think with reason), that the

primary sense of *χαίρω* is *salio*, a conjecture which is somewhat confirmed by this passage.

12. *μισθός*—*πολὺς* for *μέγας*, as in *Ælian*. V. H. 1, 1, 19. *Charit.* 3, 6, 6. So *כר* for *כרג*. *Kuin*.

Euthym. has the following general observation on the whole of the preceding beatitudes, in which the turn of thought is so beautiful that I suspect it was derived from *Chrysostom*: *τάξει τινὶ χρησάμενος χρυσὴν ἡμῖν σειρὰν ὕφηνεν—ὁ μὲν γὰρ ταπεινός, καὶ τὰ οἰκεία πένθησει παραπτώματα· ὁ δὲ ταῦτα πενθῶν, καὶ πρῶτος ἔσται. Ὁ δὲ πρῶτος πάντως ἔσται καὶ δίκαιος. Ὁ δὲ δίκαιος καὶ ἐλέησει· ὁ δὲ ταῦτα πάντα κατορθώσῃς, καὶ καθαρὸς ἔσται τῇ καρδίᾳ. Ὁ δὲ τοιοῦτος, καὶ εἰρηνοποιός. Ὁ δὲ μέχρι τούτου προκόψας, καὶ πρὸς κινδύνους παρατάσσεται, καὶ τὰ ἐξῆς ὑποστήσεται μεγαλοψύχως.*

13. *ἔστε τὸ ἅλας τῆς γῆς*. We must take *τῆς γῆς* for *τῶν ἀνθρώπων* (*Euthymius*), the men of the earth. So *Livy*, cited by *Grotius*, calls Greece the *sal gentium*. What salt is to food, by seasoning and by preserving it, so ought you to be to the rest of men. Others are to learn from you, and you are to be exemplars to others. *Wets.* cites *Plin.* H. N. 31, 41. *Plut. Symp.* 685. A. et 514. E. The words *κάλον*—*ἀρτυθήσεται* have the air of a proverb.

13. *μωρανθῇ*, becomes insipid; *Vulg.* *evanuerit*; *French*, fade; *German*, abgesmacht. *Mark* 9, 50. has *ἄναλον γένηται*. *Wets.* cites *Diosc.* δ. *ρίζαι γευσάμενω μωραὶ*. *Serv.* in *Georg.* 3. 399. *lac*—*fatuum*. *μωρός* seems cognate with *μαυρός*, debilis, vapid. Not only the bituminous, but the sea salt loses its savour. *Wets.* cites similar sentences from *Galen*, and *Diog.* l. 6, 47. So in a metaphorical sense the word occurs in *Rom.* 1, 22.

13. *βληθῆναι ἔξω*, as men do dung. *Phil. Jud.* 1, 555, 20, & *Strab.* 1131. A. cited by *Wets.* So must ye then be cast out, and rejected. So *Epict.* 2, 4. (cited by *Bulkley*) tells the wicked man, that he is fit for nothing but to be thrown out upon the dung-hill, like a broken useless vessel. A similar metaphor is used by *Jeremiah* 22, 28. He is a despised

idol, like a broken vessel: and Psalm. 31, 12. I am forgotten; I am like a broken vessel.

From *salt* Jesus passes to the *sun*. Pliny (cited by Wets.) says, H. N. 31, 45. Nihil esse corporibus utilius sale et sole. What the sun is to the world, so ought ye to be towards the rest of men. I had forgotten to observe, that the preceding passage, *ἄλας*—*καταπατεῖσθαι* is thus alluded to in a curious passage in Suidas in v. *Ἐκηβόλιος*. *Ῥίψας ἑαυτὸν πρὸς τῆς πύλης τοῦ εὐκτηρίου οἴκου, πατήσατε μὲ ἔβρα τὸ ἄλας τὸ ἀναίσθητον*.

14. *φῶς τοῦ κόσμου*. Transfertur ad homines præclaros. Demochares. *ὅμοιος ὥσπερ οἱ φίλοι μὲν ἀστῆρες, Ἡέλιος δ' ἐκείνος*. I add, Horat. Carm. 1, 12, 47. *velut inter ignes Luna minores*.

14. *οὐ δύναται πόλις*—*ὄρους κειμένη*. Such as were many of the most celebrated cities of antient times, as Athens, Corinth, Jerusalem. Manil. 2, 772. *Ac velut in nudis cum surgunt montibus urbes*. Cicero, Cat. 4, 6. *Videor enim mihi hanc urbem videre, lucem orbis terrarum, et urbem omnium gentium*.

14. *οὐ δύναται*—*κρυβῆναι*. Cicer. ad Q. Frat. 1, 1, 2. *virtutem—non latere in tenebris—neque esse abditam, sed in luce Asiæ—positam*. (Wets.) Vide Euthym.

15. *οὐδὲ καίουσι λύχνον*. *καίω properly* signifies to burn, but sometimes (as here) to light—accendere. It is not, however, a Hebraism, as Beza thought. Examples are adduced by Wets. from Xenoph. Artem. Athen. and by Kypke from Lucian, Plutarch, Demosth. and Themist. See also Palaiet.

15. *τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον*. Observe this use of the article, which is exactly similar to our own idiom; ex gr. we say, the candle, the snuffers, or any other domestic utensil, especially if there be but one in the house. (I find I am anticipated by Dr. Campbell.) From Fulgent. Myth. 3, 6. cited by Wets. we learn that the Antients were accustomed to do this when they wished to hide any thing, or do any thing in secret. Wets. also quotes Apul.

Met. v. I add Zonaræ Lex. and Suidas, in κυψελό-
βυστον. So Lucian 2. Lexiph. 318. cited by Titman.
σὺ δὲ κυψελόβυστα ἔοικας ἔχειν ᾧτα. κ. denotes a bee-
hive, or sometimes a chest.

15. μῶδιον. This is not a Latinism (as Erasm. and Schmidt tell us), but sprung originally from Greece. Thus we find it in Dinarch. Plut. Joseph. On its origin and use Wetstein has dilated. The sense is this: as no one putteth a candle under a bushel, so see that you let your light shine, &c. Vide Kœch. and Bowyer.

16. οὐτω λαμψάτω—οὐρανοῖς. It is most judiciously observed by Euth. Zig. 165. m. λαμψάτω οὖν εἰπὼν, οὐ κελεύει θεατρίζειν ἀλλ' ἐργάζεσθαι αὐτήν, εἰ θύϊαν ἀφ' ἑαυτῆς λάμπειν.

17. καταλύσαι τὸν νόμον—πληρῶσαι. Verbis et factis abrogare, auctoritate suâ privare legem—sed ut docendo vivendoque ea stabilirem. The force of these expressions has been accurately laid down, and confirmed and illustrated with copious examples by Kypke and Wet. Raph. Els. Lœs. By the law, Rosenmuller and others understand the moral, not the ceremonial law. Wet. says, Christus perfecit legem, by adding the promises of another life, and by removing the obstacles to an unrestrained communication between Jews and Gentiles; citing Arist. Rhet. ad Alex. 3. τὸ προστιθέναι τοῖς ὑπάρχουσιν οὐ καταλύειν ἐστίν, ἀλλὰ αὔξειν τὰ καθέστωτα. Vide et Euth. Zig. et Markl. See Dr. Marsh.

18. ἀμὴν—λέγω ὑμῖν. Profecto, mihi credite—sanctè vobis confirmo; a solemn asseveration often used by Matth. Instead of it, St. Luke has ἀληθῶς λέγω ὑμῖν, as do the Septuag. See more in Wet. et Suicer. Thes. in v.

18. ἕως ἂν παρέλθῃ ὁ οὐρανός. A proverbial saying, by which that is signified which is never to happen. Dio ap. Wet. εἰπόντας θάσσουν ἂν τὸν οὐρανὸν συμπεσεῖν, ἢ Πλαντιανόν τι ὑπὸ Σεβήρου παθεῖν. It was also a formula in treaties, that there should be peace μεχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι, as in

Dion. Hal. 6, 95. i. e. for ever. This was also the language of ordinary life. Vide Theogn. 867. Ps. 119, 46. Job. 11, 9. Lev. 16, 17. Mat. 24, 35. Esa. 44, 10. Ps. 72, 7. Jer. 33, 20, 21. Ps. 89, 37. Job. 14, 12. The *cælum ruere* occurs in the Latin authors. Vide et Sil. 17, 607. et Cic. Tusc. 21, 23.

ὁ οὐρανὸς καὶ ἡ γῆ form a periphrasis for *the universe*, which the Jews thought was never to perish. Baruch, 2, 32. et 1, 11. The same comparison is found in Phil. Jud. 656. B. where he says that the laws of Moses may be expected to remain ἕως ἂν ἥλιος καὶ σελήνη καὶ ὁ σύμπας οὐρανὸς τε καὶ κόσμος ᾗ.

παρέλθῃ. This verb usually signifies to pass *by*, but sometimes, as here, to *pass away*, come to nought. Wets. cites Aristæn. 2, 1. Theop. 979. Theocr. 17, 8.

19. ὃς ἐὰν λύσῃ μίαν τῶν ἐντολῶν—ἐλαχίστων. Celebris apud Judæos distinctio inter præcepta magna et parva. Wets.; who proceeds to adduce numerous examples from the Rabbins, and then subjoins, Usitatio tamen apud ipsos distinctio in præcepta graviora et leviora. Vide infra, 23, 23. quibus etiam accensent instituta Phariseorum. Manifestum autem est, Christum hîc non commendare præcepta, quæ Phariseis tunc leviora aut parva vocabantur: multum enim abfuit, ut illis discipulos suos adstringere vellet. Sed intelligit præcepta, quæ erant juris, de quibus in antecedentibus et consequentibus sermo est, τῶν ἐντολῶν, in quorum numero erant, quæ non magnum habere momentum hominibus, vel pravâ institutione, vel vitio corruptis, videri poterant. Jac. 2, 10.

19. ἐλάχιστος κληθήσεται, i. e. as Chrys. rightly explains, ἀπερρίμμενος, ἔσχατος. He shall be the farthest from attaining heaven and happiness; i. e. he shall not attain it *at all*. So also Theoph. οὐ γὰρ εἰς τὴν β. τ. οὐ. εἰσελεύσεται.

19. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ. Both these must be fulfilled. It is τέλεια ἀρέτη (says Euth. Zig.) not only to be useful to oneself, but to others also.

19. μέγας κληθήσεται, erit—pro μέγιστος κληθήσεται. Hebrew positive for superlative. Vide Glass. μέγας εἶναι signifies to have influence with; an idiom not unknown in our own language. Wets. adduces two examples from Plutarch and Livy. There is, however, one more to the purpose in Thucyd. 1, 138. 1, 230-9. γίγνεται γὰρ αὐτῷ μέγας, ubi vide Herod. 6, 30. ἵνα μὴ διαφογῶν, αὐτῷ μέγας παρὰ βασιλεῖ γ.

21. ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις. It has ever been a controverted question, whether this should be rendered *to* the Antients, or *by* the Antients. The latter was first brought forward by Beza, was adopted by our English Translators, and since that time defended by Bois, Blackw. Vriem. Rush. Schoett. Woll. Krebs. Kypke, Palairer, and espoused by Schleusner. But the former (to the α.) is supported by the Fathers, and the antient versions, and is adopted by most of the recent Commentators, Dodd. Campb. Rosenm.; and indeed this seems preferable. Many citations from Greek writers are adduced; but they cannot lead to any decision in such a matter, since either sense will make a good construction.

Kuinoel adopts the former interpretation; but by the ἀρχαῖοι he would understand (as did Wolf) the antient Jewish teachers, which is somewhat confirmed by Matt. 15, 2.

21. ἔνοχος ἔσται τῇ κρίσει. To the examples of ἔν. adduced by Wets. I add Æchin. p. 47, 30. πολλοῖς ἁμαρτήμασι ἔνοχον.

22. ὁ ὀργιζόμενος—εἰκῇ. sine ratione et modo; who, in the words of Aristot. ap. Wet. is angry οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ. Cicer. Phil. 8, 16. Omnino irasci amicis non temerè soleo, ne si merentur quidem. Vide Jambl. V. P. 33.

By the εἰκῇ, says Euthym. Christ does not take away *all* anger, but only the ἀκαιρον—the εὐκαιρος is useful.

22. ῥακά. If derived from רָקַק it will signify κατάπτυστος, as Chrys. Theoph. and Euth. explain.

If from ריקנות vacuum, it will signify κενός, vanus, simpleton. In either case it will be a term of strong contempt, and suitable only to that ira impotens ac temeraria which is forbidden. Chrys. compares the Greek use of σὺ. which was similar to that of *thou* by our forefathers, in familiarity or contempt. To the examples in Todd's Johnson add that of Coke to Rawleigh on his trial: "Thou monster, thou viper—for I *thou* thee, thou traitor!"

22. ἐνοχος ἔσται τῷ συνεδρίῳ, called γέπουσι Act. 5, 21. πρεσβυτέρῳ Luc. 22, 66. It took cognizance only of the heavier offences, and could decree death by decapitation or by stoning. (Wets.) Vide Selden de Synag. Jud. and Schl. Lex.

22. μωρὲ answers to our wretch, or villain: so the Hebr. נבל, which in Ps. 14, 1. denotes a despiser of God.

22. ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. I can only refer my reader to the very copious extracts from the Rabbinical writers in Wets. The term γ. is derived from גיא valley, and the proper name הגרם a place formerly devoted to the worship of Moloch, and, after the return from Babylon, held in such abomination that dead carcasses, &c. were thrown into it, which, in so hot a climate, needing a continual fire to consume them, the place derived the name of γέεννα τοῦ πυρός. The sense seems to be, "he is deserving of a worse punishment than decapitation or stoning, namely, of being burnt alive as carcasses are in Hinnom. The Jewish opinions on punishments by fire had reached the heathens, and vestiges are found in their *Tartarus*, of which Virgil says, "aliis sub gurgite vasto infectum eluiter scelus, aut exuritur igni." On this whole passage Wetstein remarks: "Omnia hæc de irâ temerariâ, ejusque effectis sunt intelligenda. Est enim et ira justa ex optimis gravissimisque causis concepta, ex dolore læsi numinis, ex injuriâ aliis illata, ex officio castigandi alios, quâ accensi Christus, Jacobus, et Paulus, ut eò gravius peccantes admoverent, atque ex ve-

terno excitarent, meritò vanos, stultos, insensatos appellarunt.

23. εἰς—προσφέρειν το δῶρον. Whatever was brought to the altar to *propitiate* the Deity was so called. Vide infra, 8, 4. 23, 18. Thus the word כֶּבֶד (a sacrifice), the Septuagint render by δῶρον, in Genes. 4, 9. and elsewhere. Rosenm. and Wets.

23. ἔχει τι κατὰ σοῦ. Has cause of complaint against. So Apoc. 2, 4. ἔχω κατὰ σοῦ ὅτι κ. τ. λ. Act. 25, 27. ε. αἰτίαν κατὰ τινος.

24. πρῶτον διαλλάγηθι τῷ. Either by seeking or by granting pardon. See Philo ap. Doddridge. It is better not to sacrifice, than to offer gifts to God, and meanwhile nourish enmity with ones neighbour. We are here taught that vain is all external worship of the Deity, if the duties towards our fellow-creatures be neglected. Rosenmuller.

25. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ. Euthym. explains γένου εὐνοῦς, as we vulgarly say, *be friends with*. ἀντ. is a forensic word, denoting, *generally*, an adversary or opponent in a suit at law; and sometimes, *as here*, a *creditor*. Horat. Serm. 1, 9, 75. Venit obvius illi *adversarius*. Vide Eurip. Med. 861. and Elmsley. Euthym. indicates the connexion between this verse and the former, by observing that our Lord exhorts us to virtue, not only ἀπὸ τῶν μελλόντων, ἀλλὰ καὶ ἀπὸ τῶν παρόντων. With less judgment, Tertullian allegorizes the sense. Of the phrase ἐν ὁδῷ εἶναι examples are adduced by Wets. from Herod. 9, 4. and Thucyd. 2. 14.

25. μήποτε σε παραδῶ—ὑπηρέτῃ lictor, viator. Jo. 18, 3. Aristot. T. 2, 52. ὁ ρήτωρ παραδίδωσι τὸ δικαστῇ, ὁ δ' ἀκούσας καὶ μαθὼν, παραδίδωσι ὑπηρέταις and D. Sic. 17, 109. παραδόναι τοῖς ὑπηφύταις, πρὸς τὴν τιμωρίαν. Wetstein.

26. ἀποδῶς signifies to pay, as of debt. So 18, 28, 30. Thucyd. 4, 65. ἀποδόναι ἀργύριον τακτὸν.

28. πᾶς ὁ βλέπων γυναῖκα. By γ. is to be understood a *married* woman, with whom alone adultery, properly so called, could be committed; and to this alone Christ *here* directs his censure. There is no

instance of *μοιχείω* or *μοιχεία* meaning any thing more in the *New Testament*; nor, I think, of *ἡν* in the Old Testament. Though in the *Classics* *μ.* is used of all illicit venereal connection generally, by which women, whether wives or virgins, are adulterated, and appear what they are not. By *βλέπων* understand *ἐμβλεπών*, gazing upon. Euthym. thus marks the connection *τὸν θυμὸν ῥυθμίσας παιδαγωγεῖ καὶ τὴν ἐπιθυμίαν*. A passionate gazer. So *ἰδεῖν ἐφ' ὕβρει*. Liban. Or. 265. c. says he, *ἡτομόλησε πρὸς τὴν ἐπιθυμίαν*, to lust, and sins, if not in action, at least in intention; for *ἐπιθ.* may, with Whitby, be defined, “such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise; which seems taken from Augustin. de S. Domini: thus making the essence of the vice to be in the *intention*. So also thought many of the sages of Greece and Rome. To this purpose there is a noble passage in Juvenal, Sat. 13, 200. *Reddidit ergo motu non moribus, et tamen*—*Has patitur pœnas peccandi sola voluntas*. Vide Herod. 6, 50. and 60. and Jortin’s observation, in Beloe’s transl. *ἡ δὲ Πύθιη ἔφη, τὸ πειρηθῆναι τοῦ Θεοῦ, καὶ τὸ ποιῆσαι, ἴσον δύνασθαι*. So Max. Tyr. D. 18, 4. Rush. *καὶ γὰρ μοιχὸν κολάζει ὁ νόμος οὐ τὸν δράσαντα μόνον ἀλλὰ καὶ τὸν βουλευθέντα*, and then sub-joins other examples. So Ælian, V. H. 14, 18. *οὐ γὰρ μόνον ὁ ἀδικήσας κακὸς, ἀλλὰ καὶ ὁ ἐννόησας ἀδικῆσαι*. And Max. Tyr. Diss. 33, 4. says that, to prevent criminal *action*, the only safe expedient is *σῆσαι τὰς πηγὰς, καὶ ἀποφράξαι τῶν ἡδονῶν γενέσειν*. Alciph. 1, 15. *εἵργε τὰς χεῖρας, μᾶλλον δὲ τὰς ἀπλήστους ἐπιθυμίας*. The philosophers maintained that there was a moral defilement adhering to lascivious *thoughts*. So Eurip. Hipp. 317. makes Phædra exclaim *χεῖρες μὲν ἄγναι, φρὴν δ' ἔχει μίασμά τι*. Vide note on Matt. 18, 19.

Wetstein has adduced examples in abundance, from which I will now select the most apposite. Val. Max. 4, 3. *Non solem manus (continere) sed etiam*

oculos a libidinoso aspectu continentes esse debere. Plut. 156. οὐ μόνον, ἔφη τὰς χεῖρας δεῖ καθαρόν ἔχειν—ἀλλὰ καὶ τὰς ὄψεις. Propert. 2, 12. Qui videt, is peccat, qui te non viderit ergo non cupiet; facti crimina lumen habet. For, as Plato observes, ἐπιθυμία διὰ ὀφθαλμῶν ἔρχεται. And Propert. 2, 10, 12. Oculi sunt in amore duces.

The Rabbinical writers have many sentences to the same purpose, but expressed in less guarded terms than those of our Saviour; ex. gr. Intuens vel in minimum digitum fœminæ est ac si intuetur in locum pudendum; and, Uterum mulieris aspiciens est ac si cum eâ coiret.

29. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιός. Aristotle, cited by Wetstein, says that the right is naturally better than the left. See also Artem. 1, 44. Plut. 2, s. A. This, however, does not apply to the right eye. I wonder that none of the Commentators should have perceived that the right eye is especially mentioned, because without *that* men were rendered almost useless for the purposes of *war*, as it was then carried on.

29. συμφέρεи γάρ—εἰς γένναν. So Jos. 234, 9. πότερον πότε βραχὺ τι τοῦ σώματος ἀποτεμεῖν ἐθέλουσι, ἢ πάντες (I conjecture πάντως) ἀπολώλεια. Ubi vide Huds. I add (from Rosenm. 117, f.) Cicer. Philipp. In corpore si quid ejusmodi est, quod reliquo corpori noceat, uri secarique patimur, ut membrum aliquod potius quàm totum corpus intreat.

30. ἡ δεξιὰ—σκανδαλίζει. Tertullian, Apol. § 46. explains ora manum ab impudicis contactationibus, (and so also Rosenm.) I think rightly. So, to cut off the hand is to suppress the lust, &c. Wets. appositely cites Phil. Jud. 1, 241, 19. Διόπερ ἐλέσθαι αὐτὸν μὲν δοκοῦσιν οἱ μὴ τελείως ἀπαιδεῦτοι πεπηρῶσθαι μᾶλλον ἢ τὰ μὴ προσηκόντ' ὄραν, κεκωφῶσθαι μᾶλλον ἢ βλαβερῶν ἀκούειν λόγων, καὶ ἐκ τετμηῆσθαι γλώτταν ὕπερ τοῦ μηδὲν τῶν ἀρρήτων ἐκλαλήσαι. Plut. 2, 65. E. τὸ φίλαυτον ἐκκόπτειν, καὶ τὴν οἴησιν. Senec. Ep. 51. Projeci quæcunque cor tuum laniant, quæ si aliter extrahi nequirent, cor cum illis evellendum erat.

Kuinoel cites Heliod. *Æthiop.* 2, 104. τοῖς σώματος ὀφθαλμοῖς τοῖς τῆς ψυχῆς ἀντιστῆναι.

σκανδαλίζειν denotes, 1. the putting a stumbling-block (σκάνδαλον) in any one's way; so Judith, 5, 1; 2. the causing any one to trip or stumble; either proprie, or metaphoricæ, as here, and in Sapiens. 14, 11. εἰς σκάνδαλα ψυχῶν ἀνθρώπων.

31. ὃς ἂν ἀπολύσῃ τὴν γυναῖκα. Vide Phil. Jud. 756. D. and Philostr. Vit. Ap. 257. 1. fin.

32. Παρεκτός πορνείας. Though the word signifies properly whoredom, or fornication, it must here be confined to *adultery*. Vide Kuin. who, after much learned discussion on the whole passage, gives the following as the sense: "Qui uxorem repudiat, nisi intercesserit adulteriam, aliamque ducit, is adulteriam committit, et qui eam, propter alias causas præter adulteriam, dimissam ducit, is quoque committit adulteriam." See, however, Rosenm. who thinks that the emendation suggested by Eich and Bolten is not to be adopted.

34. μὴ ὀμόσαι ὅλως. Hierocles, in Aur. Cam. Pyth. p. 34, edit. Needham, says, "to reverence an oath implies not only the swearing truly and justly, but also the abstaining, as much as possible, from oaths. For, adds he, the custom of swearing will easily bring on perjury; but the abstinence from, or sparing use of an oath will secure the pious observation of it; and he that takes this caution will either not swear at all, or swear piously or justly." The punctuation and interpretation of Heinsius was adopted and approved by Heuman and Moldenhauer, Koecher and Markland. The μήτε before ἐν τῷ οὐρανῷ might have been *omitted*. Instances of a similar redundance, where another μήτε follows, are not rare. Phil Jud. 770. A. does not permit to swear by God, but by the earth, the sun, stars, heaven, or the world in general. Such oaths were accounted harmless. Vide et Kuinoel 169. sub finem. The Hellenists say, ὀμνύειν ἐν τίνι; the Classics ὀμνύειν κατὰ τίνος or τίνος. Wets. says, oaths by the earth, the

heaven, sun, stars, &c. were frequent among the antients. Hom. Il. *o.* 36. Eurip. Med. 746. Virg. *Æn.* 12, 176. Arist. Plut. 129. et sæpe. Wets.

35. μήτε ἐν τῇ γῇ. Wets. cites Arist. Pac. 187. Sil. 8, 105. Arist. An. I. 94. Eur. Hip. 1025.

35. ὅτι ὑποπόδιον ἐστὶ. Orph. apud Clem. Al. αὐτὸς γὰρ χαλκεῖον ἐς οὐρανὸν ἐστήρικται, χρύσεω εἰνὶ θρόνῳ γαίῃ δ' ὑπὸ πόσσι βέβηκε. Wets.

35. πόλις ἐστὶ τοῦ μεγάλου βασιλέως. Dei Optim. Maximi. This title was commonly given to the king of Persia. It is here applied to God, as in Ps. 47, 3. 48, 2, 3. 95, 3. Job 13, 9. Sira. 36, 13. Mal. 1, 14. Dan. 2, 45. The antient Arabs, says Schulz. called God simply "the King."

36. ἐν τῇ κεφαλῇ, i. e. by the life and safety, for by so doing you swear by God the author of your safety. Rosenm. Swearing by the head was common to the Greeks and Romans. Comp. Ovid. Trist. 5, 4, 45. Athen. 2, 66. C. ὅτι δὲ ἱερὸν ἐνόμιζον τὴν κεφαλὴν, δῆλον ἐκ τοῦς κατ' αὐτῆς ὁμνύειν. Sil. 10, 488. Hom. Il. β. 259. Eurip. Hel. 841. ἀλλ' ἄγνον ὄρκον σὺν κάρᾳ κατώμοσα. Hynn in Merc. 274. πάτρος κεφαλὴν μέγαν ὄρκον ὁμοῦμαι.

36. ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. "Non es capitis et vitæ tuæ dominus." Jesus teaches, that in every oath, although the name of God be not expressed in it, but only a swearing by the heaven, &c. yet in fact God, the Lord of heaven and earth, of our life and preservation, is invoked as a witness and avenger. Rosenm. By making our hair white or black is (I think) meant: Thou has not power over thy life (and thou must not swear by thy head), nor of thy youth or vigour, and thou must not swear by thy hair, which thou mayest indeed dye of any colour; but hast no controlling power over thy habit of body, by which it grows grey sooner or later. The antient physical writers are (says Wets.) full of medicaments for communicating black colour to the hair. Joseph. A. 16, 8, 1. describes Herod. as dying his hair black, to hide the approaches of

age. Wets. refers also to Ov. Met. 7, 289. Ælian. H. A. 1, 48. Mart. 3, 43. Propert. 3, 3. Tib. 3, 5. Ovid. Trist. 4, 8, 1. Theoph. Ch. 2. Auson, Ep. 16. Eusth. in Il. α. 234. & Od. p. 705, 27. Phil. Jud. 2, 270, 10.

37. ἔστω δὲ ὁ λόγος ὑμῶν· ναι, ναι· οὐ, οὐ. Let your yea be yea, and your nay be nay. Let your whole conversation be true, so that when you have to affirm any thing, affirm it simply, and when you have to deny any thing, deny it simply, without the addition of an *oath*. Wets. cites Phil. 2, 194, 41. κάλλιστον δὴ βιωφελέστατον—ἔρκοις. Jambl. V. Pyth. 9. Liban. Or. 618. B. Euseb. ap. Stob. 725. Epict. 44. Diog. Laert. 822. Quint. 9, 2. Jos. A. 15, 10, 4. B. 2, 8, 6 & 7. Hieral. in Aurea Carm. Σέβου ἔρκον. Dionys. Alex. ap. Euseb. P. E. 14, 27. This is only to be understood as forbidding oaths in common conversation or slight occasions.

30. Diog. Laert. 8, 21. Jos. A. 15, 10, 4. B. 2, 8, 6, & 7.

37. ναι, ναι· οὐ, οὐ. It was, as Rosenm. observes, a common saying, τῶν δικαίων ναι ἐστὶ ναι, καὶ οὐ ἐστὶ οὐ.

37. ἐκ τοῦ πονηροῦ ἐστίν, for πονηροῦ ἐστι. Hebraism. So Dan. 2, 47. וְהָיָה רָע, ἀληθὲς ἐστι. Others explain, à diabolò. Wets. compares 6, 13, 19, & 30. Jos. 17, 5. Eph. 6, 16. 2 Thess. 3. 3. 1 Joh. 2, 13, 14. 3, 12. 5, 18. Jo. 8, 44. 1 Joh. 3, 8.

38. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ. This is the ancient right which exists among all nations, namely, the Lex talionis. Thus, in the laws of the twelve tables: Si membrum rupit, ni cum eo paciscitur talio esto. The exercise of this avengement is enjoined on the magistrate. Exod. 21, 24. Levit. 24, 20. Deut. 19, 21. But the Jewish doctors taught, that the same right was free to every private person who had suffered injury from another. A yet more severe law of Solon is mentioned by Diog. Laert. in Sol. 1, 57. ἐὰν μὲν ἓνα ὀφθαλμὸν ἔχοντος ἐκκόψῃ τις, ἀνεκόπτειν τοὺς δύο. That a personal injury, however, if small, might be bought off with money, appears from Jos. A. 4, 8, 35. Vide Rosenm. in Exod. 21, 24. Wets. Rosenm.

& Kuin. I add Æschyl. Choeph. 300—7, ubi vide Abrech. et Blomfield, and 397. Æschyl Agam. 1404. ἔτι σε χρῆ—τύμμα τύμματι τῖσαι; et 1540. μῖμνει δὲ μῖμνοντος ἐν χρόνῳ Δῖος, παθεῖν τὸν ἔρξαντα. Eurip. Electr. 858. αἷμα δ' αἵματος πικρὸς δανεισμὸς ἦλθε τῷ θανόντι νῦν. Suppl. 614. δίκαι δίκαν ἐξεκάλεσε, καὶ φόνο φόνον. Vide et Liban. 207.

39. μὴ ἀντιστῆναι τῷ πονηρῷ, i. e. not to retaliate upon the *injurer*. α. here, like the Syriac and Arabic *هَلَلَ*, not only means to resist, but (from the adjunct) to retaliate upon. And π. is here to be taken, not in the neuter, but in the masculine, after the manner of the Sept. who translate *עוֹר* by *ἀδικῶν* and *πονηρός*. Moral maxims, similar to the above, are produced from Epictetus and the other philosophers by Bulkley, ex. gr. Plato in Gorgia 317. fin. et 318. in ἐπὶ κόρρης τύπτοντα—μὴ δίδοναι δίκην—πάσαι ἐλυγχαυν. It is, however, to be understood, that Christ forbids such a resistance as may extend to *revenge*, not *such* a defence of our innocence as may consist in *words*. The prohibition is meant to forbid *private* revenge, and especially with a disposition similar to that which actuated the injurer, i. e. with malice and hatred; and such *injuries* are here to be particularly understood as cannot be redressed by the magistrate, or by course of law. These we should bear, rather than resort to revenge. Rosenm.

A reason for this is judiciously suggested by Euthymius: οὐ γὰρ θυμῷ σβέννοται θυμὸς, ὥσπερ οὐδὲ πυρὶ πῦρ. Ἀλλὰ τὰ ἐναντία γίνονται. Τῶν ἐναντίων ἰάματα.

39. *ραπίσει*, to smite with the palm of the hand; as we use *rap* and *slap*. To the examples produced by Wets. and Kypke, I add Procop. 102, 13. Aristoph. Lys. 821. The sentence appears to be a proverbial saying, and (as such often are) hyperbolical. It has especial reference to the case of resistance to a superior force. So Juvenal, 3, 289. Nam quid agas, cū te furiosus cogat, et idem fortior? Seneca de Ira. 2, 34. Cum pari contendere anceps est, cum superiori furiosum. Joseph. B. 2, 16. οὐδὲν ἄτω

τὰς πληγὰς ὡς τὸ φέρειν ἀναστέλλει. Basil. de Leg. ἔτυπτε τις—Σαρκράτην, εἰς αὐτὸ τὸ πρόσωπον ἐμπεσὼν ἀφειδῶς. Ὁ δὲ οὐκ ἀντήρην, ἀλλὰ παρείχε τῷ παροινούντι τῆς ὀργῆς ἐμφορεῖσθαι. Vide Aristot. Eudem. 2, 5. The expression ora præbere contumeliis, which sometimes occurs in the Latin writers, is used with a similar hyperbole. Comp. Thren. 3, 30. Prov. 20, 22. 24, 29. Christ passes now from private injuries to public oppressions, and, in the *then* state of justice, his admonitions were salutary.

40. The ἱμάτιον was the upper garment, or surtout; the χιτῶν the under garment. This is proved by a passage of Heraclid. Pont. ap. Athen. 512. b. ἀλουγῇ μὲν ἡμπίσχοντο ἱμάτια, ποικίλους ὑπεδύνον χιτῶνας. I must also observe that ὑποδύνω is used in this very way by Herod. L. 1, 155. κέλευέ σφεας κιθῶνας ὑποδύνειν τοῖσι εἵμασι.

41. ὅστις σε ἀγγαρεύσει μίλιον. The sense is, if a public courier compel you, &c. The custom of transmitting intelligence by couriers placed at regular distances was first practised by the Persians, and is accurately described by Herod. 8, 98. It was in perpetual use by the Romans, and is still retained by the Turks: the couriers are termed Tatars. Wetstein observes that Christ leaves to men undiminished their natural and civil rights; and this maxim had reference *chiefly* to those times when the seditious spirit of the Jews needed repressing. How seasonable and necessary was the admonition, was proved by the consequences of the *contrary* course.

42. τῷ αἰτοῦντί σε δίδου.—μὴ ἀποστραφῆς. i. e. do not indulge ungenerous suspicions, or too anxiously inquire whether he has been reduced to mendicity by his own fault, or whether, if he borrow, he will not be too poor to repay; for thus the opportunity of benefiting him may be lost. Wets. This must be understood, so far as our *ability* extends and their *need* requires. Vide Athen. 360. a. sub finem. Euth. Zigab.

43. Ἀγαπήσεις—τὸν ἐχθρόν σου. Levit. 19, 18.

But the Jews took the ὅτι τὸν πλησίον, not, as it ought, for alterum, but confined it to Jews, accounting all idolators as enemies. With this they are reproached by the Roman writers: vide Tacit. H. 5, 4, 5. Juven. 14, 103. Non monstrare vias eadem nisi sacra colenti: quæsitum ad fontem solos deducere veros. Prov. 24, 17. Thus in Jos. A. 11, 6, 5. Haman accuses the Jews of being ἔθνος πονηρὸν ἄμικτον—ἀνθρώποις. Diod. Sic. apud Phal. Cod. 144, says that the Jews think all men their enemies. Wetstein. Expressions of a similar spirit occur in the Classics. Wetstein cites Eurip. Her. Fur. 585. πρὸς σου μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον, τὰ τ' ἐχθρα μισεῖν. I add the following passage from Themistius, 95. εὖ δὲ ἐποίει Σωκράτης τὸν παρὰ τοῖς πολλοῖς εὐδακίμουντα λόγον ἐπανορθῶν, ὅτι δεῖ τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δὲ ἐχθροὺς κακῶς ποιεῖν. Ἐπηνώρθου δὲ, τὸ μὲν φυλάττων, τὸ δὲ μεταγράφων. Τὸ τοὺς μὲν φίλους εὖ ποιεῖν μεταγράφων, τοὺς δὲ ἐχθροὺς κακῶς, ἐπιδιορθούμενος· τὸ μὲν γὰρ εὖ ποιεῖν ἐπῆναι· τὸ δὲ κακῶς ἐπηνώρθου. Polyb. 1, 14, 4. καὶ γὰρ φιλόφιλον δεῖ. εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ συμμισεῖν τοῖς φιλοῖς τοὺς ἐχθροὺς, καὶ σωμαπαπᾶν τοὺς φίλους—et non ἀντιμισοῦντας (which word is used by Aristoph. Lyist. 818). Dion. Hal. 1, 486, 8. ἀλλ' ἐγώ γε οὐδὲ ἐν μοίρᾳ θείῃς αὖ, ὅστις μήτε τὸ πολεμοῦν δι' ὀργῆς ἔχει, μήτε τὸ σῶζον αὐτὸν δι' εὐνοίας. Philod. apud Brunck. Anal. 2, 88, 1. γιγνώσκω φιλεῖν πάνυ τὸν φιλέοντα, καὶ πάλιν γιγνώσκω τὸν μὲ δακόντα δακεῖν.

44. ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. Wets. Per gradus scandit oratio—hoste. The sense is, “bear good will towards your enemies.” Wets. has collected similar passages from the Classics. I add, from Diog. Laert. (apud Bulkly): It was a maxim with the sect of the Higesians not to hate the offender, but to teach him better by your example. The words that follow, namely, εὐλογεῖτε, &c. explain the ἀγαπᾶτε.

45. ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ π. κ. α.—ἀδίκους. Wets. gives many parallel passages from M. Ant. 7, 70. et 8. 48. Seneca de Benef. 4, 26. Si Deos imitaris, da et ingratis beneficia. Nam et sceleratis Sol

oritur. Them. 6, 78. Plin. Paneg. Sol et dies non oritur uni et alteri, sed omnibus in commune. Jos. A. 6, 14, 4. Procl. Plat. Theol. 17. Θεοὶ δὲ αἰεὶ πάντα τὰ ἀγαθὰ προτείνουνσι, ὥσπερ ἥλιος ἀνίσχων τὸ φῶς.

46. τίνα μισθὸν ἔχετε. What reward have you *laid up for you*.

47. ἀσπάσησθε. Si comes et affabiles vos præbueritis, &c. Synecd. Speciei pro genere. Rosenm. Wets. compares Hesiod. Op. 1, 351. Senec. de Clem. 1, 9. Vide Quintill. ap. Bulk. Plin. Ep. 9, 30.

48. τέλειοι. Vide Schl. It is here used in a moral sense. So Noah is called (teste Philone 354. C.) in scripturâ τέλειος; as possessing not *one* virtue but all. And Joh. 1, 4. after terming some Christians τέλειοι adds (exegetically) ἐν μῇδενι λειπομένους. Vid. Isocrat. apud Wet. He who loves his friends *only*, is not perfectly, but in *part*, good; since he ought to love *all*: thus imitating the common Father and God of all. Cicero pro Marcello, 3. Animum vincere, iracundiam cohibere, victoriam temperare, adversarium nobilitate, ingenio, virtute præstantem, non modo extollere jacentem sed etiam amplificare ejus pristinam dignitatem: hæc qui faciat, non ego eum cum summis viris comparo, sed simillimum Deo judico. Plut. 550. E. Phil. 1, 175, 8. Wet. Be ye perfect in love. So St. Luke concludes the parallel place with the precept, Be ye then merciful, as your Father in Heaven is merciful. M. Anton. 10, 8. says, The gods do not want us to *flatter*, but to *imitate them*.

CHAP. VI.

VERSE 1. προσέχετε, scil. νοῦν. The *contrary* word is omitted in our phrase, *mind* that you do, &c. which appears to be the best version of the word. Euthym. thus, very judiciously, points out connection: Φυτεύσας ἤδη τὰς ἀρετὰς, λοιπὸν ἀναιρεῖ καὶ τὸ παραφυόμενον καὶ ἐνοχλοῦν αὐταῖς πάθος, λέγω δὴ τὴν κενοδοξίαν, ἣν καὶ, μετὰ τὸ φυτεῦσαι τὰ κατορθώματα, ἀνασπᾷ, διότι οὐ πρὸς τούτων, ἀλλὰ μετὰ ταῦτα παραφύεται. Κενοδοξία

γὰρ, το πρὸς ἐπίδειξιν ἀνθρώπων κατορθοῦν τι· Καὶ ὅρα, πόθεν ἄρχεται διώκειν αὐτήν; ἀπὸ τῆς ἐλεημοσύνης, καὶ τῆς εὐχῆς, καὶ τῆς νηστείας. Many MSS. read δικαιοσύνην; but the common reading is well defended by Wetstein.

1. μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ· παρὰ τῷ πατρὶ —repositum apud. So in Thucyd. T. 1, 216, 2. κείται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἕσαι ἀναγράφος. Wets. quotes Dem. C. Phorm. Diog. Laert. 4, 37. Arrian. Ep. 48. Phil. 1, 161, 16. Æsch. Theb. 544.

2. μὴ σαλπίσσης ἔμπροσθέν σου. It is now agreed by the best commentators that this must not be taken *proprie* (for there is no proof that the Jews had a custom of sounding a trumpet when they gave alms), but *improprie*. The phrase signifies to do any thing ostentatiously; and seems to have been a proverbial expression. Thus Ælian, V. H. 2, 44. cited by Weston, apud Bowyer, where it is said, "a man would not display the picture he had to show;" πρὶν ἢ Σαλπικτήν παρεστήσατο, καὶ προσέταξεν αὐτῷ τὸ παρορμητικὸν ἐμπνεῦσαι μέλος.

2. οἱ ὑποκριταί. Vide Schl. Lex. Wets. cites Senec. Hipp. 959. Cic. de Offic. 1, 13. and Serm. de Tempore. Nomen autem hypocritæ translatum est a specie eorum, qui spectaculis tectâ facie incedunt, distinguentes vultum cæruleo niveoque colore, et cæteris pigmentis, habentes simulacra oris lintea, gypsata, et vario colore distincta, nonnunquam colla et manus cretâ perungentes. Vide et Eusth. ad Il. η. p. 564. δ. Theophylact in loc. et Koecher. Anal.

2. ἀπέχουσι τὸν μισθὸν α. The Classical writers prefer ἀπολαμβάνω. So a Comic writer in Athen. 240. A. ἐγκωμιάζων αὐτὸν—ἀπέλαβον τὴν χάριν. Wets. cites Achmet. 187. εἰ δὲ ἴδῃ, ὅτι ὑδρόχοι, καὶ ἐλάμβανε μισθὸν, ἀπέχει τὸν μισθὸν αὐτοῦ. Sil. 9. 194. Mihi magna satis, sat viro superque Bellandi merces sit gloria. Numerous passages of a similar sense are produced from the Rabbinical writers by Wets. and Schoetg. in loco, and by Scheid. apud Meuschen. in N. T. ex

Talmude illust. p. 66. Bulck. cites Epict. 3, 2. where, exposing the folly of those who do nothing but out of regard to the public eye, says, ἀπέχεις ἅπαντα.

3. μὴ γινώτω ἡ ἀριστερά σου. An hyperbolical and proverbial form of expression, signifying the greatest possible secrecy. Action (says Wets.) is properly attributed to the right hand, as being more used than the left. Diod. Sic. 3, 4. ἡ μὲν δεξιὰ τοὺς δακτύλους—*χρημάτων*. (Wets.) Vide Gatak.

4. The phrases ἐν τῷ κρύπτῳ and ἐν τῷ φανερῳ are for κρυπτῶς and φανερώς.

5. ἀμὴν, λέγω ὑμῖν—ἀπέχουσι. Observe the emphasis, which Origen. de Orat. § 54. has judiciously illustrated.

5. ἐν ταῖς γανίαις τῶν πλατεῶν. Where the streets meet, and where there is therefore a greater concourse of passengers, as well as a broader *space* in which to be observed.

5. ἐστῶτες. Castellio in Annot. 110. takes it simply for *being*; since the word sometimes signifies *esse*, or *adesse*. But it was not unusual to the Jews, and even the Greeks, to pray *standing*, as has been proved by Alard. Stock. in hoc loco. Zeibich. Spec. obs. in Nov. Test. ex numismatis antiquis, referred to by Koecher, and especially by Wets. in loc. Compare Marc. 2, 25. Luc. 18, 11. Dan. 9, 20. Martial, 12, 77.

5. ὅπως ἂν φανῶσι. Wets. compares Origen. de Orat. § 20. and Horat. Epist. 1, 16.

6. εἰς τὸ ταμιεῖον. Thy private oratory. Kuinoel observes, that it answers to the Hebr. חֵלֶץ, an upper room, set apart to retirement and prayer, among the Orientals; sometimes called the ὑπερώον. Vide not. ad Marc. 2, 3. et Vitring. de Synag. 1, 1, 6. Origen, de Orat. § 55. with more piety than judgment, allegorizes this.

6. πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῳ. Grot. compares Arrian, Epict. 1, 14. ὅταν κλείσῃτε τὰς θύρας, καὶ σκότος ἔνδον ποιήσῃτε, μέμνηθε μηδέποτε λέγειν, ὅτι μόνον ἐστέ· οὐδὲ ἔστε, ἀλλ' ὁ θεὸς ἔνδον ἐστί, καὶ ὁ ὑμετέρος δαίμων ἔνδον ἐστί, καὶ τίς τοῦτοις χρεία φῶτος εἰς τὸ

βλέπειν τι ποιείτε; Mechilta, fol. 40, 1. Tu clamās ad me in occulto, ago vero exaudiam te in propatulo.

6. ἀποδώσει σοι ἐν τῷ φανερῷ. Namely, in the presence of angels and archangels, and the general assembly of just men made perfect, &c. Euth.

7. μὴ βαττολογήσητε. Use not garrulous, prolix, and therefore vain, useless, and foolish speech. The Greek Lexicographers explain βαττολογία by πολυλογία, ἀργολογία, ἀκαιρολογία (for the word itself is not found in the Greek authors preserved to us); and Gloss. vett. βαττέλαλος, garrulus.

7. οἱ ἔθνικοί. The Jews called their own nation 𐤇𐤒𐤕 (λάος); all others 𐤇𐤒𐤕𐤁 (ἔθνη). Wets.

7. δακοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ. The Commentators tell us that this is a Hebraism. It is found, however, in Soph. Aj. 963. θάνοντ' ἂν οἰμώξειαν ἐν χρεῖᾳ δορός.

8. Christ had *before* treated of those who pray that they may deceive *others*. Now he adverts to the case of those who in prayer deceive *themselves*; who use verbose repetitions, not approaching the Deity with due reverence, but uttering many things inconsiderately and foolishly. They address the Almighty as if they doubted his *knowledge*, as if it were necessary to say the same thing so many times over, that he might understand and not forget; or as if they doubted of his *wisdom*; as if he could be carried away by a flow of words, and thus be moved to give what otherwise he would not have granted; or as if they doubted of his *goodness*, which could need to be subdued by importunate solicitations. Xen. Mem. 1. εὔχετο πρὸς τοὺς θεοὺς ἀπλῶς τ' ἀγαθὰ δίδουσι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας, ὅποια ἀγαθὰ ἐστί. Poeta ap. Plat. Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις Ἄμμι δίδου· τὰ δὲ δεινὰ καὶ εὐχομένοις ἀναλέξειν. Vide Heliod. 4. p. 188. Juvenal, 10, 7. Evertère domos totas optantibus ipsis Dī faciles.— Si consilium vis, permittes ipsis expendere numinibus, quid Conveniat nobis, rebusque sit utile nostris:

Nam pro jucundis aptissima quæque dabunt Di. Carior est illis homo, quam sibi; non animorum Impulsu, et cæcâ magnâque cupidine ducti, Conjugium petimus, partumque uxoris: at illis Notum, qui pueri, qualisque futura sit uxor. Orandum est, ut sit mens sana in corpore sano. Wetstein.

9. οὕτως οὖν προσεύχεσθε. Euthymius says that our Saviour has given us this *form* of prayer, not that we should use it only, but that, having this *fountain of prayer*, we may thence draw out precatory thoughts. On the subject of prayer to God, there are many acute and just observations in Max. Tyr. Diss. 19, p. 314; and in Philostr. V. A. 4, 40, p. 181; for some of which, however, I suspect that they are indebted to the Scriptures both of the Old and New Testament: ex. gr. in the *latter* we have, ξυνείρω γὰρ τὰ πάντι ἐς εὐχὴν μίαν, καὶ προσιῶν τοῖς βωμοῖς, ᾧδε εὐχομαι, ἂν Θεοὶ, δοίητέ μοι τὰ ὀφειλόμενα—quæ mihi *convenient*. Proverb; feed me with food convenient for me, &c.

οὕτως, in this manner, this sense. Though we are not required to use the *very words* as often as we pray, yet it seems reverential and proper to *include* this prayer, which (as Wets. observes) contains all things that can be asked of God, together with an acknowledgment of his divine majesty and power, and of our own subjection. He also remarks that it is entirely composed of Jewish formulas skilfully put together.

9. πάτερ ἡ. ε. ν. ο. It is here judiciously observed by Euthymius: κελευεῖ λέγειν τὰ πάτερ—ἵνα μιμησκάμεθα τῆς ἀναθεν εὐγενείας, καὶ οἷας δωρεᾶς ἡξιώθημεν, υἱοθετηθέντες τῷ Θεῷ, καὶ ἵνα ἀξίως πατρὸς τοιούτου πολιτευώμεθα· ὁ γὰρ Φαύλως μὲν βιῶν, πατέρα δὲ ἑαυτοῦ τὸν Θεὸν ὀνομάζων, καταψεύδεται, καὶ τοῦ Θεοῦ καὶ ἑαυτοῦ. Arrian, Epict. L. 1. considers God as our father and our head; and, in cap. 9, he treats περὶ τῆς συγγένειας τοῦ Θεοῦ καὶ ἀνθρώπων. Herodotus also, L. 4, 59. says that, among the Scythians, Ζεὺς δὲ, (ὀρθότατα, κατὰ γνώμην γὰρ τὴν ἐμὴν,) καλεῖται Παπαῖος,

i. e. πατὴρ ἀνδρῶν τε Θεῶν τε: where consult the learned annotation of Valcknaer. Bulkley cites Max. Tyr. D. 38. ὁ τῶν ὄντων πατὴρ. This very expression is found in the Rabbinical writings; ex. gr. Cod. Jom. ap. Bulk. See also Wetstein.

9. ἀγιασθήτω τὸ ὄνομά σου. Observe the use of the imperative for the optative. The words of this and the following clause are not (says Wets.) petentium sed adorantium: et Dei majestatem agnoscentium colentiumque. — Wetstein thus paraphrases: Te Deum laudamus, te celebramus, tuam majestatem colimus, tu solus æternus, tu solus immensus, tu solus tibi sufficis, nihil tibi est simile, aut secundum, tu supra omnia emines, tuas laudes deprædicamus, tu omni laude nostrâ major es, tuas virtutes embellilla mens nostra ne cogitatione quidem satis essequitur.

10. γενηθήτω τὸ θέλημά σου. Wetstein remarks: “Cùm dicimus: adveniat regnum tuum, promittimus obedientiam activam; cùm verò addimus: fiat voluntas tua, promittimus etiam obedientiam passivam, ut in Scolis loquuntur. Voluntas Dei opponitur voluntati hominum; volunt homines esse divites, honorati, vivi, sani rectèque valentes, nullis injuriis obnoxii. At Deo sæpe aliter videtur, qui nos vult cum morbis, cum paupertate, cum humilitate et molestiis conflictari; quo casu voluntatem nostram divinæ accomodare, imperio ejus nos subjicere, nosque totos illi permittere debemus. 1 Sam. 3, 18. 2. Sam. 15, 26. 1 Macc. 3, 60. Matth. 26, 42. Act. 21, 14, 2. Sam. 16, 10. Rom. 9, 19. Psal. 101, 2. 135, 6. Beracoth, f. 29, 2. Quænam est oratio brevis? R. Eliezer dicit: Voluntatem tuam fac in cælis super, et dato quietem spiritus timentibus te infra. Bereschith. R. 61. Dixit Abrahamus: ego sum caro et sanguis, ego hodie hîc, et cras in sepulcro; jam feci meum, porro quòd Deus S. B. voluerit fieri in mundo suo, faciet.—Epictet. 13. μὴ ζήτει τὰ γενόμενα γίνεσθαι ὡς θέλεις· ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται, καὶ εὖ ποιήσεις. And 79. εἰ ταύτη τοῖς θεοῖς

φίλον, ταύτη γινέσθω. Vide Jamblic. 5. Pythag. 28. Eccles. Smyrneus de Martyrio Polycarpi. Cleanthes. Anthol. Epigr. 1, 13, 9. Palladæ. Aur. Carm. 17. Tertullian. In hoc dicto ad sufferentiam nos ipsos admonemus. Arrian. Epict. 2, 17. μηδὲν ἄλλο θέλει, ἢ ἃ ὁ Θεὸς θέλει, τὴν ἐκκλησίαν τῷ Θεῷ χάρισαι, ἐκείνῳ παραδῶς, ἐκείνος κυβερνάτω. Senec. Ep. 74. Placeat homini, quidquod Deo placuit.

10. ὡς ἐν οὐρανῷ, καὶ ἐ. τ. γ. Examples of this ellipsis of οὕτω are adduced by Wets. from Luc. 6, 31. Jo. 20, 21. Act. 7, 51. Plut. 460. A. Herod. 7, 128. and 8, 64. I add Thucyd. 8, 1. ὡς ἔδοξαν αὐτοῖς, καὶ ἐποίουν ταῦτα. Non patuerunt ordinem in coelis non agnoscere etiam alti, qui dubitarunt, utrum providentia curaret terram et res hominum. Vide Aristot. de Part. An. 1, 1. Arrian. Epict. 1, 12. Cic. Ac. 2, 1, 7. de Nat. D. 2, 2. & 5. Diod. Sic. 2, 30. Claud. in Rus. 1. Sæpe mihi——non arte regi. Lucan, 2, 267. Philo, 2, 61, 50. The whole sentence is thus paraphrased by Rosenmuller: Nos autem precamur ut quàm plurimis hominibus contingat doctrina Christi illustrari, ejusque legibus emendari. On this text see an admirable Sermon by Bishop Lowth, recently published (at the suggestion of Dr. Parr) by Mr. Nichols. The clause ἐλθέτω ἡβ. σ. is thus explained by the learned Prelate: "The meaning is, that we should make it a constant and perpetual subject of our petitions to Almighty God, that this Gospel-state, or *Church of Christ, so begun and established on earth*, may, through his grace, be still advanced and carried on, till at length it arrive at that maturity and completion,—that universality, unity, and spiritual perfection, which he hath decreed and promised that it shall in time attain."

The subject is farther illustrated in an excellent Sermon by Dr. Clarke, from which I lay before my readers the following extracts: "God is by nature King over all; and his Kingdom is the Universe. The Kingdom of God principally consists in his government of reasonable and intelligent creatures;

in his being served and obeyed by those who at the same time are capable of disobeying; who by their own actions set forth his glory, and not merely in their being acted upon by him.—This is that wherein principally consists the Kingdom of God: a kingdom wherein shines forth the goodness and justice and wisdom and holiness of the Supreme Governor, as clearly as his power and dominion does in his ruling the whole material universe.”—“By sin this Kingdom of God, this his government over the hearts and wills of the rational part of the creation, is opposed and withstood.—In order to destroy which works of the Devil, God was pleased to give assistance and strength to the light of nature and reason, by making revelation of himself, from time to time, to a degenerate world;—at last by his own son; that, by the knowledge, worship, and love of the One true God and Maker of all things, in purity and holiness of life, in justice, meekness, and universal charity and good-will towards each other, he might bring them back from a state of general corruption, to become worthy and obedient subjects of his Father’s Kingdom of Righteousness.”—“For this reason, *the state of the Gospel, the Religion of Christ, the obedience of Faith*, is in Scripture perpetually styled the Kingdom of God.”

11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. In the explication of the word ἐπ. there has been much difference of opinion. See Wolf. Cur. Phil. Koecher’s Analecta. Salmasius de Fœnore, p. 812. Suicer’s Thes. Eccl. in v. Pol. Sun. in loco. Many antient and modern Philologists derived the word from ἐπιούσα, i. e. ἡμέρα. They do not, however, agree in the exposition founded on this derivation. Some say (as Wets and Paulus) that it signifies *in futurum tempus*—for the future, for the remainder of our lives. But, as Markland observes, this is *going too far*. The prayer was meant to remind us of our *daily* and continual *dependance* on God’s bounty, and that we must not expect it unless we

seek it in *daily prayer*; and that it was incumbent to use the prayer daily, we learn from the Fathers. Others, with more probability, confine it to the *morrow*; taking the word to denote the same as *εἰς αὔριον*. This is espoused by many eminent scholars, Scaliger, Salmasius, Kuster; and recently by Jortin, Fischer, and Valck. It is, moreover, confirmed by the reading of the Nazaræan Gospel, noted by Jerome *ܡܬܝ ܬܡܬܝܢ*.

But *this* derivation of *ἐπιούσιος*, Toup. (Emend. 2, 274.) has satisfactorily proved to be contrary to analogy, and the genius of the Greek language; and I would observe, moreover, the sense arising from it is somewhat harsh and frigid. There is yet greater objection to the derivation of Noessell and Paulus, namely, from *ἐπιέναι*—*ad manus esse semper paratum*. For this is equally against analogy; and the petition, in the first case, would ask *too much*. It however brings to one's mind a similar passage of Horace (Epist. 1, 18, 109.) "*Sit bona librorum et provisæ frugis in annum Copia, ne fluitem dubiæ spe pendulus horæ.*"

The interpretation of Markland and Weston, who take it to signify "for the *remainder* of the day," or "*till to-morrow*," is liable to the contrary objection, and is very frigid and far-fetched.

I do not hesitate to accede to the opinion of Beza, Mede, Toup. Rosenm. Kuin. and others, supported, as it is, by the authority, not only of Basil and Chrysostom, but of Jerome himself, T. 9, p. 10. b. So also Greg. Nyss: *ἄρτον τῆς σημερινῆς χρείας*. Suidas. Elym. Mag. The Syriac version. Euthymius and Theoph. *τὸν ἐπὶ τῇ οὐσίᾳ καὶ ὑπάρξει τοῦ σώματος ἐπιτήδειον*. Thus *ἐπὶ* will have the force of *belonging to, needful for, &c.* Kuinoel compares *ἐπιλήνιον* and *ἐπιτάφιον*; and observes (in answer to the objections of Salmasius and Scaliger) that the iota is sometimes, as here, *retained* in the compounds; ex. gr. *ἐπικτῆς*, *ἐπίορκος*, *ἐπιάλλω*. Of the word *ἐπιούσιος*, no other example, except in the parallel passage of Luke, has

yet been produced. It may be regarded, probably, as one of the words of the Plebeian, idiotic, and *popular* diction, of which, comparatively, so few have been preserved to our age. For, as it has been acutely and truly observed by Salmasius, in his invaluable Comment. de Hellenisticâ, p. 107, Vix enim millesima pars restat eorum, qui aliquid Græcè commentati sunt. Si omnes extarent, nulla vox tam μονήρης in novâ et vetere paginâ reperiretur, quin χρῆσις ejus ex aliquo auctore, qui periit, confirmari posset: præcipuè si illi extarent, qui plebeio stilo, et idiotico, res ac vitas privatorum scripserunt. Yet Origen, de Orat. 16. says that it is neither found in the writings of the Classics, nor used ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν.

Matthias thinks it formed after the same model as περιούσιος; for as *that* means abundant or superfluous, so this signifies ἐπαρκής, χρειώδης.

12. ἄφες ἡμῖν τὰ ὀφειλήματα ἡ. This must be taken in a figurative sense, and is more plainly expressed by Luke, ἀμαρτίας. This latter phrase is produced by Wets. from Lysias. ἄφ. is used of *remission*, both as applied to debts and to trespasses.

13. μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν—ne sinas nos immergi et succumbere nimis periculosis irritamentis malorum.

μὴ ε. Campbell translates, “do not abandon us to temptation:” and Cypr. Tertull. “ne nos patieris induci in tentationem.” So Augustin apud Bulk. “when we say unto God, Lead us not into temptation, what do we say, but, Suffer us not to be led into it.” And Gregory, “induci minimè permittas.”

13. ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. I render the *evil one*, Satan. This interpretation (which seems to me the true one) is not destitute of authority. Vide Wolf and Koecher. Thus in the ancient prayers of the Jews, “et libera nos a Satanâ.” By this same word Satan is elsewhere denominated: as in Matt. 13, 19. Jo. 2, 13 & 14. 3, 12. and so it is

here explained by Euth. and Theoph. Euth. says, the Devil is so called *κατ' ἐξαίρετον*. As the prayer is almost composed of Jewish formulas, the first argument has considerable weight.

14. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος—*uti vitia non emendata non condonari certum est, ita etiam vitia emendata non condonari nisi accedat indulgentia erga alios, Christus docuit.* Wets.

16. ὅταν δὲ νηστεύητε. Said not of common, or public fasts, but of private ones, as on Monday, Sunday, which most of the Pharisees observed, but also on other days. Vide Buxt. Synag. p. 279 et 574.

16. μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί, signifies here, properly, scowling, obductis superciliis, and consequently morose, sorrowful, and sometimes pale. Each of these sentences is well illustrated by Wetstein, Kypke, Krebs, and Kuinoel, who says that the context requires that we should understand tristitia conjuncta cum squalore, in habitu corporis et vestitu. Lucian, in his *Piscator*, inveighs against pretended philosophers, calling them, as here *ὑποκριταί* and *σκυθρωποί*. A similar passage is produced by Munth. from Diod. Sic. where *ὑποκριτῆς* and *σκυθρωπὸς* are joined.

16. ἀφανίζουσι γὰρ τὰ πρόσωπα—*deturpare solent vultum et caput.* For *πρ.* may extend to both. Here is signified the letting the hair of the head and beard go uncombed and unanointed, and the head and face sprinkled with ashes. The sense is, “they screw their faces into a semblance to sorrow, thereby disfiguring them.” So Æschyl. in *Agam.* 766, says of persons affecting to sympathize with those who rejoice. *Ξυγχαίρουσιν ὁμοιοπρεπεῖς ἀγέλαστα πρόσωπα βιαζόμενοι*; where see Dr. Blomfield.

16. ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. i. e. φανεροὶ ὦσιν. Wets. compares Arist. *Ran.* 1095. *ράκι ἀμπισχῶν, ἵν' ἐλεεινοὶ τοῖς ἀνθρώποις φαίνωντ' εἶναι.*

17. ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι. This custom, of washing and anointing, so prevalent in the East, in a hot climate is, doubtless, very refreshing. Wets. has copiously illustrated this from the Latin classics.

19. μὴ θησαυρίζετε ὑμῖν θησαυροὺς. The word *θησαυρός* is especially said of such precious moveables as are accustomed to be treasured up, ex. gr. gold and silver, sumptuous apparel, of which the Orientals always lay up great quantities, and also the fruits of the earth, corn, wine, and oil. Gen. 35, 2, 41. Jos. 721. Jud. 14, 12. 2 Sam. 12, 20. Amos, 8, 5. where *θ.* is used of a repository of corn, as in *Ælian*. V. H. 6, 12. and *Anim.* 3, 10. *Kuin.* and *Rosenm.* These repositories were usually subterranean. There is a passage very apposite in *Philost.* Vit. Ap. 5, 36. *πλοῦτον ἡγοῦ, μὴ τὸν ἀπόθετον· τί γὰρ ἂν βελτίων οὗτος τῆς ὁ πόθεν δὴ ξυνερχείσης ψάμμου;—ἀσφαλῆ τὸν πλοῦτον.*

19. ὅπου σῆς καὶ βρώσις ἀφανίζει. Rust, canker. Compare *Jac.* 5, 2 & 3, and the Annotation. The old Glosses explain *βρώσις* by *ἡ σῆσις*, tineæ, as in *Malachi* 3, 11. So also understood the Syriac, *Æthiopic*, and *Persic* translators. Vide *Kypk.* *Kuinoel* thinks it denotes the *curculio*; German, *kornwurm*. Wets. cites *Menander*. καὶ πάντα τὰ λυμαινόμεν' ἐνεσ-
τιν ἐνδοθεν, ὅσον ὁ μὲν ἰὸς τὸν σίδηρον, ἂν σκοπῆς, τὸ δ' ἰμά-
τιον οἱ σῆτες, ἡ δὲ θρύψ' ἐύλον; and *Horat.* Sat. 2, 3, 119. *Theophr.* Ch. 11. *Ovid.* Amor. 1, 8, 51. *Senec.* Ben. 3, 3. *Weston* compares *Sappho*, *ὅτι διὸς παῖς ὁ χρυσὸς, κείνον οὐ σῆς οὐδὲ κίς δάπτει.*

19. καὶ ὅπου—διорύσουσιν. Wets. compares *Aristoph.* *Plut.* 565. κλέπτειν καὶ τοὺς τοίχους διорύττειν. I add, that the words are also joined in *Liban.* Or. 115. B. 341. C. 364. D. 626. C. *Ezek.* 12, 7. *Job* 24, 16. There is allusion to this in *Homer.* Il. 10, 267. ἐξέλετο—*πυκινὸν δόμον ἀντιτορήσας.* I subjoin a passage of *Josephus*, in order to emend it: *πτείνας δ' ἐπὶ τοῖς κατ' οἶκον κλεπτομένοις τις ἀθῶως ἔστω, καὶ ἡ πρὸς διωρύγματι τοιχίου.*

20. *θησαυρίζετε—θ. ἐν οὐρανῷ.* So Luc. 12, 33, *θησαυρὸς ἀνέκλειπτος ἐν οὐρανῷ.* Kypk. cites Themist. 219. B. (which I had also noted down). I add Phil. 116. A. *ταμιευσάμενοι παρ' ἑαυτοῖς φύλαττε θησαυρὸν, οὐκ ἐν ᾧ χρυσὸς καὶ ἄργυρος οὐσίαι φθαρταὶ κατάκτανται, ἀλλὰ τῶν ὄντων κτημάτων το καλλιστεῦον, περὶ ἀρετῆς, κ. τ. λ.* Philostr. Vit. Soph. 2, 1. *θησαυρίζοντος τὸν πλοῦτον τὸν ἐν ταῖς τῶν μετεχόντων αὐτοῦ γνώμασι.* Euthym. remarks, *τί οὖν; τὸ χρυσίον σῆς ἀφανίζει; εἰ καὶ μὴ σῆς, ἀλλὰ κλέπται. Τί δε; πάντες συλῶνται; εἰ καὶ μὴ πάντες, ἀλλ' δὲ πλείους. Ἄδελφον δὲ, τίνες ἄσυλοι μενοῦσι. Τὰ γοῦν διανεμόμενα τοῖς πένησι, πῶς θησαυρίζονται; ἐν τῷ οὐρανῷ; πῶς; ἐν τῷ ταμιεύεσθαι ἐκεῖ τὰς ἀντιδόσεις τούτων καὶ τὰς ἀμοιβὰς, αἱ συλλεγόμεναι καὶ θησαυριζόμεναι φυλάττονται ἀσφαλῶς.*

It is somewhere said by a Poet, *καλὸν γε θησαύρισμα κειμένη χάρις*, which was imitated by Agapetus, 38. Isocr. ad Demon. Liban. Ep. 728. Philostr. 547. Phalar. Ep. 12. Ælianus, V. H. 1, 22. all cited by Wetstein; who also compares Martial, 5, 42. *Amicis quod datur non perire, Callidus effractâ nummos fur auferet arcâ, Prosternet patrios impia flamma lares: Extra fortunam est, quidquid donatur amicis. Quas dederis, solas semper habebis opes. Vide Menand. in Dyscolo. Senes. de Vitâ Beatâ, 20. Xenoph. Cyr. L. 8. *πλουτίζων καὶ ἐνέργετῶν ἀνθρώπους, εὐνόμιαν ἐξ αὐτῶν κτῶμαι· καὶ φιλίαν, καὶ ἐκ τούτων καρπούμαι ἀσφάλειαν καὶ εὐκλειαν, ἃ οὔτε κατασῆπεται, οὔτε ὑπερπληροῦντα λυμαίνεται.* Several similar passages are also produced from the Rabbinical writers.*

Rosenm. observes, that this precept (like most other admonitions in this sermon) were properly and strictly meant for the Apostles only. It is, however, applicable, *mutatis mutandis*, to all Christians.

21, *ὅπου γὰρ ἐστὶν ὁ θησαυρὸς—κ. ὑ.* Wets. compares Cic. Att. 12, 12. *igitur animus in hortis*; and Terent. Eunuch. 4, 7, 46. *animus est in patinis.* Galen. *ἃ ὅτι τὸ μὲν σῶμα παρὸν ἔχεις Ἀθήνησι—τὴν ψυχὴν δὲ καὶ τὴν γνώμην ἅμ' ἐκείνῳ.* “*Quod pro summo bono vestro agnoscitis, id etiâ summo studio expectere debetis.*” Rosenm.

22. ὁ λυχνος—ὄφθ. Some interpreters (says Kuin.) understand by *οφθαλμὸς πονηρὸς* animus illiberalis, and by *ο. ἀλλοῦς* liberalis. Vide Wolf. Cur. Phil.

Olearius, however, has rightly perceived, that the words are to be taken *proprie*, and that the whole passage is adagial, of which the first part (namely, the eye, as the light of the body) forms the adage. Then, 2dly, we have the deduction, by consequence, "If therefore thine eye be," &c. 3dly, the application, If the light—darkness. So in Artemid. Onir. 1, 28. the eyes are said to be τοῦ σώματος ὁδηγοὶ καὶ ἡγεμόνες. Christ, says Wets. compares the mind to the body, and judgment to the eyes. Thus Aristot. Top. 1, 14. *ὡς ὅψις ἐν ὀφθαλμοῦ νοῦς ἐν ψυχῇ*, which is imitated by Phil. 1, 12, 2. also, Hierocles and Galen, ap. Wets. So also Aristid. ibidem. καὶ γὰρ σὺν ἔχει—οἶκον. Vide Plut. 2, 281. D. Jambl. de V. P. C. 32. *νοῦς γὰρ, κατ' αὐτοὺς, πανθ' ὁρῇ, καὶ πάντ' ἀκούει· τὰλλα δὲ καὶ κωφὰ καὶ τυφλά.* Vide Marc. Ant. 1, 12. Ovid. Met. 15, 64. Et quæ natura negavit visibus humanis, oculis ea pectoris hausit. I add, that there is a similar passage in Isocr. Areop. § 5. By the *φῶς ἐν σοὶ* is meant the light of conscience. There is the same metaphor in a very sublime passage of Æschyl. Eumen. 519. *τῆς δὲ μηδὲν ἐν φάει καρδίας ἀνατρέφων ἢ πόλις βροτός θ' ὁμοίως ἐτ' αὐτὸν σέβει δίκαν.* Compare Demad. Orat. § 6.

24. After *δυσὶ κυρίοις* Euth. understands *ἐναντία ἐπιταπτοῦσι*. He might have also noticed that the sense of the passage is this: *as no one can serve two masters, so neither can ye serve God and Mammon.*

Wets. compares D. Chrys. 608. C. On this qualified sense of *μισεῖν* and *ἀγαπᾶν*, which most interpreters inculcate, see, besides their notes, Dr. Maltby's Sermons, vol. 2. I, however, am inclined to assent to Kuinoel, who maintains that there is no necessity for receding from the usual signification of the words.

24. *ἀνδρέσται.* He will studiously *cling* to the one, be attached to him, this sense is well illustrated by Wets. The difference between the Classical and the Hellenistic use (which has never yet been pointed

out) is this; that in the *former* we have the genit. rei, in the latter genit. personæ. As in Prov. 3, 18: 1 Thess. 5, 14. It also occurs in the very recent writer, J. Malela, p. 121. cited by Wetstein.

24. Μαμμωνᾶ. The God of riches among the Syrians, who was Πλούτος among the Greeks. Vide the Commentators. I add, see Eurip. Cycl. 316. where Cyclops thus addresses Ulysses: ὁ Πλούτος, ἀνθρωπίσκε, τοῖς σοφοῖς Θεὸς τὰ δὲ ἄλλα κόμπει, καὶ λόγων, εὐμορφίαι. Vide Epict. 4, 2. Wets. has many parallel passages, of which I select the following: Demoph. Sent. φιλοχρήματον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατον εἶναι· ὁ γὰρ—φιλοχρήματος ἐξ ἀνάγκης ἄδικος. Pausan. Lacon. 23. ἀνθρώπῳ γὰρ ἀφορῶντι ἐς κέρδος τὰ θεῖα ὕστερα λημμάτων. Horat. Epist. 1, 10, 47. Imperat, aut servit collecta pecunia cuique. Euth. tells us *why* we cannot serve God and Mammon.

25. μὴ μεριμνᾶτε. Ne nimia sollicitudine distrahamini: be not excessively anxious about your life. Vide Euth. in loco. Weston compares Lucret. 3, 1006. Sed Tityos nobis hic est in amore jacentem quem volucres lacessant atque exest anxius angor.

25. τῇ ψυχῇ ὑμῶν, τί φάγητε. Wets. compares Senec. ad Marciam, 22. Arrian. Epict. 1, 9, &c. but he appears not to have perceived that the passage does not represent anxiety how the most enjoyment may be attained, but rather how the necessary wants of the body may be satisfied; and so Euth. understands it, where see. I do not, therefore, agree with Scapula Gr. Lex. 1634, that τί is here to be taken for ποῖον.

25. οὐχὶ ἡ ψυχὴ πλεῖον; præstantius, μείζον, Euth. who well observes, ὁ τὸ πλεῖον δοὺς ἡμῖν καὶ ἔλασσον δώσει.

25. καὶ τὸ σῶμα τοῦ ἐνδύματος. Wets. cites the following very similar passage from Aristid. T. 2, 30. ὥσπερ ἂν εἴ τις τὰ ὑποδήματα κρείττω τῶν ποδῶν, τὴν δὲ ἐσθῆτα τοῦ σώματος κείνοι τιμιωτέραν· καὶ ὡς εἶκε τὰ μὲν χρήματα τῶν ποριζόντων αὐτὰ καὶ χρωμένιον ἀτιμότερα ἡγοῦμεθα.

26. τὰ πετεινὰ τοῦ οὐρανοῦ, fowls of the air; which fly in the air. Both phrases are frequent in Scripture: οὐ. for air, is not unusual. Wets. refers to Ps. 104, 12. Esth. 8, 15. The phrase brings to my mind a very elegant passage of Eurip. Elect. 897. ἡ σκύλον αἰωνοῖσιν αἰθέρος τέκνοις.

26. καὶ, et tamen, which is called a Hebraism, So γ in Exod. 5, 18. Ez. 16, 20, &c. But it is also a Græcism. Vide Æschyl. Eumen. 174. Wakef. ὁ πατήρ τρέφει αὐτὰ. Wets. refers to Deut. 22, 6. Job, 38, 41. 39, 26—9. Ps. 104, 27—8. 147, 9. Lac. 12, 24; and cites Arrian. Epict. 1, 3. εἰ τις—ἐπαρθήσῃ;

26. διαφέρετε. Are ye not superior to them. As an example of this signification, Wets. adduces Thucyd. 1, 84. πολὺ διαφέρει ἄνθρωπος ἀνθρώπου, and other passages; to which I add Alexand. ap. Athen. 261. F.

27. τίς δέ—μ. δ. π. ε. τ. ἡλικίαν—πῆχυν. All the best, and especially the more recent commentators, interpret ἡλ. not staturam, but ætatem, vitæ cursum. Nam sermo est (says Wets.) de re, quam homines desiderant, et cujus possessione sese feliciores fore putant: atqui, si quis posset cubitum addere staturæ suas curas et molestias non minueret sed augeret, cum ipsi alia vestis, alius lectus, alia domus etiam quærenda esset. Porro loquitur Christus de cubito, tanquam re minimâ, quod Lucæ 12, 26. dicitur, τὸ ἐλάχιστον. Si vero staturæ nostræ cubitus adderetur, magna et insignis esset additio. The word is used of age. So Mimner. ap. Stob. πηχύιον ἐπὶ χρόνον ἄνθεσιν ἤβης τερπόμεθα. In Psalm 39, 6. the duration of life is compared to a palm. This interpretation is adopted by Rosenm. and Kuin. who add Diog. Laert. 8, 16. σπεθαμὴ τοῦ βίου; and Alcæus ap. Athen. 10, 7. δάκτυλος ἡμέρα.

28. καταμάθετε τὰ χεῖνα. The preposition has an intensive force, as in κατανοεῖν (Luc. 12, 27.), attentively survey. The word is used by the Sept. Further illustrations may be seen in Kypke, Alberti, and Loesner.

28. τὰ κρίνα τοῦ ἀγροῦ. The field lilies, which are not cultivated with care, like the garden lilies.

28. οὐ κοπιᾷ, οὐδὲ γήθει. The former word has reference to the occupation of men in agriculture and other laborious employments, the latter to those which require close and sedentary attention, such as in antient times chiefly fell to the lot of women. L. Brug. Hamm. Wets.

30. οὐδὲ Σ.—τούπων. Wets. compares a similar passage of Diog. Laert. 1, 51. where Cræsus, sitting on his throne in royal splendour, asks Solon if he had ever seen any thing finer: ὁ δὲ ἀλεκτρούνας εἶπε, φασιάνους, καὶ ταῦς, φυσικῶ γὰρ ἄνθει κεκόσμηται, καὶ μυρίῳ καλλίονι. Vide Luciani Nigrin. 13. Sirach. 50, 8. Cant. 3, 11. 1 Reg. 10, 25. Claudian. de Raptu Proserp. 2, 90. "Omnis in herbas Turget humus, medioque patent convexa sereno, Sanguineo splendore rosas; vaccinia nigro Induit, et dulci violas ferrugine pingit; Parthica quæ, tantis variantur cingula gemmis Regales junctura sinus? quæ vellera tantum Ditibus Assyrii spumis fuscantur æni? Non tales volucer pandit Junonius alas." The sentence has the air of an adagial saying.

30. οὕτως ἀμφιέννυσιν—ornat. This word, and ἐνδύσασθαι, like indui and vestiri, are used of plants and trees which are adorned with leaves and fruit. Vide Virg. Ecl. 3, 39. Gen. 1, 188. 2, 219. Triller. Vide et Wolf. Doddridge has not inelegantly illustrated the propriety and beauty of this expression.

30. σήμερον ὄντα. Plin. H. N. 21, 1. (cited by Wets.) Flores verò adoresque in diem gignit Natura—quæ spectatissimè floreant, celerrimè increscere. Vide. Ps. 90, 5, 6. 1 Pet. 1, 24.

30. εἰς κλίβανον. Not an oven, such as ours, but only a cauldron, or pot, used for baking bread, and thus described by Hieron. ap. Wets. Clibanus est coquendis panibus ænei vasculi diducta, rotunditas, quæ sub urentibus flammis ardet intrinsecus. Cantic. 2, 2. in clibanum conjicebantur.

31. τί πῶμεν. The words must (I think) be ut-

tered, not so much with an interrogation but an exclamation. See note *supra* 5, 25.

32. πάντα γὰρ τ. τ. ε. ἐπιζητεῖ. Eurip. 6, 7. The ἐπ. is intensive, anxiously seek. It was no wonder (remarks Wets.) that the Gentiles should have felt vehement anxiety about food, &c. since they thought either that the world was not governed by Providence, or that the Gods slept, like men, or were absent from home, or could not attend to all employments at once.

32. οἶδε γὰρ—χρηζετε. Jesus argues from God's knowledge to his goodness. Your heavenly Father *knoweth*, and therefore will bestow them; i. e. on the supposition that ye *ask* for them, and are not otherwise *unfit* to receive them. So Rom. 14, 4. Markl.

33. ζητεῖτε—δικαιοσύνην. The plan of salvation by Christ, which offers pardon of sin and eternal happiness. Wetstein.

33. προστεθήσεται, as *accessary*, celestial happiness being the principal. Lucian de Lapsu, 11. ἐν τούτῳ ἤνχετο ὑγιαίνειν, ὡς ἐστ' ἂν τοῦτ' ἔχη, ραδίως αὐτῷ τῶν ἄλλων προσγενησομένων. So Procl. in Plat. 5, 7. πρόσθαι τῆς ζωῆς. Theocr. Epigr. 18. κηδομένοι γὰρ ἀθανάτων πλείον ἔκουσι βρότοι.

34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον. The future *generally*. Anton. 12, 1. τὸ μέλλον ἐπιτρέψης τῇ πρόνοια. Athen. p. 280. εἰς αὔριον φροντίζειν περίεργον. Anacr. 15, 1. τὸ σήμερον μέλει μοι, τὸ δ' αὔριον τίς οἶδεν. Vide Ælian. V. H. 14, 6. Senec. Ep. 24. Quid enim necesse est ita arcessere, et satis cito patienda, cū venerint, præsumere, cui præsens tempus futuri metu perdere? Vide Horat. Carm. 2, 16. et 3, 29. et Ep. 1. 11. Wetstein; to whose examples I add; Thucyd. 2, 39. τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, καὶ ἐς αὐτὰ ἐλθοῦσι, μὴ ἀτολμοτέρους τῶν αἰεὶ μοχλοῦντων φαίνεσθαι; which passage has been imitated by many: ex. gr. by Heliod. 2, 70, 12. ὡς ἂν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνοῖτε. Dio Cass. 521, 46. τῷ μέλλοντι προκαμνόντες. Liban. Or. 16. D. τῶν μελλόντων ἀλγεινῶν μαντεῖα. Ælian, V. H. 14, 16. where is mentioned the following as a maxim of

Aristippus: μήτι τοῖς παρελθούσιν ἐπικάμνειν μήτε τῶν ἐπιόντων προκάμνειν. Schol. ad Pind. Pyth. 2, 167. οἱ σταθμώμενοι δὲ πολλὰ καὶ περιγράφοντες μέγαρα τινὰ μέλλοντα αὐτοῖς ἔσεσθαι, προαδυνήθησαν πρὶν τυχεῖν, ὧν ἐπιζητοῦσι καὶ ἐλπίζουσι. Dexippus ap. Corp. Hist. Byz. T. 1. p. 11. D. καὶ προκαμὸν ἐν τῷ αἰε μοχθεῖν ἀτόλμοτερον ἔσται. Porphyg. de Abst. L. 3, 18. ἀρκεῖ γε ὅτι μηδὲν πονεῖν δεομένοις (i. e. oxen, horses, &c.) χραίμεθα προκάμνειν καὶ μόχθους. Thus in the early editions, but Valentin. edited, from mere conjecture, προκάμνειν πρὸς καμάτους. I would simply change καὶ into κατὰ, by which all will be right: κατὰ, *de*, as in Heraclid. de Polit. p. 432. τὰ κατὰ τὰς θυσίας, the words are perpetually confounded. I must not omit to observe, that Thucyd. appears to have had in mind Æschyl. Eum. 78, καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον. (where Wakef. Schutz. and others, are quite on the wrong scent. The Hesychian Gloss, βουκολήσομεν, μεριμνήσομεν; nay, even the interpretation of the Scholiast, περιέπων, might have taught them better.) Also Æschyl. Agam. 243. τὸ μέλλον δ' ἐπεὶ οὐ γένοιτ' ἂν λύσις (effugium) προχαιρέτω· ἴσον δὲ τῷ προστένειν. In Æsch. P. V. 721. we have προστέναζειν in the same sense. The student will observe the elegance, which has been imitated by Gray, in his Ode to Eton College: "To each his sufferings; All are men, condemned alike to *groan*." Wetstein judiciously remarks: intellexerunt quidem philosophi, ut animi tranquillitas acquiratur, abjiciendam esse istam solitudinem: ut Christus, qui doctrinam cœlestam proponit, semper animos hominum erigit ad considerationem divini numinis, ejusque sapientissimæ atque optimæ Providentiæ, quæ sola animum veri boni tranquillum securumque rededere potest.

34. ἀρκετὸν τ. ἡ. ἡ. κακία α. There is an ellipsis of πρᾶγμα, which Schl. takes for incommodum (to whose examples add Æschyl. P. V. 100. χλιδᾶν ἔοικας τοῖς παροῦσι πρᾶγμασι, where πῆμασι is a mere gloss,) which, however, is not necessary. One must

not too much *press* the signification of such nouns as are left to be understood in adjectives neuter, which, by the way, are often joined to substantives masculine or feminine; of this trite idiom examples are heaped up by Raphel, Kypke, Wets. &c. The *triste lupus stabulis* of Virgil, Ecl. 3, 80. will readily occur to my readers: *κακία* is for *κακότης*, adversity, affliction. Vide Heskin. ad Mosch. 4, 56. Rosenm. cites Senec. Ep. 13. Etiam si futurum est malum, quid juvat dolori suo occurrere? satis cito dolebis quum venerit: interim tibi meliora propone. Adagial sentences similar to the present are not unusual to the Jewish writers. Vide Scheid. ap. Meuschen. Nov. Test. ex Talmude illustr. p. 72.

CHAP. VII.

VERSE 1. *μὴ κρίνετε*. Do not exercise rigid, severe, and uncharitable condemnation. This interpretation is confirmed by the parallel passage in Luke, 6, 37. *μὴ καταδικάζετε*. So in James, 2, 13. *τὸ ἔλεος* is opposed *τῇ κρίσει*.

2. *ἐν ᾧ—ἀντιμετρηθήσεται ὑμῖν*. A proverbial saying among the Jews (see Lightfoot), transferred from the affairs of common life to spiritual matters, (as is usual with our Lord). Wetstein; who, among other passages cites Paus. Cor. 18. *μετρήσαι την ἴσιν*. Horat. Sermon. 1, 3, 67. *Quam temerè in nosmet legem sancimus iniquam*.

3. *τὸ κάρφος*. This word is copiously illustrated by Wets. It may be rendered by the English *splinter*.

3. *δοκὸν*. Doddridge supposes that the words *κάρφος* and *δοκὸς* might be no more than names of distempers in the eyes, because it is impossible that such a thing as a *beam* could be lodged in the eye. Campbell, too, stumbling at the same circumstance, renders *δοκὸν* the *thorn*, without any sufficient authority, and, indeed, without necessity, since the expression is *hyperbolical*, and, as appears from the

Rabbinical passages produced by Drusius, Wets. and Saubert, *adagial*. Drusius quotes from the Gemara and the book Musan, "Tolle trabem ex oculo tuo;" and Wets. from Bemidbar: "Aut trabis aut lutum intravit in oculos ejus eumque excœcavit." Similar passages from the Classics are given by Grotius, Alberti, Bulkly, and especially by Wetstein. Also from the Fathers, by Suicer, Thes. Eccl.

4. ἰδοὺ ἡ δοκὸς, *a beam*. English version. Rather *the beam*.

5. ὑποκριτὰ. "Simulator, tu, qui non ex animi bonis, quæ habent, alii, sed ex aliis vitiis carpendis laudem apud homines quæres." Rosenm. Compare Zeph. 2, 1. Wetstein has adduced passages from the Classics in abundance; they are, however (as is often the case) fitter for a common-place book than a commentary. The most apposite one (though even there the metaphor is not the same) is from Horat. Sat. 1, 3, 74. Qui, ne tuberibus propriis offendat amicum, Postulat, ignoscet verrucis illius. Euthymius observes on the force of the word ὑποκριτὰ, that the person is so called either as usurping the office of a *physician*, when in fact he stands in the situation of a *patient*,—or as curiously prying into the faults of others, under pretence of reforming them, though, in fact, only with the view of exercising condemnation.

6. μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ. Lest any one should suspect that all liberty of judging even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence which he elsewhere directs to be joined with simplicity. Grotius. Christ calls them *dogs* (says Euth.) ὡς καθυλακτοῦντας τοῦ Χριστοῦ: *hogs*, ὡς τῷ βορβόρῳ τῶν παθῶν ἐγκαλινδομένους. It may be explained generally, to profane and impious men, polluted and impure as dogs and swine were accounted by the Jews. Wetstein expounds: "Ut carnes sanctæ non solent projici canibus, sed a sacrificante et sacerdotibus comeduntur: ita nec doctrinæ Christi iis tradenda est, qui vitiis et

præjudiciis occæcati illam rejiciunt ridentque:" which seems far fetched. Yet he appositely compares Diog. Laert. 1, 86. Ἐρωτηθεὶς ὑπὸ ἀσεβοῦς ἀνθρώπου, τί πότε ἐστὶν εὐσέβεια; ἐσίγα. Τοῦ δὲ τὴν αἰτίαν τῆς σιγῆς πυθόμενον, Σιαπῶ, ἔφη, ὅτι περὶ τῶν οὐδὲν σοὶ προσηκόντων πυθάνη. Similar maxims, couched under not dissimilar symbols and metaphors, are produced by Grotius. I add, Aristot. ap. Themist. 234. μήτε ῥύσαι σοφίαν εἰς τοὺς τριόδους. Hence is illustrated Procop. 99, 21. ὡς οὐ μὴ πότε ὑπὸ χειρὶ κυνῶν γενήται.

6. μαργαρίτας. It appears from the Rabbinical writers that the Jews called the precepts of wisdom pearls. So our Lord more than once compares the truths (especially the more recondite ones) of the Gospel to the same. Thus, in Matt. 13, 46. the Gospel is compared to a pearl of great price. Vide Seneca, Ep. 29. The word μαργαρίτης is of Oriental origin.

6. μήποτε κ. α. τ. π. α. κ. σ. ρ. υ. I cannot quite approve the mode of taking this passage brought forward from Hammond by Elsley, though it is supported by Theophylact, Heinsius, Castellio, Rosenm. and Kuin. I see no reason why both should not be understood of the swine. Vide Wets. And I approve of Campbell's rendering καὶ by or. Pricæus has well observed that it is the nature of hogs to bite, not *antrorsum rectè, at in latus deflexa*.

7. ζητεῖτε, καὶ εὕρετε. Simil. Arrian. 3, 22. Alex. ap. Athen. Philemon. Clem. Alex. 4, 565.

8. ὁ ζητῶν εὕρισκει. Simil. Soph. Æd. T. 110. τὰ δὲ ζητούμενον ἄλλωτον εἰσφεύγει δὲ τὰ μελούμενον. Vide Euthym.

9. ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος. The ἢ has a continuative force. Most of the Commentators tell us that ἄνθρωπος is pleonastic. But perhaps it is *emphatical*: it seems to have been so regarded by L. Brug. Beza, and Campbell, Owen and Doddridge. "Who amongst you *men*," &c. which of you is there, though but a man? It is plain that Euth. thus took the

word. The son (says he) asks such things as are suitable for a father to give, and for a son to receive.

9. ὃν ἐὰν αἰτήσῃ—ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; An Hebrew adage; not, however, confined to the Jews, but common to other Nations. So Plautus: *Alterâ manu fert lapidem, panem ostentat alterâ.* Maldon. Seneca de Benef. 2, 7. *Verrucosus beneficium, ab homine duro asperè datum, panem lapidosum vocabat.*

11. ποιητοί, i. e. compared with God. So Theophyl. Euth. Grot. Mald. Schoettz. or rather, avari, illiberales, parci, as Hamm. Rosenm. Kuinoel, and Schol. whom see.

11. οἶδατε δόματα ἀγαθὰ διδόναι. Dare soletis. Wets. But Kuin. takes it for datis; as in Propert. 1, 2, 12. *Sciat currere, for currat.*

12. πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς. A golden maxim of frequent occurrence in the Classics. Pric. Wets. and Bulkly, cite numerous passages; to which I add, Isocr. Nic. p. 50. s. f. ἃ πασχόντες ὑφ' ἐτέρων ὀργίξεσθε, ταυτὰ τοῖς ἄλλοις μὴ ποιεῖτε. D. H. 441, 27. ἔπειτα ἃ παθεῖν οὐκ ἂν ὑπεμείνατε αὐτοὶ, ταῦτα ἐτέρους πάσχοντας ἀνέχεσθαι δικαιοῦτε; It was, moreover, not unknown to the Jews; as appears by the citations from Rabbinical writers in Wets. and Hackspan. Vide et Tobit. 4, 15. Sir. 34, 15. Seneca, Ep. 94.

12. οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. This is the sum of what is taught in the Law and the Prophets, concerning the mutual duties of men one towards another; called the "Duties of the Second Table." Grot. and Brug.

13. εἰσέλθετε διὰ τῆς στενῆς πύλης. The idiom is more unfolded in Luc. 13, 24. ἀγωνήσεσθε εἰς ἐλθεῖν. The course of human action is *often* called in Scripture *ἡ ὁδός*: and, consequently, from the restraints and difficulties of virtue, its road is termed *strait*; and that of vice *broad*. Here, however, the comparison is to a *gate* into a road, and that road leading up to

an *arx*, or citadel. Similar comparisons and sentiments are found in the antient writers: ex. gr. Cebes says, of the road that leads to true knowledge, οὐκοῦν (ὄρᾱς) καὶ θυρὰν τ. ἐν μικρὰν, — προσιδεῖν. Max. Tyr. D. 39, 3. μία δὲ πού τις στένη, καὶ ὄρβιος καὶ τραχέια καὶ οὐ πολλοῖς πάνυ ὁδεύσιμος. Wets. Vide Diod. Sic. p. 296. B. Cic. Off. 1, 32. Hesiod, Op. 285. Ælian. V. H. 13, 32. Xen. Cyr. 2, 2, 24. (Kuini.) I add, Clem. Alex. 63. A. One may compare, too, the Pythagorean maxim, as we find it in Porphyry, V. P. p. 199. ὅς τε λεωφόρους μὴ βαδίζειν. Or as Jambl. V. P. § 105. expresses it, τὰς λεωφόρους ὁδούς ἐκκλίνων, διὰ τῶν ἀτραπῶν βάδιζε· which maxim is thus explained by Athen. 452. D. γνῶμη, πολλῶν μὴ ἀκολουθεῖν. So Exod. Thou shall follow a multitude to do evil.

14. ὅτι στενὴ ἡ πύλη. *How narrow is the way!* So Theoph. Sim. 51. C. ἡ γὰρ ἀρετὴ ὑψηλὸν τι χρῆμα, καὶ δύσαντες, καὶ τοῖς πολλοῖς οὐ μετὸν, ἢ διὰ κακίας ἰσχὺν, ἢ ἀνορεξίαν τοῦ κρείττονος.

14. καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν—consequuntur, attain. See Schl. Lex. A Classic idiom, imitated by Milton. “And may at length my weary age *Find out* the peaceful hermitage. So Virg. Æn. 6, 744. Exinde per amplum Mittimur Elysium, et *pauci* læta arva tenemus.

15. προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν. Beware of *false teachers*. So called as falsely arrogating to themselves a divine mission, for influence and gain; as Wets. Schleusner, and some antient interpreters. Vide Euth. But this seems too confined a sense. Chrys. and Heinsius interpret it, “those who lead a life contrary to their Christian profession, but pretend to piety and innocence.” This also seems too limited. I rather incline to the opinion of Grotius, that they are so called in reference to their *doctrines*. The words are levelled not at the Pharisees *only*, but even such as may pretend to be followers of Christ. Of the Pharisaical doctrines, Rosenm. observes that they were contrary to Christ’s; being in appearance austere, but in fact lax, and opening a

door to vice. The expression *προσέχειν ἀπὸ* is Hellenistic, and occurs in the Sept. Vide Schl. Lex. in V. T.

15. *οἱ οὖν ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι.* Indumentum vel pallium e pellibus ovinis confectum. ἐν is here used like the Hebr. *ב*: and so the Greek writers. Examples are produced by Krebs; and so Josephus, Ant. 6, 9, 4. *ἐπέρχῃ μοι ἐν ῥομφαίᾳ, καὶ ἐν δόρατι καὶ ἐν θάρακι* et A. 18, 6, 7. *ὁ ἐν τῇ πορφυρίδι.* Ovid, A. A. 2, 292. In Tyriis, scil. vestimentis. Virg. Æn. 5, 87. Horridus in jaculis et pelle Lybistidos ursæ. See also Læsner.

15. *ἔρχονται—ἐ. ἐ. προβάτων.* This was done to imitate, at least in *garb*, the antient Prophets. Thus Elijah and Elisha (1 Reg. 19, 13. 2 Reg. 2, 13.) are said to have been clothed with the *μηλωτῇ*, scil. *δορά*. So in Zach. 13. it is predicted that the false prophets will no longer clothe themselves in the *δέρβιν τριχίνην*, which they had put on after the example of the true prophets. The *μ.* was a garment worn usually by shepherds, and manufactured by themselves of the fleeces of their flocks, roughly worked up. See the Schol. on Theocr. cited by Wets. Sim. Æsop. Fab. τ. μ. s. Edit. Fur. *ἄνθρωποι ἔξωθεν μὲν φιλίαν ὑποκρίνονται, ἔσωθεν δὲ κακίας καὶ ἀπηνείας πεπλήρωνται.* Horat. Ep. 1, 16, 45. *Introrsum turpem, speciosum pelle decora.* Comp. Luc. 11, 39. Act. 20, 29. Polyæn. 11, 10, 5. *ὅπου μὲν ἐξαρκεῖ ἡ λεοντῇ, τότε χρῆ καὶ τῆς ἀλωπεκῆς προσράπτειν.* Wets. Rosenm. Kuin. They then deserve to be treated as Horace (Sat. 2, 1, 65) tells us Lucilius treated the hypocrites of his time, “*detrahere et pellem, nitidus quâ quisque per ora cederet, introrsum turpis.*” Campbell takes the words as figurative.

And, indeed, this interpretation is somewhat confirmed by a similar passage, which I long ago noted down from Hermippus ap. Etym. Mag. 132. *τὸν μὲν διάλεκτον καὶ τὸ πρόσωπον, ἀμνίου ἔχειν δοκεῖς, τὰ δ' ἔνδον, οὐδὲν διαφέρει δράκοντος.* But it detracts some-

thing from the sense, and lowers the dignity of the expression.

15. ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. Hither refers Irenæus C. H. 1, 2. ἀγνοοῦντες αὐτοὺς, διὰ τὴν ἔξωθεν τῆς προβατῆου δορᾶς ἐπιβουλὴν. (I read ἐπιβολήν.) Wets. remarks on the epithet as being appropriated to wolves (citing Lycoph. 1309. ἔπεμψαν ἄρπαγας λύκους), as rapax is in Latin, of which Wetstein's examples may be readily dispensed with. Bulkley compares Plato, p. 240, of which the sense is this. It is a grievous thing, when the *dogs* prey on the *sheep*, and so prove more like *wolves* than faithful curs.

16. ἀπὸ τῶν καρπῶν—ἐπιγνώσσεθε. Some commentators, as Hamm. Schmid. &c. interpret this, of their *false doctrines*; others, as Euth. and Grot. of their *morals* and *actions*. Perhaps both may not be meant; both will supply fit criteria. Grotius has enlarged on the fruits, quoting the adage, citò ad naturam ficta recederunt suam. Wets. cites Plut. 2, 75, 2. A. οἱ; and Lysias, ὀλίγου χρόνον δύναιτ' εὖ τις πλάσασθαι τὸν τρόπον τὸν ἑαυτοῦ.

16. μήτι συλλέγουσιν α. α. σ. So Galen: ὁ γεωργὸς οὐκ ἂν πότε δυνήσαιο παιῆσαι τὸν βᾶτον ἐκφέρειν βότρω. Theog. 537. οὔτε γὰρ ἐκ σκύλλης ῥόδα φύεται, οὐδ' ὑάκινθος. Senec. Ep. 87. Non nascitur ex malo bonum, non magis quam ficus ex oleâ. Ad semen nata respondent. Sen. de Irâ, 2, 6. Jac. 3, 12. Wets. See more in Pincinelli Lum. reflex. and Gataker, on Anton.

18. δένδρον σαπρὸν. The word denotes *primarily* what is decayed and rotten; but 2dly, by metonymy, what is useless, refuse, and good for nothing (as old vessels, and small fishes); also, when applied to trees or fruit, what are *malæ indolis*, of a bad sort. The passages adduced by Wets. will illustrate all these senses.

21. οὐ πᾶς ὁ λέγων μ. Κύριε, not all who with the mouth recognize me as the Messiah will be acknowledged as my true disciples, and be partakers of salvation, but those also who perform what my Father enjoins. See note in John 14, 21.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ, i. e. the day of judgment (so Euth.), as in Matth. 11, 24. and Luc. 10, 12. Schoet. and Wets. produce many passages from the Rabbinical writers, from which it appears that the Jews were accustomed to call the day of judgment by the emphatic name of *that day*, and to mention what they would then say, and what God would answer.

22. προεφητεύσαμεν. The best interpreters explain "tuâ auctoritate docuimus," in which sense the word often occurs.

22. δυνάμεις, miracula. So Euth. σημεῖα καὶ θαύματα. Rosenm. very justly remarks, "Docet igitur Jesus, nonnisi homines probos et præceptis divinis convenienter viventes sibi fore gratos et acceptos, atque felicitatis veris Christianis paratæ 'participes; nec posse defectum emendatæ et probæ vitæ factis externis, quantumvis speciosis compensari. 1 Cor. 13, 1—3. Perspicimus inde, cautè tractandum esse locum de miraculis et argumentis pro veritate religionis Christianæ inde desumptis. Patravit miracula Jesus; patnaverunt etiam, vel patrare visi sunt falsi doctores et fraudatores. Matth. 24, 24. Sed erat inter alia hoc discrimen, quòd Jesus et ejus Apostoli sanctissimam agebant vitam, nec unquam quærebant honores, aut pecunias, sed tantum aliorum hominum utilitatem et commodum. Jo. 8, 46—50. 7, 18. Quod secus erat in falsis doctoribus et fraudatoribus. Nec (quod obiter moneo) negligendum erat Francisci Baconis de Verulamio egregium dictum: Nunquam Deus editit miraculum, quo converteretur Atheus; quia poterat ipso naturæ lumine ad notitiam Dei perducì; verum miracula ad convertendos idololatrias et superstitiosos designata sunt, qui Numen agnoverunt, sed in cultu ejus aberrârunt. (De Augm. Scientiar. lib. 3, c. 2, p. 144.)"

23. ὁμολογήσω αὐτοῖς. I will tell them plainly, as in Ælian. V. H. 2, 4. Koenigman ap. Koecher.

23. οὐδέποτε ἔγνων ὑμᾶς. I never have recognized, acknowledged, approved you (as my servants); for I

agree with Beza and Camer. that the word is not *ignorantis*, sed acerbissimè eos *repellentis*. See note on Matt. 25, 12. So also Wets. who adduces examples from Eurip. Hec. 255. Lucian. Timon. 5. & 49. and several from Terence and Plautus of *ignorare* in this sense. There is a passage more apposite in Isæus, p. 71. 27. Bek. σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε (I do not recognize you as the person who, being nearest of kin, has a right to provide for the burial) οὐ μὴ εἰσῆς τὴν οἰκίαν. Christ denies them (says Euthym.), as they had, in works, denied him.

23. οἱ ἐργαζόμενοι τὴν ἀνομίαν. This expression has been by some accounted a Hebraism. Others defend it as pure Greek, to whom the following example will be acceptable: Themist. 31. D. οἱ ἐργαζόμενοι ἀρετήν.

24. πᾶς οὖν ὅστις. Sequitur Epilogus. Kuin. Having concluded his teaching, he proceeds to exhort his Disciples to walk in this narrow way, promising that all necessary security shall be with them while they keep his commandments. Euth.

24. καὶ ποιεῖ αὐτοὺς. Performs them habitually, and makes them the rule of his actions. Grotius.

24. φρονίμως, prudenti, provido. To the examples cited by the Commentators, I add, Soph. El. 1058. τοὺς ἀνάθεν φρονιματώτατους οἰάνους ἐσποράμενοι τροφᾶς κηδομένους.

26, 27. Similar passages are produced by Wetstein from the Rabbinical writers.

29. ἦν—διδάσκων. Doddridge wrongly translates, "he was *still* teaching them." It is a mere Hebraism for ἐδίδαξε.

29. ὡς ἐξουσίαν ἔχων. Taught them as one having (self-derived) authority, not as the Scribes, resting only on that of their Doctors. So Euth. Theoph. Cler. Wolf, Loesn. Paulus, Doddr. and Weston; as not the interpreter, but the *maker* of the law. Wets. Kuin. and Rosenm. understand it of the force and efficacy of his speech to persuade and move his

hearers, and cités the Homeric, *ὅς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο*. *Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε*. To which may be added Liban. Or. 202. A. *εἰπεῖν μετ' ἐξουσίας*. Schol. ad Eurip. Phœn. 978. *λεγόμενα μετ' ἐξουσίας*. Pindar. Pyth. 2, 149. *ἔπος ἐκβαλεῖν κραταιόν*. This and some other passages of the N. T. seem to have been imitated, or had in view, by Philostr. Vit. Ap. 1, 17. *ἀλλ' ὥσπερ ἐκ τρίποδος διαλεγόιτο, αἶδα, ἔλεγε, καὶ δοκεῖ μοι καὶ χρὴ εἶδεναι, καὶ δόξαι βραχεῖαι, ἀλλ' ἀδαμάντινοι κύριά τε ὀνόματα καὶ προσπεφυκῶτα τοῖς πράγμασι· καὶ τὰ λεγόμενα ἡχῶ εἶχεν, ὥσπερ ἀπὸ σκῆπτρου θεμιστευόμενα*. The sense of the passage has been fully detailed by Flacius in Clav. P. 1. p. 949. (ap. Kœcher.)

CHAP. VIII.

VERSE 2. *Κύριε, εἰάν θέλῃς, δύνῃσαι με καθαρῖσαι*. Wets. notices the modesty of this manner of speaking; he who thus asks obtains more than if he had asked less delicately; and compares the following passages. Callimach. in Delum. 226. *ἀλλὰ φίλη, δύνῃσαι γὰρ, ἀμύνειν πότνια δούλοις ὑμέτεροις*. Horat. S. 2, 6, 39. *Dixeris, experiar; si vis, potes, addit, et instat*. Arrian. Epict. 3, 10. *τί κολακεύεις τὸν ἱατρὸν; τί λέγεις, κύριε, εἰάν θέλῃς, καλῶς ἔξω*. Aristid. T. 2, p. 417. *εἶναι γὰρ ἂν πάντα ἐπ' ἐμοὶ τὸ καὶ ὑπ' ἐμοὶ καὶ τοῦτ' ὁμάλως ὑπὸ πάντων λέγεσθαι τὸ· εἰ ἐβούλετο, καὶ βουλευθῇ ποτε τοῦτ' ἐστὶ τὸ ἐγκλημα*. Horat. Epod. 17, 45. *Et tu, potes nam, solve me dementiâ*. Appian. de B. G. 3. p. 871. *εἰ μέντοι καὶ τῶν γεγονότων μεταθέσθαι θέλεις, δύνῃσαι γὰρ, εἰ θέλεις· εἰ δὲ μὴ*. Sap. 12, 18. *Vide et Gataka in Adv. 379. et Elsner*.

2. *λεπρὸς*. These poor wretches were excluded from all human society. *Vide Bemidbar. 7. Levit. 13 & 14. Herod. 1, 138*.

3. *ἥψατο*. Christ touched him (says Wets.) *nonne medicorū*. Solon. *τὸν δὲ κακῶς νοήσασκε κακώμενον ἀρχαλείης τε ἀψόμενας χειρὸν αἵψα πίθης ὑγιῇ*. Seneca

de Beneficiis, 6, 16. Medico, si nihil amplius quam manum *tangit*. Palaiet adds two examples from the Anthol. Gr. and one from Martial, Epigr. 5, 9. *Languebam; sed tu comitatus protinus ad me Venisti, centum, Symmache, discipulis. Centum me tetigere manus, aquilone gelatæ: Non habui febrem, Symmache, nunc habeo.* Perhaps, however, this may be thought to narrow the sense. Jesus probably touched the leper for the benevolent purpose of inspiring him with confidence; for *he* would easily have conceived that, unless Jesus had both the power and the will to effect the cure, he would not have incurred the pollution of touching a leper. Works, however, performed by divine virtue, were always exempted from the ritual precepts.

3. θέλω, καθαρίσθητι. Markland and Wetstein (after Woltzogen) observe that this seems as true an instance of the sublime as that of Genes. 1. Let there be light, and there was light. It is impossible too severely to censure the mode of explanation adopted by Paulus (vide Kuin. 244), who contends that Jesus did *not cure the leper*, but only *pronounced him pure*; meaning that the disorder was not contagious, and that he would be pronounced pure by the Priest. The absurdity of which is so manifest, that it scarcely needed the satisfactory refutation which it has received from Kuinoel, whom see.

3. ἐκαθαρίσθη—ἡ λέπρα. The leprosy was removed. Kypke and Schl. Kuinoel, however, explains λέπρα as abstract for concrete, λέπρας.

4. ὅρα μηδὲν εἰπης. The order was only meant to extend to the time when the person should present himself to the Priest to be examined. Rosenm. (from Wets.) justly remarks that Christ urged him to go without delay to Jerusalem; lest, by delay, some rumour of the transaction should reach the ears of the Priest, who might, through envy of Jesus, pronounce the man unclean; by which a great part of the benefit accruing to the leper would

be lost; for, until testimony of cure was given by the Priest, he must live in a most uncomfortable exclusion from all society. (Vide Theophyl.) Prohibitions of this sort (says Campb.) were often transgressed by those who received them; but that is not a good reason for representing our Lord as giving contradictory orders.

4. εἰς μαρτύριον. For a testimony unto them. To whom? Some say the *priests*; others, properly, the *people*—that they may know that you are healed. Wets. Rosenm. Kuin.

6. ὁ παῖς μου—my servant. That this is not a Hebraism (as Schoettgen thought) is proved by the numerous classical examples produced by Eckhard, Wetstein, and Kypke.

6. δεινῶς βασανιζόμενος. So δεινῶς ἐχειν. Conon. et Hippocr. and δεινῶς ἀρρωστεῖν. Euth. ap. West. δ. β. grievously tormented. Grotius, Hammond, Campbell, and others, render simply, afflicted or distressed, or rather *affected*. For palsies, say they, are not attended with torment. But there are two sorts of paralysis, *one* attended with a contraction, the *other* with a remission of the nerves. And, from the Observationes Medicæ ad N. T. collected by Goetz. ap. Koecher, and especially from the Tract of Richter de Paralyti in N. T. it appears that there is one stage of the disorder in which the paralysed members do not lose sense and feeling, but suffer great agony. Rosenm. thinks this was a case when the paralysis had already passed (as it generally does) into an apoplexy: *thus* the torture might be great. In either case, I see no reason to deviate from the sense *tortured*. The word is, in this sense, Hellenistic, and is condemned by Lucian. Solæcist. § 6, 3, 568. ἐτέρου δὲ εἰπόντος βασανιζέσθαι τὸν παῖδα αὐτῷ νοσοῦντα ἐπὶ τῷ, ἔφη, ἢ τί βουλομένου τοῦ βασανιζόντος. It occurs in this sense in Apoc. 9, 5. 1 Sam. 5, 3. 2 Macc. 7, 13. No example has yet been produced from a decidedly Classical writer. Krebs has adduced Jos. A. 2, 14, 4. But this passage is not quite

to the purpose; I wonder that so diligent a reader of that Historian should have missed the following examples, which I long since noted down: p. 405, 29. νόσω βασιανισθεῖς, et p. 550, 40. δεινῶς, *vox solennis* de hac re. So Wets. cites Euth. in Od. 240, 52. δεινῶς ἀρρώστουντα, and δεινῶς ἔχειν. from Hippocr. Liban. and Conon.

8. οὐκ εἰμι ἱκανὸς—στέγην ε. i. e. ἄξιος, as Jo. 1, 27. He knew that he had spent a great part of his life in idolatry, and worldly defilements. He saw that the very Jews for whom he had built the synagogue declined any intimate intercourse with him; hence he thought humbly of himself. Comp. 3, 11. Grot. As to the change of situation in μου, it is not unfrequent in the Classical writers, especially Thucyd.

8. εἰπὲ λόγον. The reading εἰπέ λόγον, as it is the more *difficult*, so it is justly considered the *true* reading. The ι adscript easily passes into an ν. So Euth. must have read, who explains εἰπὲ ἐν λόγῳ ψαλῶ, and again 307, simil. Wets. appositely cites Ter. And. 1, 1. Quin tu *uno verbo* dic, quid est, quod me velis.

9. ἐγὼ ἄνθρωπος ε. ὑπὸ ἐξουσίαν. I cannot agree with some antient Greek Commentators (vide Theodoret and Maldonat. ap. Bowy.) and several modern ones (as Heinsius and Schmidt), though supported by the Æthiopic and Persic Versions, that the sense is, "I am a man sustaining authority, and therefore know what authority is:" for that would require ἐπ' ἐξουσίας, and the parallel place of Luke 7, 8. is decidedly adverse, where τασσόμενος, which is here *understood*, is there *expressed*, as in the passage of Diod. Sic. (201. B.) cited by Munth. οὐκ ᾔσαν ὑπὸ μίαν ἡγεμονίαν τεταγμένοι. I therefore agree with Grotius, Wets. Rosenm. and Kuin. that the sense is: I am a man placed under authority. So Euth. and Theophyl. ἐγὼ εἰμι ὑπὸ ἐξουσίας τοῦ στρατηγοῦ, ὑπεξούσιος. Beza and L. Brug. well remark, that he argues *à minori ad majus*. I cannot, however, agree with Markl. that ἄνθρωπος means, *though but a man* who

alleges as examples of that sense of *ἄνθρωπος*, Matt. 7, 9, 12, 11. Act. 10, 26. Jo. 10, 33. Act. 14, 15, This is indeed confirmed by the authority of some of the antient Commentators and Fathers, but it seems strained and far fetched. Still less can I assent to the opinion of Wets. Schulz, Michaelis, Rosenmüller, and others (mentioned by Wolf), that the Centurion meant by ε. λ. "*direct some angel or spirit to effect the cure.*" This to me seems very frigid and unnatural, and (as Kuin. observes) is contrary to the usual force of the phrase in the Greek, and its corresponding one in the Hebrew. The passage has been thus judiciously paraphrased by Rosenmüller: "*Sic tibi parent vires naturæ. Ut meis verbis, qui homo sum aliorum obnoxius imperiis, parent tamen inferiores loco positi milites; sic tuo verbo creaturæ, mare, tempestates, morbi cedere tenentur.*"

9. λέγω τούτῳ, παρεύθητι, — ἔρχεται· ἀνταντιρρήτως, say Euth.—without a word or reply, as the soldiers do. There is a similar passage of Menander, in Plut. Alex. 17. s. f. καὶ ζητῶ τίνα, Αὐτόματος οὗτος παρέσται. Markland remarks on the *difference of address*. To the *soldiers*, he says, go and come, or march and retire: but to his *servant* ποίησόν, which expresses the obedience suitable to a servant.

10. οὐδὲ ἐν τῷ Ἰ. τοσαύτην πίστιν εἶδον. For the Jews thought that the presence and touch of Christ were necessary to the healing of the sick. But the Centurion entertained a higher opinion of Christ's power. Wets. The πίστις is here a *firm persuasion* of mind concerning the divine power of Jesus, and an entire reliance upon him.

This notion of πίστις is found also in the Classics. To the examples furnished by Schwartz. (Comm. 1101.) I add Plut. Nic. 23. s. m. μετ' εὐλαβείας τίνος μᾶλλον ἢ πίστεως. Vide Elsley.

11. ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν. Luke adds, from the North and South. The expression signifies *all the regions* of the world. Thus also Classical writers, e. g. Xen. Cyr. 1, 1, 9. Vide Kuin. and

Schwartz. Grotius thinks that there is a reference to the promise made to Jacob, Gen. 28, 14.

11. ἀνακλιθήσονται μετὰ Ἀβραάμ. A convivial term, as κατακλίσθαι. Marc. 2, 15. ἀνακλίσθαι. Luc. 7, 36. & 37, 9. See Wetstein's Classical examples, or Schl. Lex. The word is suited to those times when they did not sit but *reclined* at table. Kuin. Both Eastern and Western writers represent the pleasures of Heaven under the image of a banquet, because nothing in this life is *usually* esteemed more excellent or desirable. Rosenm. Christ does not yet *clearly reveal*, but only obscurely *hint* at the calling of the Gentiles, and their obedience to that call. His auditors, perhaps, understood him of their being circumcised, and becoming proselytes of the Gate. Vide Schoetg. in loco.

12. οἱ δὲ υἱοὶ τῆς βασιλείας, i. e. the Israelites, for whom the happiness of the kingdom was especially destined, and who had arrogated to themselves a place there, to the exclusion of other nations.

12. σκότος—ἐξώτερον. This formula denotes properly darkness the most remote from light, and therefore the densest: 2dly, the lowest and darkest prison, a place the most remote from the joys of Heaven, and the banquet lighted up with lamps, &c.; for, as Wets. thinks, our Lord continues in the same image of a *banquet*. Some think there is an allusion to the squalid *ergastula* of the antients, destined for the reception of the most worthless and incorrigible slaves, or other notorious offenders, which were subterraneous, and far removed from the light. Bene Euth. τάπος ἐστὶ κολασέως χαλεπώτατης. See Wets. who cites Quintill. In carceribus et in illâ profundâ nocte tenebrarum. Cic. Catilin. 5. Non dubitat P. Lentulum æternis tenebris vinculisque mandare. Liv. 6, 14. Silius, 2, 332. Sophocles, Electr. 384. μέλλουσι γὰρ σε—ἐνταῦθα πέμψειν, ἐνθα μὴ τὸ φῶς τοῦ φέγγους προσέλπει, ζῶσα δ' ἐν κατηρεφέῃ στήνῃ χθονὸς τῆς δ' ἄρκτος ὑμνήσεις κανὰ. Targum in 1 Sam. 2, 9, Impii in gehennâ in tenebris judicabuntur; et

Psal. 88, 13: In tenebris gehennæ. Vide et Grot. I add, the same image is used by Dion. Hal. 522, 46. and Joseph. 1145 (speaking of suicides).

12. ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Imago est hominis invidi, indignabundi, et miseri. Crauser, in Phosphoro, says, that the expression denotes miseriarum et tormentorum infernalium congeriem, speciatim livorem, furorem, dolorem, iram, fletumque continuum. See note ap. Koecher. Psal. 35, 16. 37, 12. 118, 18. Of the passages produced by Wets. the most appropriate is Juvenal, Sat. 5, 157. Si nescis, ut per lachrimas effundere bilem Cogaris, pressoque diu stridere molari. I add Soph. Trach. 1074. βέβρυχα κλαίων.

13. αἷς ἐπίστευσας γενηθήτω σοι—understand οὕτω. Quod me posse credidisti, effectum habe. (Grot.)

13. ἰάθη—ἐν τῇ ᾧρα ἐκείνῃ. At that very instant; for ᾧρα often means *momentum, punctum temporis*.

14. βεβλημένῃ, stretched on a bed, sick. So Matt. 8, 6 & 14. Luc. 16, 20. there is an ellipsis of ἐπὶ τῇς κλίνης, which is supplied in Marc. 7, 30. So also κείμεναι, and some other words of cognate signification. By the same metaphor ἀνίστασθαι is used of those who have recovered from sickness. So Thucyd. 2, 49. τοὺς δὲ καὶ λήθῃ ἐλάβανε ἀναστάντας. Herodo. 1, 22. ἐκ τῆς νόσου ἀνέστη. Artem. Onir. 1, 79. νοσοῦντα δὲ ἀνίστησι; et 2, 36 & 37, & 39; et 1, 31, p. 49. Æsop. Fab. σ. ο. ζ. ἀναστὰς ὁ νοσῶν προῆλθεν. Liv. 3, 24. Assurrexit ex morbo. Porphy. Vit. Pyth. p. 195. μέλη πρὸς νόσους ἐπάδαν ἀνίστη τοὺς κάμνοντας. Hence may be illustrated Horat. Sat. 1, 1, 83. Medicum rogitat ut te *Suscitet*; and the French idiom, relever de la maladie.

15. διηκόνει αὐτοῖς. He supplied them with food, drink, and other necessities of domestic accommodation.

Almost all the modern critics and commentators read αὐτῶ, with many M.S. Vide Rosenm. διακονέω denotes properly to bustle through the dust, to hasten. So Homer, κονίοντες πεδίοις.

15. καὶ ἀφῆκεν αὐτὴν ὁ πυρετός. So Hippocr. Aph. 4, 30. ἦν ἂν ὡρην ἀφῆ ὁ πυρετός. et § 61. ἀφῆ ὁ πυρετός.

16. ὀψίας—γενομένης. That there were two ὀψίαι among the Jews is plain from Ex. 12, 6. Levit. 23, 5. Matt. 14, 15. One was from our three o'clock in the afternoon to six o'clock; the other from our six o'clock to the beginning of night.

17. ὅπως πληρωθῇ τὸ ῥηθὲν δ. 'Η. τ. π. So that in *this sense* the saying of Isaiah, &c. The passage of the prophet is, by what is termed *accommodation*, referred to the healing of disorders. That of 1 Peter, 2, 24. *properly* refers it to the remission of sins: literally, "he took away our infirmities, and put his shoulders to the weight of healing our disorders." Neglecting the version of the Sept. Matthew expresses more closely the cast of thought in the Hebrew words. λαμβανειν נשׁב often signifies ἀναιρεῖν, ἀφαιρεῖν auferre, and βαστάζειν לׁבד signifies auxilium ferre. For auxilium and cura, in our mode of speaking and thinking, have something of weight and trouble. Rosenm. Vide Kuin. and Koech.

19. προσελθὼν εἰς Γραμματεὺς, for τις. A Hebraism, say some commentators. But Pricæus, Kypke, and Bergler ad Alciph. 1, 3. p. 15. have adduced examples of a similar use of εἰς from the Greek; as also Wets. of unus from the Latin writers. 'So Ter. Andr. 1, 1, 91. and Plin. H. N. 35, 36.

19. ἀκολουθήσω. The observation of Rosenm. is taken from Grotius, who derived it from Euth. and Theophyl.

20. αἱ ἀλώπεκες φωλεοὺς ἔχουσι, lustra, latibula. Theocr. Id. 24, 83. κινάδαλα φωλεύοντα. Theocr. Id. 1, 115. ὦ λύκοι, ὦ θῶες, ὦ ἀν' ὄρεα φωλάδες ἄρκτοι. Eurip. Inon. Frag. 22. κοίλοις ἐν ἀντροῖς, ἄλυχνος, ἄσπερ θῆρ, μόνος. Appian. de Vulpe. καὶ πινύτη ναίει πυμάτοις ἐνι φωλέοισιν. Ammonius limits the application of the words to ἐρπετα. But to his authority may be opposed that of Hesychius, Φωλεον. οὗ τὰ θῆρια κοιμᾶται, and that of Plutarch, from whom Wets. cites several examples. I add, that Theophrastus

(teste Athenæo, 105. D.) wrote a treatise *περὶ τῶν φωλειούτων*, i. e. *de animalibus qui, &c.*

20. καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσιν. This does not so much signify *nests* as *latibula*, where the birds sit safe from the weather. Matt. 13, 32. Marc. 4, 32. Luc. 13, 19. (Rosenm. and Kuin.) Vide Schl. Lex. The passage of Plutarch cited by Grot. and Wets. I had myself noted. Add Eurip. Suppl. 267. ἔχει γὰρ καταφυγὴν θῆρ μὲν πέτραν, δούλος δὲ βωμοῦς Θεῶν. Kuinoel cites Juvenus: *Vulpibus in saltu rupes excisa latebras Præbet, et aureis auribus dat silva quietem: Ast hominis nato nullis succedere tectis est licitum: gentis sic sunt molimina vestræ.*

20. ὁ δὲ υἱὸς τοῦ ἀνθρώπου. Christ is never so called but by himself: except in Act. 7, 56. Comp. Apoc. 1, 13. 14, 14. On the origin and *ratio* of the appellation; various are the opinions of Commentators. By *most* Christ is thought to have shadowed forth the *κένωσις* mentioned Philip 2, 7. Others (with Heinsius) conjecture that Jesus applied this name to himself with reference to the first man, Adam. Thus υἱὸς τοῦ ἀνθρώπου will denote, ἐξόχως, him who is said to be the second after Adam. For in the Jewish writings there is frequent mention of the first and second Adam; and Jesus was accustomed to signify his dignity thus obscurely. The phrase will therefore bear the sense of *Messiah*; and certainly the two terms are sometimes used promiscuously. This opinion has been diligently stated, and confirmed with new arguments, by Scholten, in a dissertation, of which Rosenm. (who acquiesces in his view of the subject,) has given the following compendium: “Appellatio ὁ υἱὸς τοῦ ἀνθρώπου, quoties a Jesu fuit adhibita, toties indicat certum *illum hominem*, qui forma humana, Danieli in viso symbolico (cap. 7, 13) fuit propositus; atque adeo Regem illum, a Deo constitutum, qui humane hominibus esset imperaturus, eundem, qui Messiae nomine indicatus fuit.—Maxime hæc appellatio accommodata fuit ad diversos notitias et sensus, quibus imbutos prehenderet Conservator noster suæ ætatis homi-

nes.—Potuerunt enim, qui ex audientium numero essent perspicaciores, eique fidem habentes, Messiae descriptionem intelligere, ex ejusque dictis efficere, eum esse hunc *hominis filium* a Daniele promissum. Qui autem minori essent, aut intelligentiâ, aut veri discendi studio, potuerunt nescire hanc appellationis vim; potuerunt dubii de eo hærere; potuerunt odorari aliquid, nec tamen omnino Jesu mentem assequi. Qui Jesu adversarentur, quærentes calumniandi causas, cupientesque affectati regni crimen impingere, nihil potuerunt, audita hac appellatione, lucrari, ne quidem intellecta ea, et cognito Jesu, semet τὸν υἱὸν τοῦ ἀνθρώπου appellantis, consilio.—Denique nec turba hominum seditiosorum, in Messia promisso Romanorum debellatorem expectans, potuit facile hac appellatione concitari ad tumultuandum, adhibito Jesu Messiae nomine.

20. οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. This expression signifies, 1. to rest; 2. (for an obvious reason,) to make one's abode. So Theoph. (from Chrys.) αἰκός εἰμι. Christ either dwelt (says Grot.) at Capernaum in a hired house, or sojourned with his disciples. Similar passages from profane writers are produced by Suicer, 2, 98.

21. ἐπίτρεψόν μοι—θάψαι τὸν πατέρα. Elijah, great as was his severity, yet permitted Elisha to bid adieu to his parents (1 Reg. 9, 20); this, therefore, might well be expected from the lenity of Jesus. The piety of Apollonius in this respect is particularly mentioned by Philostr. V. A. p. 14. Vide et Eurip. Phœn. 1319. The father was, we may suppose, either dead, or dangerously sick, or very aged.

22. Ἀκολουθεῖ μοι, i. e. become my disciple. So, on a similar occasion in Diog. Laert. 7, 3. τοῦτο παρακαλούθησον.

22. ἄφες—κεκρούς. I am surprised that some modern Commentators should so pervert the sense of these words, which was distinctly seen by the ancient interpreters. See Euth. Theophyl. and the opinions of the Fathers, as reported by Suicer, Th. Eccl. 2, 98; in which Wolf, Koecher, Wets. and

recently Rosenm. and Kuin. acquiesce. It is (as Wets. says) a *sententia paradoxa*, like many others of our Lord; which turns on the double meaning of νεκρῶς, signifying, in a metaphorical sense, spiritually dead, dead in trespasses and sins, (comp. Is. 26, 14. Eph. 5, 14. Apoc. 3, 1. Rom. 6, 13.) was familiar to the Jews, and not unknown to the Greeks. So Clem. Alex. 4. (cited by Alberti): ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκρῶς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι ψυχικοῖς. See also Soph. Antiq. 1283. cited by Palairret; who also adduces Juven. 2, 23. Et sine Defunctis defunctos cordere terrâ. See also Schabit and Georg. Of two employments the less urgent must be omitted; and Jesus will be supposed to order that omission which was permitted to the High Priest and Nazaræi under the Law. Wetstein; who farther cites Phil. 2, 230, 15. Serv. in Æn. 11, 2. Tacit. An. 1, 62. Eur. Iph. T. 380. See Grot. Whitb. ap. Elsley.

24. σεισμὸς—ἐν τῇ θαλάσσῃ. The word is used *proprie* of a *terræ motus*: but some put for *commotio maris*, λάιλαψ κλύδων. Vide Euth. 327. So Jer. 23, 19. Kuin. Virg. Æn. 1, 135. Sed motos præstat componere fluctus. Grot.

25. Κύριε—ἀπολλύμεθα. So Ter. Ad. 3, 2, 26. Actum est de nobis, perimus. Ovid. A. A. 3, 607. perimus. Herodi. 1, 13, 3. ὅσοι οὐδέπω ἀπολλύμεθα. (Wets.)

26. τί δειλοί ἐ. ὁ. Thus Cæsar exclaimed to the sailors who were despairing of safety: ἴθι, τόλμα καὶ δεῖδιθι μηδέν. Καίσαρα φέρεῖς καὶ τὴν Καίσαρος τύχην. Vide Plutarch. et Dio Cass. But how much more dignity did Jesus display, who having gently reprov'd their weakness, in not expecting to be saved by him as well when asleep as awake, then *rebuked the storm*.

26. ἐπετίμησε τοῖς ἀνέμοις. I am surprised that Campbell should translate *he commanded*: though the Vulgate has *imperavit*, which exceedingly lowers one of the sublimest expressions any where to be met with. I am not ignorant, indeed, that it is me-

taphorical, almost poetical, and quite in the Oriental style; that it means, when rendered into plain diction, quiescere jussit, compressit and coercuit. Ros. says it sometimes (as *infra* 12, 16.) signifies to command by threat; and quotes Psalm 106, 9. ἐπίτιμῃσε τῇ ἐρυθρᾷ θαλάσσῃ. 68, 31. 18, 16. 104, 7. Neh. 1, 4. Add, 2 Macc. 9, 8. ὁ δὲ ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν. See Olearius on Philostr. V. A. 4, 4. No. 2.

27. ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; qualis quantusque hic vir est. They began, we may perceive, to suspect in Christ something more than human greatness; for *this* attribute is an epithet of *God*. So Psal. 65, 7. Compescens fremitum marium. καταπραΰνων τὸ κῶτος τῆς θαλάσσης, ἤχους κυμάτων αὐτῆς. Theodoret. (L. Brug.) They had heard that he healed the sick; which was no more than their physicians professed to do, but now they see that even the wind and waves obey him; which plainly indicated a superhuman power. Stanley on Æschyl. V. P. thinks the expression a proverbial one. (Rosenm.) It is lamentable to see persons of such mental endowments as Paulus, Krumacher, and *some* others of this school, denying that there was a miracle performed at all. Storms (say they) suddenly rise in lakes surrounded by mountains, and as suddenly cease. But, as Kuinoel observes, could the Disciples be ignorant of this? and, if not ignorant, how could the *sudden* tranquillity of the sea affect them with such *extreme wonder*? Jesus, too, *must have known* that at that *very* moment the sea would return to tranquillity; which supposes supernatural endowments. Indeed it argues either mental obliquity not to see, or perversity not to acknowledge, the reality of this miracle. But alas! for the *credulous incredulity* of philosophers.

28. ἐκ τῶν μνημείων. The tombs, not only among the Jews but Gentiles also, were often spacious subterraneous caves excavated from the living rock. Hence they not unfrequently served as places of

abode to those destitute of, or expelled from, human habitations; as is clear from the passages cited by Wets. and others. And indeed at the present day they are often used for that purpose in the East. The ancients, says Wets. thought that evil demons, i. e. the souls of the dead, hovered about sepulchres. So Lactan. 2, 2. Vide Platon. Phæd. 61. D. E. Tibull. 1, 6, 15. Hanc volitent animæ circum sua busta quærentes Semper, et è tectis strix violenta canat.

• 28. *χαλεροί*. The word not only signifies *difficult*, but what throws one into embarrassment, difficulty, and peril; and is used, 1. de animatis, as brutes, or brutal persons; 2. de inanimatis. The passages produced by Wets. afford examples of all these significations. I must further observe that this *active force* has place in several other Greek words, though hitherto little perceived by philologists, ex. gr. *ἄπροπος*, which is used in exactly the same manner. The subject is not unimportant, and I have much to observe; but as it is rather connected with Classical than Biblical criticism, I must reserve my remarks for some more suitable occasion.

The word here means savage, fierce, formidable; and that phrenetics are so, is well known, especially in the paroxysms of their disorder, when they exert a strength almost superhuman. The subject is illustrated by Wets. in extracts from Greek medical writers, P. Ægineta, Actuarius, Cælius, &c. who tell us that such persons fancied themselves to be gods or devils, or animals, as wolves, dogs. (Hence the disorder was that called the *λυκανθρωπία*, or the *κυμαινθρωπία*. See Zoru. Misc. Duisb. ap. Koecher.) Others birds, as cocks, sparrows, &c.; nay, even inanimate substances, as earthen vases, and were even afraid lest they should be broken; for as some desired death, so others timidly dreaded it.

29. *τί ἡμῖν καὶ σοί*. On this formula, which occurs perpetually in Arrian, and of which Wets. gives many examples, see Matthiæi, Gr. Gr. 9, 385, 10.

There is an ellipsis of *πράγμα*, which is supplied in Demosth. de Cor. § π. ζ. *μηδὲν εἶναι σοι καὶ Φιλίππου πρᾶγμα*: and in Nichom. ap. Athen. 291. E. *Γεωμετρικὴ δὲ καὶ σοὶ πρᾶγμα τί;*

In the present passage the interpreters explain, Why do you trouble us? (and this it usually bears in the N. T. and the Sept. whereas in the Classical writers it sometimes merely expresses contempt or indignation.) But perhaps the sense may be, "What authority have you over us, what have we, *as subjects*, to do with you?" So in Arrian. Epict. I. 22. there is said of Jupiter, *τὶ μοι καὶ αὐτῷ, εἰ οὐ δύναται μοι βοηθῆσαι*: and again in 1, 27.

29. *πρὸ καιροῦ βασανίσαι ἡμᾶς*; The maniacs (says Wets.) remembered the whips and chains with which they had been constrained (so Cælius mentions flagellation and chains among the modes of coercion), the nauseous medicines they had been compelled to swallow, the bleedings, and severe dietetics to which they had been subjected, and naturally feared a repetition of the like. Wets.

30. *ἦν δὲ μακρὰν*. Some conjecture *οὐ μακρὰν*, with the Vulgate; but *μ.* like the Hebrew *רָחוֹק* and the Latin *procul*, may signify any distance, even a shorter. Kuinoel; who gives examples, to which I add *Nepos. Vit. Them. Noctemque procul ab insula in salo navem tenuit—off the island.*

31. *Οἱ δὲ δαίμονες—χοίρων*. The maniacs (says Wets.) fancied that they could not chuse a more apt dwelling, after the sepulchres, than the swine.

32. *Οἱ δὲ ἐξελθόντες*, i. e. *μανία*, ut lepra. *Noëmanis in Gehasi, 2 Reg. 5. 27.* Wets. *Hi autem abeuntes (a conspectu Jesu) irruerunt in istum porcorum gregem, vel in porcos, non in corpora porcorum; quis enim oculis conspiciere potuisset, dæmones ingressos esse in porcorum corpora? sed sensus est: Homines furentes, agros percurrentes in gregem irruerunt, eumque dederunt præcipitem. Promiscuè id quod maniacy dixerunt et fecerunt illis ipsis et dæmonibus tribuitur. Evangelistæ narrant res gestas prout in*

sensus incurrebant. Audiebant spectatores sermones insanientium, qui se malos spiritus esse dicebant, videbant actiones eorum. Hæc dicta et facta Evangelistæ narrant. Ergo nobis non obstat Lucas, dicens c. 8, 33. τὰ δαιμόνια ingressa esse in porcos, i. e. in gregem porcorum, nam alio etiam loco (c. 11, 14), δαίμονιον vocat hominem, qui δαιμονιζόμενος vocatur apud Matthæum, c. 12, 22.

22. ὤρμησε—κατὰ κρημνοῦ. With reference to the mode of taking these words, adopted by Mead, &c. Doddr. observes, that, considering what awkward creatures swine are to drive, it was not possible, without a miracle, for two men to drive twenty, much less two hundred into the water. This, however, appears not very convincing; for, as Rosenmuller, 188 s. f. remarks, one may observe in the heats of summer, when one of a herd of swine is agitated, that all impetuously follow it; and if they happen upon a watery place or a river, hurl themselves headlong. Something similar is said to have happened a few years ago at Erfurdt.

32. κατὰ τοῦ κρημνοῦ—ὑδάσιν. All the other miracles that Jesus wrought, were simply for the *benefit* of men. Why there should have been this exception to the rule there have been many reasons assigned. The one adduced by Rosenmuller is, "quod voluit Christus eos, quorum torpor monitis et beneficiis dispelli non potuerat, isto modo excitare, ut considerarent quis ipse esset, et quàm digna doctrina ejus quæ reciperetur." This appears much more satisfactory than the reason commonly assigned. It has also been suggested, that he meant thereby to punish the owners for following an unlawful occupation forbidden by the constitutions of their forefathers. But perhaps it was not strictly forbidden by the law of Moses to keep them: for in Deut. 14, 8. it is said, "Ye shall not eat of their flesh, nor touch their dead carcase." Therefore, they might touch their living carcase; and so they might feed and take care of them. Perhaps, when Moses ordered

that a commutation of a shekel and a half in lieu of the first-born of unclean animals, he had chiefly swine in view, which is confirmed by Joseph. 144, 38. τῶν οὐ κενομισμένοι ἐσθίειν παρ' αὐτοῖς, κατὰ τοὺς πατρίους νόμους, τοὺς δεσπότας τῶν τικτομένων σίκλον καὶ εἰμισο αὐτοῖς (scil. πρέσβευσι) ἀντιφέρειν.

32. ὤρμησε—κατὰ τοῦ κρημνοῦ. Of this phrase an example is given by Kuin. from Diod. Sic. 182. D.; and by Wets. from Apollod. 3, 13. I add, Thucyd. 7, 44. D. Hal. 1, 53, 11. Pausan. 4, 29. Plut. Mar. 23. Pausan. 10, 2. 2. Appian. 1, 114, 24. ἐρρία τὸν ἑαυτοὺς κατὰ τῶν τεγῶν. I conjecture τειχῶν. Arrian. E. A. 4, 30, 15. κατὰ κρήμους σφᾶς ῥίψαντες, read κρημνῶν from the Cod. opt.

CHAP. IX.

VERSE 1. ἦλθεν εἰς τὴν ἰδίαν πόλιν, i. e. Capernaum. For the expression is used not only of one's place of birth, but where one dwells. Vide Raphael. 1 Sam. 8, 22.

2. προσέφερον αὐτῷ παραλυτικὸν ε. κ. β. labouring under what is called the paralysis universalis, which induces a complete impotence of the limbs (which are colourless), together with a resolution and flaccidity of the tendons and muscles. Weddel. Enc. Med. Phil. ap. Rosenm.

2. εἶπε τῷ παραλυτικῷ, who especially needed to be addressed and solaced.

2. ἀφένται σοι αἱ ἁμαρτίαι σου. As ἀφέωκα is used for ἄφεκα or ἀφεικα, so ἀφένται is used for ἀφένται or ἀφείνται. It is therefore here, as 1 Joh. 2, 12. and Luc. 7, 47 and 48, the preterite indicative. The word may be translated, "thy sins are (hereby) forgiven thee." On this passage there has been much discussion. Vide Grot. Lightfoot, and Whitby. To remit sins is to take away the punishment consequent on sin, namely, disease; for all disorders were thought by the Jews the punishments of sins, as appears from James 5, 14 and 15. Psal. 103, 3. Jo. 9, 2.

and therefore to remit sins is in this view the same as heal diseases. The paralytic, conscious to himself that he had, through his own fault, and by his intemperance, contracted his disease, and merited worse, was doubtless between hope and fear. Under which circumstances Christ vouchsafed to raise and comfort him, by forgiving his sins, from whence he might collect that he who had given what was *greater* would not deny what was less, and that he who had removed the *cause* of the disorder would remove the disorder itself. From this and some other passages of the New Testament it seems evident that Christ did sometimes forbear to attack prejudices, when they were at once deep-rooted and harmless; nay, that he even availed himself of them, to produce salutary convictions on his hearers. For as it was fully believed by them that most violent disorders were occasioned by the sins of the patient, so, to suddenly remove those disorders, must have been, in their opinion, most emphatically forgiving sins, and the strongest proof that he had the authority to forgive them: therefore, though (according to our Saviour's reasoning) it was as easy to say, "Arise, and walk," as "thy sins be forgiven thee," yet since the latter would be the strongest proof (to their ignorant and prejudiced minds) of an undoubted fact, therefore Christ condescended to promote truth, though at the expense of taking for granted what seems in fact error and superstition. In like manner St. Paul thought it right "to become all things unto all men, that he might thereby gain some;" i. e. not pressing hard on harmless prejudices and errors in non-essentials; shewing the wisdom of the serpent, as well as the harmlessness of the dove. See Acts 23, 6. Wets. Paulus and Thiess explain this transaction in accordance with the new psychological mode of interpretation adopted by too many German theologians; namely, they maintain that the man was a mere hypochondriac, and only *fancied* himself labouring under extreme debility. This hypothesis is too absurd to

merit the elaborate refutation it has received from Storr, Lang, Flatt, Kuinoel, and Schott; of whose judicious remarks I cannot find room to insert even an analysis.

3. *εἶπον ἐν ἑαυτοῖς*. They maintained (and so far justly) that no one could remit sins but the Deity, and he who should speak in his name, and be sent by him. Vide 2 Sam. 12, 13. Cf. Marc. 2, 7. Luc. 5, 21. They however, most injuriously, *take for granted* that Jesus was *not* sent by God; and hence collect, that he who arrogates a power not received from God, makes *himself* God, and is therefore blasphemous, and injurious towards God. Wets. Vide et Grot.

4. *ἵνατί ὑμεῖς ἐνθυμείσθε πονηρὰ*. Why do ye judge so unjustly, namely, that I am not sent from God, &c.

5. *τί γάρ—εὐκοπώτερον—περιπάτει*. The interrogation has here a negative force. It is a greater thing to forgive a sin than to cure a disease. Grot.

6. *ἵνα δὲ εἰδῆτε—ὄκον*. These words have given occasion for some discussion. The best mode of taking them seems to be this: to treat the words *τότε λέγει τῷ παραλυτικῷ* as parenthetical. There is an aposiopesis, or *ἀναγταπόδοτον*, which Knatchbull supplies, when Jesus breaks off his discourse to the lawyers, and turning himself to the paralytic, says, "rise and walk." See Alberti and Kypk. who give examples of this idiom. Campbell has very well rendered this passage.

8. *τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις*. An enallage of number common to all languages, especially in the popular phraseology.

9. *εἶδεν—Ματθαῖον*. Observe this method of expression, used occasionally by the other Apostles. It is done to avoid egotism and ostentation, suggests Euthymius. Examples of it are to be found in the Classical writers; as, for instance, Thucydides, and especially Cæsar.

10. *τελῶναι καὶ ἁμαρτωλοὶ*. The *τελῶναι* were not publicans, i. e. farmers of the revenue, but collectors

of the portorium, and therefore servants of the publicani, or ἀρχιτελώναι, who farmed the tribute. These were Roman knights, and were esteemed as very respectable persons. (See Cic. in Orat. pro Planco.) Those, however, through whose medium the publicani exacted the tribute, were freed-men or slaves, and provincials of the lower order. These are the persons meant in the Gospels. But as they frequently practised violence and extortion, they had accordingly become odious to the Jews, and even to the Gentiles, by whom it was proverbially said, πάντες τελῶναι πάντες εἰσὶν ἄρπαγες. So Appian. T. 2, 301, 58. says that Cæsar, as he passed through Asia Minor, ἐχρημάτιζε τοῖς πόλεσιν, ἐνοχλουμέναις ὑπὸ τῶν μισθουμένων τοὺς φόρους. Hence the τελῶναι are usually joined with the ἁμαρτωλοὶ. With such it is no wonder that the Jews should have abstained from any sort of intercourse.

11. καὶ ἰδόντες οἱ Φαρισαῖοι. When the Pharisees had come to the knowledge of this, which they would do at the conclusion of the feast, and the departure of Jesus from Matthew's house; for it is not probable that the Pharisees entered the house of a tax-gatherer. Rosenm. and Kuin.

11. ἐσθίει—convivatur; by Synecdoche.

12. οὐ χρεῖαν ἔχουσιν οἱ ἰσχυόντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Christ speaks on supposition—"If you be such as you seem to yourselves, you want not my assistance." So Antisthenes ap. Diog. Laert. 7, 6. when it had been objected to him that he kept company with dissolute persons, answered, καὶ οἱ ἱατροὶ μετὰ τῶν νοσούντων εἰσιν, ἀλλ' οὐ πυρέττουσι. And Diogenes (teste Strabo, Sermon. 2) being asked why, as he praised the Lacedemonian customs and institutions, he did not live among them, answered, οὐδὲ γὰρ ἰατρός υἱείας ὦν ποιητικὸς ἐν τοῖς ὑγιαίνουσι διατριβὴν ποιεῖται. Vide Pausan. ap. Plaut. Pr. La. 230. f. D. Chrys. 8. p. 131. Artem. 2, 62. and 3, 39. Ovid. de P. 3, 4, 7. Firma valent per se, nullumque Machaona quærunt: Ad medicam dubius confugit æger opem. (Grot. and Wets.) I add, so Aristippus ap. Diog. Laert. 2, 70.

s. f. εἰπόντος τινὸς αἰς αἰ τοὺς φιλοσόφους βλέπει παρὰ ταῖς τῶν πλουσίων θύραις, Καὶ γὰρ καὶ οἱ ἱατροὶ, φησὶ, παρὰ ταῖς τῶν νοσούντων· ἀλλ' οὐ διὰ τοῦτο τις ἔλοιτ' αὐν νοσεῖν, ἢ ἱατρεύειν.

13. πορευθέντες δὲ μάθετε. This mode of speaking was usual to the Jewish Doctors. An example has been produced by Wets. from Virgil. *Æn.* 9, 684. *I nunc et verbis virtutem illude superbis.* Other examples are produced by Kypke and Palaiet.

13. τί ἐστίν· Ἐλεον θέλω. Surenhusius informs us that this abrupt way of quoting was *usual* to the Jewish Doctors. τί ἐστίν, i. e. τί βούλεται, δύναται, or τί θέλει λέγειν. Vide Valck. ed. Herodo. 4, 131, 3.

13. ἔλεον θέλω, καὶ οὐ θυσίαν. The καὶ οὐ (ἢ) designates not a simple but comparative negation, non tam quam; ἀλλὰ is frequently so used. Examples of this idiom are adduced by Wets. from the Latin authors; e. g. Frontin. 2, 13, 5. Cic. pro Sextio. 15. Sallust. Jug. 13. Flor. 2, 2. Passages similar in sentiment are produced from the Rabbinical writers by Wets. and Scheid. ap. Meuschen. Nov. Test. ex Talmude illustr. p. 79. Also from the Classical writers by Kypke and Munth.; to which I add Menander, Histor. ap. Corp. Byz. Par. 1, 156. κρείσσον ἐν τοῖς σώμασι, καὶ οὐχὶ ταῖς ψυχαῖς φέρειν τὰ τραύματα. Of the same nature is Appian. 1, 148, 6. οὐ τοῦτο εἶναι φοβερόν—ἀλλ' ὅτι. By θυσία is meant, by synecdoche, the worship of God, such as it was prescribed in the Jewish ceremonial law.

13. οὐ—ἦλθον καλέσαι δικαίους. This may be taken ironically, as Euthymius suggests, “Not you who, like the Pharisees, fancy yourselves righteous, but you who acknowledge yourselves sinners, and seek a method of expiation.”

14. διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν; We are not to understand *public*, but *private* fasts; such as John's disciples had practised on account of their master's captivity, and the Pharisees were accustomed to do, in obedience to the commands of their Doctors. Grot.

and Rosenm. Wetstein has well observed, that the fasts of the antients were an abstinence from *all* food: and as in the primitive ages it was thought that the Apostles spent the whole period of the forty hours during which Jesus lay in the sepulchre in fasting, so that custom was adopted in the Church, and long retained; till at length the forty hours were changed to forty *days*, and abstinence from *all* food was changed to abstinence only from *animal* food.

15. υἱοὶ τοῦ νυμφῶνος, i. e. nuptial guests. A Hebraism for φίλοι τοῦ νυμφῶνος. So in Hebrew פ, when added to substantives, implies *partaker* of. When Christ calls himself νύμφης he uses the same simile that the disciples of John had heard from their master. Jo. 3, 29. Apoc. 21, 2. (Rosenm. and Wets.)

15. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. Some obscurity is here occasioned by the similitude, and its application to Jesus and his disciples being confounded. Jesus does not say that he is the bridegroom of the Church, but he *compares* himself to a bridegroom, who introduces his guests to a splendid banquet. Rosenm. The application is thus detailed by Kuin. Christ means to say, I by no means wish to prescribe fastings to my disciples. No one in common life does things out of time and place, and against nature. Nor is it *my* intention to do so. My new and superior system of instruction is quite different from the ancient one, and especially the rigid discipline of the Pharisees, who oppress their devotees with severe precepts. (Vide Matth. 11, 28. 23, 4.) The antient ceremonial institutions cannot be annexed to my doctrine as things essential and important; for that would be highly detrimental to the cause of Christianity.—Euthymius, however, and Theophyl. Grot. Whitb. &c. adopt the following interpretation; namely, that Christ forbears to lay the burthen of fasting upon them, as being unsuit-

able to their weakness and imperfection.—No novice (as Weston paraphrases) will like to be initiated into his office by fasting, a leathern girdle, and a hair shirt.

16. οὐδεὶς δὲ ἐπιβάλλει, i. e. ἐπιρρίπτει—no one putteth a patch of undressed cloth upon, &c.

16. *ράκους ἀγνάφου*. A patch of undressed cloth rough from the weaver, and which has not yet passed through the hands of the fuller, or cleaner. We have a similar allusion in our old English epithets *brand-new* and *span-new*; on which see H. Tooke's *Diversions of Purley*, vol. 2. p. 36; and Lemon's *Etym. Dict.*

16. αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρων σχίσμα γίνεται. For the patch, being of undressed cloth, shrinks on imbibing wet, and thereby draws up with it something of the old material. And even if it should not get wet, yet the two substances will never wear well together, one being rigid and the other supple. The application is obvious. Wets. compares Phil. Jud. 2, 370. 29. c. τὸ μὴ συνυφαίνειν τὰς ἑτεροειδεῖς οὐσίας, ἔρια καὶ λινὰ· καὶ γὰρ ἐπὶ τούτων οὐ μόνον ἡ διαφορότης ἀκοινώνητον, ἀλλὰ καὶ ἡ ἐπικράτεια θατέρου ῥῆξιν ἀπεργασόμενον μᾶλλον ἢ ἑνωσιν, ὅταν δέη χρῆσθαι.

17. οὐδὲ βάλλουσιν, infundunt. A Hebraism, say some. Wets. however, cites examples from Anacreon and Epictetus. *ἄσκους*, skins or bags, such as are yet in use throughout the East, and even some parts of Europe, as Spain, Turkey, Hungary, &c. Wets. adduces numerous passages which testify the use of *ἄσχοι* by the ancients, both Jews and Gentiles. I am surprised that he should have omitted Herodo. 2, 121, 69. ἐπισπάσαντα τῶν ἄσκων δύο ἢ τρεῖς ποδεῶνας αὐτὸν λύειν ἀπαμμένους· αἷς δὲ ἔρρεε ὁ οἶνος, κ. τ. λ.

This passage is prettily versified by Paulin, Natal. felc. 10, p. 301. (ap. Bulk.) Pejor enim scissura novo veterique coactis, Redditur et nova vina novos bene dantur in utres.

18. ἄρχων, i. e. ἀρχισυναγωγός, as Mark calls him.

The Jewish **רש"ש הכנסה**, whose business it was to read the Scriptures to the people, after the Priests and Levites, to order what was to be done in the synagogues, to distribute the *offices* of prayer, and the reading of the Scriptures, for which he received a stipend. To him were joined the *ιερεὺς*, and seven aged citizens of good repute, called **פרנסים**. Vide Rhenferd and Vitring. de Synag. 2, 11. Wets.

18. *ἄρτι ἐτελεύτησεν*, already *as it were* dead, i. e. is dying. For the aorist may bear rendered by the present; and *ἄρτι* means *εὐθὺς*. Vide Wetstein. Much the same as Mark, τὰ θ. μ. ἐσχάτως ἔχει: and Luke 8, 42. ἀπέθνησκεν, was dying, as in Jos. A. 5, 1, 1.

18. ἐπίθεσ τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ῥήσεται. Laying hands on, or touching, was indeed an act appropriate to *physicians*, but it was *also* the custom of the prophets and holy persons, who prayed for good on any one, to put their hands upon him. See Grot.

20. αἰμορροῦσα. Mead, in his *Medica Sacra*, c. 11, understands by this a flux ex partibus naturalibus, which Hippocr. de Morb. 1, 3. calls *ῥόον αἱματῶδη*. Brugenses and Beza interpret a perpetual flux of the menses; and so, if I mistake not, Chrys. understands it. The thing is uncertain, and not very important. A flux of blood of long standing is known to be one of the most dangerous and least medicable of all disorders. Eusebius, H. E. 7, 18 and Theophylact tells us that the woman afterwards erected a statue to the honour of Christ.

20. ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. An usual mark of profound respect in the East, both then and at the present day, of which there is a notable example in Evelyn's *Memoirs*, vol. 1, 159: "The Turk would bring us presents, when he met us, kneeling and kissing the hem of our cloaks."

Vestiges, however, of the custom are found in the classical writers. So Arrian. E. A. 6, 13, 19. οἱ δὲ ἐπέλαζον, ἄλλοθεν ἄλλος, οἱ μὲν χειρῶν, οἱ δὲ γονάτων, οἱ δὲ ἐσθῆτος αὐτοῦ ἀπτόμενοι, which Wets. has, I find,

preoccupied, from whom I add Athen. 212. f. ὁ δὲ μόλις προῆλθε δορυφορούμενος ὑπὸ τῶν εὐδοκιμεῖν παρὰ τῷ δήμῳ θελόντων, ἐκάστου σπεύδοντος καὶ προσάψασθαι τῆς ἐσθῆτος, and in Plutarch Syll. 474. c. A person touches the hem of Sylla's garment, with a view (he says) to partake of his good luck.

21. ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. The legal impurity, joined with such a disorder, made her ashamed to draw on herself the gaze of the people while she implored assistance. She hoped, that by simply touching his garment Jesus would be made acquainted both of her miserable state and her implicit faith. Rosenm. and Grot.

22. ἐσώθη, sanata est. This is not, as some tell us, a Hebraism, but occurs in the Classical writers. Weston cites Diod. Sic. p. 15. c. Paulus treats this miracle in the same perverse and irreverent spirit which he evinces on most others. He denies in effect that there was any miracle at all. The woman (says he), having placed her firm faith and confidence in Jesus, when she touched the garment, felt a sudden change in the system, which led to sanity, and therefore imputed it to miraculous power. But surely our Saviour would not have arrogated to himself, nor even accepted, a merit which did not belong to him. And yet the words θάρσει θυγάτερ· ὁ πίστις σου σέσωκέ σε, imply as much: at all events, the words of Mark and Luke, ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ, are decisive, and utterly overturn Paulus's hypothesis; insomuch that he is obliged to cut out the words δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ, without any warrant from MSS. It is grievous to see a writer of so much learning and acuteness reduced to such miserable shifts.

On this, as well as the other senses of σώζειν, see note on Matt. 1, 22.

23. τοὺς αὐλητάς. These were usual, not only to the Greeks and Romans (as appears from the numerous passages cited by Wets. and Kirckmann, de

Fun. Rom. 2, 5.), but to the Jews, as we learn from Jos. B. J. 8. Vide Geier de Luctu Hebr. c. 5, p. 16. Rosenm. and Kuinoel.

23. ὄχλον θορυβούμενον. The multitude of relations or domestics, says L. Brug. But it may rather be interpreted the *præficæ*, or hired mourners; for θορύβεσθαι may mean lamentari, nœnias canere. So Marc. 5, 38, θεωρεῖ θόρυβον, κλαίοντας κ. α. π.

24. οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει, i. e. is not so departed as not to return (Cler.); is not so dead as you think, i. e. not so that no hope should remain of her return to life. (Wets.) It does not follow (says Rosenm.) that the girl was not dead. For Christ might use the word, because he had resolved to bring her back to life. So Beza; which seems, however, not very conclusive. Michaelis (with whom agree Koen and Paulus) maintains that she was not dead, but only in a deliquium animi trance. He however acknowledges a miracle; *first*, because Jesus knew the maid was not yet really dead; *secondly*, because, without any medical application, he suddenly restored her to life. Whitby's explanation comes to the same thing: q. d. "You may go away; there will be no funeral to be solemnized here; she is no more dead than if she were asleep." To which I add Artem. On. 1, 26. p. 42. ὁ πατὴρ σου οὐ τέθνεκεν, ἀλλὰ κοιμᾶται.

25. ἐξεβλήθη. The signification of the word must not be too much pressed. It means only dismissed: an Hellenistic idiom. This he did (says Rosenm.) that those whom he wished to be spectators and witnesses of the affair might see everything more easily. Among these were the parents, Peter, James, and John. (Marc. 5, 37—40.) Stevenson ap. Bulk. judiciously suggests that they might be all in the next room; and that, if they had all been in the room itself, they could not *all* have seen him touch her.

25. ἐκράτησε τῆς χειρὸς αὐτῆς. Just as we are accustomed to do when we rouse any one from sleep

(Grot.) ; or, I add, out of kindness and courtesy. So, indeed, do physicians.

30. ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. A Hebraism for "they were restored to sight." So in Vajirka, cited by Wets. unus cæcus, alter *apertus*. And Bereschith, an multi cæci *aperti* sunt? Vide Anthol. Græc. 1, 4, 7.

30. ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων Ὅρατε, μηδεὶς γινωσκέτω. Jesus did not enjoin perpetual silence; but only for the present, lest the people might be incited to sedition.

32. ἄνθρωπον κωφὸν δαιμονιζόμενον. Rosenm. and Kuin. coincide in opinion that, by a comparison of the context and the parallel passage of Luke, it plainly signifies a man afflicted with dumbness by an evil spirit. The man, *say they*, was doubtless dumb from disorder; but whether a nervous affection, apoplexy, or hypochondria, is uncertain. Now as the common opinion was that all severe disorders were occasioned by dæmons, no wonder then that this dumb man was believed to be deprived of speech by a dæmon, and our Evangelist thought proper to retain the common mode of expression on this subject. It is observed by Rosenm. that the *truth and dignity* of the passage will remain the same, whether the disorder proceeded from natural causes or from a dæmon. Paulus, with his usual temerity, pursues a method of interpretation which is calculated to destroy *both*. He maintains that the man only laboured under a phantasy, namely, that he was possessed by an *evil genius*, who did not permit him to speak; and that Jesus, by removing that fancy, restored him to speech. How does this agree with the exclamation of admiration uttered by the bystanders? οὐδέποτε ἐφάνη οὕτως.

34. ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Spe, auxilio 2. It is, however, not only a Hebraism, but a Grecism. So Æschyl. Eum. 466. πράξας γὰρ ἐν σοὶ πανταχῇ τάδ'.

36. ἐσπλαγχνίσθη περὶ αὐτῶν — was moved with

compassion for them. The word has been copiously treated on by Kuin. and Rosenm. and Schl. Lex. Concerning its sense in English see Campbell, whose version ("he had compassion on them") is, however, by no means preferable to the common one; and his prolix dissertation contains little more than this, namely, that in translating we must not insist too much on the etymological and primitive sense, but be guided by use.

36. ἦσαν ἐκκελυμένοι. Griesb. reads ἐσκυλμένοι—vexati. The force of the word is well illustrated by Wets. Kuin. and Schl. Lex. Valcknaer, however, ap. Lennepii, Etym. Græc. in v. thinks ἐσκυλμένοι rather an interpretation of ἐκκελυμένοι. Be that as it may, I shall reserve my observations on the word to Mark 5, 35.

36. ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. The comparison is frequent of kings and teachers to shepherds, and of their subjects and disciples to sheep. Rosenm. Jesus seems to have had in mind 1 Kings 22, 17. and 2 Chron. 18, 16. "as sheep that have no shepherd." This simile represented in lively colours their doctors, who wearied them with the great number of ceremonies, and either disunited them by party spirit, or else entirely unsettled their minds. Wets. There is a similar passage in a funeral oration on Procopius ap. Fabric. Bibl. Græc. X. 855: φαντάζεσθε τοὺς φοιτητὰς οὓς δακρύσειεν ἂν τις ἰδὼν, ὥσπερ ἄνευ νομέως ἀγέλην.

37. ὁ μὲν θερισμὸς πολλὸς, οἱ δὲ ἐργάται ὀλίγοι. Seemingly a proverbial saying: q. d. the minds of the multitude are erect to receive salutary instruction. By θερισμὸς is meant a multitude. There are many *auditores*, but few *ἐργάται*, qui operam navarent erudiendæ plebi doctores. The whole is (like many others) an agricultural comparison. The student must observe that ἔργον and its compounds are peculiarly applied to the labours of husbandry; as in the title to Hesiod's celebrated poem. So also Herod. 1, 36. τὶ τῶν Μουσῶν ἔργα διαφθείρεσκε. Homer very

frequently. Vide Hesych. in ἔργον, and Alberti. Etym. Mag. in v. Apoll. Lex. Hom. Meurs. ad Lycoph. 816. Salm. de Us. 299. Rittersh ad Oppian. Hal. 1, 105. Schol. in Arat. Ph. 6. Markl. ad Max. Tyr. T. 2, 96. Reisk. The word ἔργατης, in this very same metaphor for teacher of religion, occurs in 2 Tim. 2, 15. ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, though the allusion (which runs through the whole verse) is not perceived by the commentators.

CHAP. X.

VERSE 1. ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων. Observe this use of the genitive in πνευμάτων. One may compare Sir. 10, 4. ἐξουσία τῆς γῆς. So also Jo. 17, 2. Rom. 9, 21. Polyb. 2, 5. τὴν ἐξουσίαν τῶν σωζομένων—τὴν τῶν χρημάτων ἐξουσίαν. Vide Palaiet and Raphel. Some commentators (as Rosenm.) supply κατὰ. But I rather assent to Kuinoel, who regards πνευμάτων as a genitive of object.

2. τῶν—ἀποστόλων. This important word ἀποστόλος properly denotes ὁ ἀπεστάλμενος, a messenger, any one sent by another for any purpose whatsoever, as in Herodo. 1, 21. where it signifies a herald. But, in imitation of the Hebrew מַלְאכִי, it denotes not a mere messenger, but a legate, *ambassador*, *nuncio*, or *envoy*, who represents another, by delivering messages, and dispatching business for him. So πρεσβεύω occurs more than once in the New Testament, as 2 Cor. 5, 20. ὑπὲρ Χριστοῦ πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακλοῦντος δι' ἡμῶν. Thus the twelve Apostles were *peculiarly* so called, as being *at first* (κατ' ἐξοχὴν) sent out by Christ, and commissioned to preach the Gospel in Judæa, and afterwards received full authority not only to promulgate his religion *throughout the world*, but to found and regulate the Christian church, especially to ordain teachers and pastors, who should hereafter themselves govern it by *ordinary* authority. The origin of the appellation, and the nature

of the office, is further illustrated by an instructive observation of Mosheim de Rebus Christ. ante Constant. Mag. p. 69. not. Sciendum igitur est, vocabulum hoc ætate servatoris nostri usitatum et certis magnæ auctoritatis et fidei ministris datum fuisse, quos Pontifex Judæorum Maximus secum habere, quibuscum de summi momenti rebus deliberare, quos cum potestate et curatione quædam ad externos maximè Judæos mittere, per quos tributum illud colligere, quod Judæi omnes templo quotannis debebant, aliaque haud levia negotia perficere solebat, &c. See also Grotius.

2. *πρῶτος*—*Πέτρος*, i. e. first in *order*, not in *dignity*; for Christ seems not to have authorized any difference. If he had done so, the Evangelists would have observed it; but they have *not*, for the names are recited by them in different order. Judas, however, is always named last, and Peter first, and John and his brother James third and fourth, or fourth and fifth. Certainly, these three were especially esteemed by Christ, perhaps for their docility, attachment, and mental endowments. Rosenm. That the Apostles were all placed on an equal footing, in point of rank, is certain. On the names, &c. of the Apostles, the student may consult Elsley.

5. *εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε*. Since the Jews cordially hated both Gentiles and Samaritans, and since, for the more extensive propagation of the Christian religion, it was thought necessary to be delivered to one nation only, i. e. the Jewish, already prepared to receive its doctrines; *therefore* Jesus, that the Jews might first receive his doctrine, and that he might give no occasion for dissension among the Apostles themselves (who even now nourished prejudices), takes care, on this *first* sending of his messengers, to charge them to preach the divine doctrine only to the Jews. Jesus himself professed that he was sent to the *Israelites* (Matt. 15, 24.); yet, when necessity required him to travel through Samaria, he sojourned with, and taught the Samaritans, and made

known that *more* nations should embrace his religion (Matt. 8, 11. Jo. 10, 16).

And when he sent out his disciples the *last* time, he, on bidding them farewell, taught them that his doctrine was thenceforward to be communicated far and wide. And thus the Apostles, after his death and ascension, enlightened by the Holy Ghost, preached it to Jews and Gentiles indiscriminately. Kuin. On the subject of the Samaritans Wetstein has much interesting matter, carefully collected from Josephus and the Rabbinical writers.

6. πρόβατα—ἀπολωλότα. A lively image this of misery. The Jews are so called, because destitute of faithful teachers who should put them in the right way, and instruct their ignorance.

8. νεκροὺς ἐγείρετε. It is the united opinion of Grot. Mill. Wets. Michaelis, Markl. Weston, Kuinoel, and Campbell (whom see) that these words are an interpolation. The authorities for their *omission* are very strong. Even Griesbach, who attempts to defend them, is obliged to admit that their genuineness is uncertain. I will state the arguments employed by those who impugn the authenticity of the words. In the first place, the most forcible argument employed by Grot. is this: "We do not read that any dead person was restored to life by the Apostles before the resurrection." Wetstein, too, urges, that if Christ had then given the Apostles the power of raising the dead, Matthew would not have neglected to mention it in verse 1, where was the proper place. This observation had been before made by L. Brug. who adds, "it is not likely that Christ gave that to the Apostles as ordinary, which he himself used only sparingly." Rosenmuller observes, that in Luke 10, 17. the Apostles mention it as *a great thing*, καὶ τὰ δαιμονία ὑποτάσσεται ἡμῖν. Markland lays much stress upon the following passage in John 5, 25. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Here our Sa-

viour alludes to his raising Lazarus from the grave ; for the general resurrection is plainly and distinctly spoken of just after, in verse 28. It therefore does not seem likely that he would have mentioned this power as peculiar to himself, if the Apostles during his lifetime had been endued with the same power. Or, as Mr. Weston states the matter, " the hour might have been already come, and the great miracle of resurrection would have been worked, and not first by the son of God.

To this I add, that if the Apostles had had the power, it is impossible to conceive why they should not have used it. Especially as, before the regenerating influence of the Holy Spirit, they had shown strong symptoms of vanity and self-conceit. So that, when they boasted that even the devils were subject to them, it is scarcely possible but that they must have added, " and the very dead are raised at our word."

Griesbach's and Whitby's arguments in defence of the authenticity of the words seem of little force. The likelihood of omission would not apply equally as to cleansing lepers. And that some passages of the chapter have a reference to events after the Resurrection, and extend to the mission given afterwards, seems extremely doubtful. But no reason can be given why, if not in the original, the words should have been *added*. Reasons are assigned by Kuinoel and Paulus, which, though they would not be strong enough of themselves to convince, yet have weight when added to the testimony of MSS. Versions, Fathers, and Commentators.

8. *δωρεὰν ἐλάβετε, δωρεὰν δότε*. Copious extracts are to be found in Wetstein, shewing the sentiments of the Rabbinical writers on this subject : he subjoins this remark : Those who practise medicine expend much time and money, that they may learn their art. But the case was quite otherwise with the Apostles, to whom was conceded the power of working miracles (Act. 8, 20, 33. & 34. 1 Cor. 9.);

otherwise they might have been suspected of seeking filthy lucre. 1 Tim. 6, 5. 2 Thess. 3, 8, 10.

9. *μη κτήσησθε χρυσόν*, i. e. You must not provide yourselves with. Vide Wets. and Schl. So Thucyd. often.

9. *εἰς τὰς ζώνας*—for your girdles, i. e. purses. For the girdles of the antients were hollow, and used as a purse. Wets. gives several examples. Liv. 33, 29. *Negotiandi causa argentum in zonis habentes.* A. Gell. 15, 12. *Cùm Roma prefectus sum, zonas, quas plenas argenti extuli, eas ex provinciâ inanes retuli.* Lamprid. Alex. Plut. Dem. p. 913. E. Sympos. 4. 665. B. Ælian, V. H. ap. Suid. *τὴν ζώνην τοῦ χρυσοῦ, ἣν ἐπήγετο ὁ ξένος, ὁ πανδοκεὺς ἐθεάσατο*: where there is an ellipsis of *πλήρη*. The complete phrase occurs in Sueton. Vitell. 16. *Zonâ se aureorum plenâ circumdedit.* Horat. Ep. 2, 2, 40. Juv. 14, 297. Phæd. 4, 21. Plaut. Inculent. 5, 62. *χρυσόν, &c.* for gold coin, silver coin—as we use the words.

10. *μη πήραν*. A wallet, scrip, or satchel, generally of leather, to sling on the shoulder, used from the earliest ages by shepherds and travellers for the reception of bread, flesh, cheese, and other necessities. Hom. Od. p. 411. *οἷδ' ἄλλοι πάντες δίδοσαν, πλήσαν δ' ἄρα πήρην σίτου καὶ κρείων.* Vide Wets. Alb. et Valk. in Ammon.

10. *μηδὲ δύο χιτῶνας*. The Greeks, Romans, and Jews especially, when travelling (Jos. Ant. 17, 5, 7.), wore two tunics; the one next the skin, called by the Romans *interula*, *indusium*, *subucula*; by the Greeks *ὑποδύτης*, or, Atticè, *χιτωνίσκος*; by the Jews *רִחֵק*. The other, which was very much like the toga, or pallium (and was therefore between the subucula and the outward garments), was by the Attics termed *χιτῶν*, by the rest of the Greeks *ἐπενδύτης*, by the Romans *interula*. Wets. Rosenm. and Kuin.

10. *μηδὲ ὑποδήματα*. The Jews commonly went without covering for the feet: but, on a journey, they found some covering necessary: so, however, that the sandals were used in summer, and the cal-

cei, or ὑποδήματα, a kind of short boots or strong shoes, for the winter, or *long* journies. The Apostles were to take no *forethought*, not even that of providing these strong shoes, but to depend entirely on the supply which, under Providence, would be ministered to them by their converts. Vide Kuinoel. One need not here use anxious diligence in discussing and reconciling the *minute* differences between the Evangelists. The sense which they all mean to inculcate is this : that the *missionaries* were not to be *solicitous* about providing necessaries. Schulz.

10. ἄξιός—τῆς τροφῆς. Maintenance, including raiment. See Campbell.

11. ἐξετάσετε τὶς—ἄξιός ἐστι, i. e. worthy of your company. On this *absolute* use of the word examples are given by Kypke, Alberti, and Elsner. To which I add App. 2, 578. 100. Eurip. Suppl. 1131. Arist. 1525. Perhaps it may signify men of good repute and estimation. And so it is taken by Augustin (ap. Bulk.). So also Liban. Or. 465. B. (apud Wets.). Icarius, πανταχοῖ καλούμενος ἦκον, οὐκ ἐξετάζον, τίς αὐτὸν ἐστὶν ὁ καλῶν, ἀλλὰ πᾶς ἄξιός ἦν. This interpretation is further confirmed by Euth. where, in MS. A. is supplied τῆς ἀποδοχῆς, of “approved virtue.” Lightfoot and Gill take it in the sense of beneficent, hospitable ; but without sufficient scriptural authority.

11. κακεῖ μέινετε. Persons to whom every sojourn soon proves wearisome, and who never feel content with any quarters, are prone to perpetual change. But, as it was incumbent on the *Apostles* to avoid giving the slightest occasion for being suspected of *avarice*, so it was necessary not to incur any suspicion, either of *levity in change* (by which unnecessary trouble might be occasioned, or offence given to their hosts ; vide Lucian. Asin. 4.), or of sensual preference to more luxurious fare. Euthym. Theoph. Rosenm. Wets.

12. ἀσπάσασθε αὐτήν. The word ἀσπᾶσθαι here denotes wishing or praying for felicity of every kind.

The Greeks had a similar custom of saluting a house. So Eurip. *Fur.* 595. *καλῶς προσελθὼν, νῦν προσειπέ θ' ἐστίαν*; where see Musgrave. And Soph. *Philoct.* 540. *ἰάμεν ὦ παῖ, προσκύσαντες τὴν ἔσω Ἄοικον εἰσοίκησιν*, where the Scholiast interprets, *ἀσπασάμενοι τὴν ἐστίαν*.

13. *ἡ εἰρήνη*. *𐤇𐤒𐤋𐤍*. By this name the Hebrews designated whatever may be sought for, or desired. Wetstein.

13. *ἡ εἰρήνη—ἐπιστραφήτω*. The wish which is frustrated of the desired event, or the admonition not received, is said to *return back* to him that brought them forward. So that the other not only receives no *benefit*, any more than if it had never been offered, but *suffers*, through his own fault, and therefore deservedly, a very great injury. Comp. 15. *Es.* 55, 2. *Psal.* 35, 13. But since Christ uses a verb of wishing, it seems one should understand that the desired good is obtained, not by the persons for whom it was wished, but by the wishers themselves. *Prov.* 25, 2. So Aristoph. *Acarn.* 833. *χαῖρε πολλάγε. Με. ἀλλὰ μὲν οὐκ ἐπιχάριον. Δι. πολυπραγμοσύνης νῦν ἐς κεφαλὴν τρέποιτ' ἐμοί*. See Schol. (Wets.) The opinion, and the phrase founded upon it, still continues in the East. Thus Lord Henniker, in his *Travels into Egypt*, p. 267, says, that if a Mussulman salutes a Christian (by mistake) with the *alekum salam* (peace to you), on discovering his mistake, he insists on his revoking or returning his peace.

14. *ἐκτινάξατε—κονιορτὸν*. Thus by this symbolical *actio loquens*, or *mutum verbum* (see Scharban ap. Koecher), declaring that they were impure, and unworthy of the Apostolical society. Of this custom Wets. has adduced many illustrations from the Rabbinical writers. See also Grotius.

15. *ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως*. Some commentators understand this of the destruction of the Jewish nation: and on this hypothesis Wets. has paraphrased the passage, citing in illustration *Jos. B.* 1. *Præm.* where he says, that no

calamities suffered by any nation since the creation will bear comparison with those of the Jews; and v. 15. he calls the Jews a more impious people than the Sodomites, and thinks, that if the Romans had not come to destroy Jerusalem, it would have been swallowed up by an earthquake, or been destroyed by fire from heaven. Yet the arguments of Whitby, in refutation of this hypothesis, remain, I think, still unanswered: to these I refer the reader. I agree with him in referring these words to the *final* judgment. On the equity of this dispensation Euthymius and Grotius judiciously observe, that sins are to be estimated, not precisely and solely according to the *nature* of them, but also according to other circumstances of things and persons. The Sodomites had nothing to depend on but natural religion, and the traditions of their forefathers; but the Jews had the clearer law of Moses. The Sodomites had indeed Lot as their monitor; but the Jews had the Apostles, messengers specially sent from Heaven for their reformation, and in confirmation of that mission working numerous *miracles*; so that as they sinned against greater light, so they merited severer punishment.

16. ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. A proverbial phrase, denoting the most imminent danger. See the Classical citations adduced by Wets. I add, that one of the antients gave his son the name of οἰόλυκος, meaning to hint that he should leave him in the greatest dangers. See Herod. 4, 149. There is a similar thought in Philostr. V. Ap. 8, 22. καὶ τίνος ἀποσκύψαντος, μετελαΐνειν αὐτὸν τὰ πρόβατα, ἐπειδὴν τοὺς ἀγοραίους προσιόντας μάθη, νῆ Δι', εἶπεν, ἵνα μὴ ἐμπίπτωσι τῇ ποίμνῃ λύκοι.

16. γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί. This seems to have been a proverbial phrase, the force of which is thus illustrated by Wetstein: "Christ admonishes them to consult for their safety by flight, or by concealment. To fly and take refuge in some place of safety is simple and dove-like; but to withdraw one-self from danger,

after the manner of a serpent, by making use of various arts, is the part of prudence. (Vide Act. 14, 19, 20. 23, 6. 25, 11, 2. 2 Cor. 11, 32, 33.) They must not be stupid and affrighted (like sheep), but learn by circumspection to avoid the weapons opposed to them." But to this interpretation, as far as it respects the words "to fly—dove-like," I cannot accede. Perhaps it is not *simplicity*, but *harmlessness*, which our Saviour here inculcates. This seems to be required by the sense of the word itself, and the force of the antithesis: it is, moreover, supported by many ancient authorities. At the same time, it is not improbable that *both* these senses (which are closely connected) may be meant.

The words *ἀκέραιος* and *ἄκλος* are not unfrequently found united (as in Arrian. Epict. 3, 23.) and one is sometimes explained by the other in the Scholiasts and Glossographers. They are not to permit their wisdom and prudence to be accompanied with cunning or malice. In this, Rosenmüller's citation from Cicero (Offic. L. 2.) is apposite; where he says there are many, "*qui versatos homines et callidos admirantes malitiam sapientiam judicent,*" think cunning wisdom. The very opposite was inculcated by some ancient philosophers, and seems expressed in the symbol or arms of Sparta, which, as we learn from Joseph. Ant. 12, 5. consisted of an eagle holding a serpent, denoting a mixture of force and cunning. This dove-like simplicity is not, however, to be unaccompanied by circumspection. For even the doves themselves, as Ælian (de Anim. 3, 4, 5.) tells us, *παλαμῶνται πρὸς τοὺς ἰέρακας*, where he details instances of their sagacity in that respect. To conclude, both (says Euthymius) must be mixed together, because both are necessary to form one whole and complete virtue.

17. *προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων.* Erasmus seeks a peculiar emphasis in the article, in which opinion Mr. Markland entirely acquiesces. For the sense, says he, requires some *particular* men; in the Jews. He

maintains that *oi* signifies the Jews, *ἄνθρωποι* the Heathens. The remark, however, seems fanciful and unfounded. The Jews, indeed, are especially *meant*, but that is not expressed by the article. They might well be told to beware of men; since, (as Maldonat and Beza observe,) especially in matters of religion, *man is a wolf to man*. Gataker quotes Porphy. as saying that the enmity and malice of brutes is more tolerable than that of men. And Anachars. ap. Stobæum, *τί ἐστὶ τὸ πολέμιον ἄνθρωποις; αὐτοὶ ἑαυτοῖς*. See also Senec. Ep. 103.

17. *παραδώσουσι—συνέδρια*. The word here denotes the lesser tribunals established in all Jewish towns. Vide supra, 5, 21. & 22.

17. *ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς*. Beza doubts whether flagellation was ever performed in the synagogue. But that is proved by 23, 24. Acts 22, 19. 26, 11. Also from passages produced by Grot. Light. and Wets. Vide Seld. de Syn. I. 7. Vitring. de Synag. 3, 1, 11.

18. *ἐπὶ ἡγεμόνας*. Præsides provinciarum, Proconsules, Procuratores. Kuinoel has learnedly illustrated this word. See also Schleusner.

18. *εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν*. That you may, in the presence of them and foreign nations (on this occasion), declare the doctrine of salvation. (Rosenm. and Kuin.)

19. *μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε*—be not anxiously solicitous. *πῶς* refers to the *forma orationis*, *τί* to the matter. *Μεριμνᾶν* here signifies to prepare oneself for, and anxiously to meditate a defence; as, Luk. 1, 14. *μὴ προμελετᾶν ἀπολογηθῆναι*. Wetstein cites Diog. L. 111, 94. *τὸ ὁρθῶς λέγειν διαιρεῖται εἰς δ. ἐν μὲν ᾧ δεῖ λέγειν ἐν δὲ ὅσα δεῖ λέγειν γ. πρὸς οὓς δεῖ λέγειν, δ. δὲ πηνίκα λέγειν δεῖ. ᾧ μὲν οὖν δεῖ λέγειν, ᾧ μέλλει συμφέρειν τῷ λέγοντι καὶ τῷ ἀκούοντι τὸ δὲ ὅσα δεῖ λάλειν, μὴ πλείω μὴδὲ ἐλάττω τῶν ἱκανῶν*. Eph. 6, 20. Comp. Daniel, 3, 16.

20. *οὐ—ἀλλὰ*—non tam quam. A sort of comparative negative. To the question *how* this promise

was fulfilled, Origen acutely answers, in Jud. 11, 29, 30. Εἰ πνεῦμα κυρίου ἐπ' αὐτὸν, πῶς εὐχεται, ἃ μὴ προσήκει; ἐνὴν γὰρ καὶ κύνα ἀπαντῆσαι ἐπανίοντι τῷ Ιεφθαῇ. ἄρ' οὖν ἐσφάλη τὸ πνεῦμα; οὐδαμῶς. ἀλλὰ τὸ μὲν πνεῦμα βοηθεῖν παραγέγονεν, οὐχ ὑποβάλλειν τὴν ἄτοπον εὐχὴν· αὐτὸς δὲ σφάλλεται ἀπερισκέπτως εὐχόμενος.

21. ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. As witnesses in a court of justice. So Wakef. S. Cr. 2, p. 24; to whom assent Bolten and Paulus, Rosenm. and Kuin. Thus Matth. 12, 41. ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς τ. But *there* the words ἐν τῇ κρίσει are added, which is not the case in this passage. I certainly prefer the common sense, "shall rise up against, attack, and persecute. Of this examples in abundance are given by Wets. It occurs frequently in the historians, especially Thucydides; and I have much to observe, which must, however, be reserved for some more suitable occasion.

21. θανατώσουσιν. Sua operâ, nempe testimoniis perhibendis, efficient ut morti addicantur. (Schl.) Capitis damno absentem. Plutarch. Themist. p. 124. v. Xenoph. ἀναβ. 2. 2 Paral. 32, 2. Polybius, Sig. 46.

22. μισούμενοι ὑπὸ πάντων, i. e. *quasi* omnibus, of *most* men. So Theophyl. explains ὑπὸ πολλῶν.

22. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. This has been well rendered by Dorv. ad Charit. p. 458 (apud Kuin.) qui constantem se præstiterit—perpetuis. εἰς τέλος most commentators explain ad mortem. Others (as Hammond, Wets. and Rosenm.) understand the words of a *temporal* preservation from the destruction of Jerusalem; but this does not so well suit the context. Though the word sometimes bears that sense, (on its different significations see note on Matth. 1, 21.) it here clearly signifies *salvation* in heaven. Euthymius, who adopts this interpretation, has the following very beautiful passage, derived, I suspect, from Chrysostom: θαυμάσαι δὲ τοὺτους ἄξιον, πῶς εἰς τοσοῦτους καὶ τοιοῦτους κινδύνους ἀποσ τελλόμενοι, καὶ πᾶσαν μὲν τὴν οἰκουμένην πολεμίαν

ἔχειν ἀκούοντες, παρ' ὕλην δὲ πειράζεσθαι τὴν ζωὴν οὐκ ἐδειλιάσθη, οὐδ' ἐξήτησαν ἀπαλλαγὴν τῶν δεινῶν; ὑπήκουον γὰρ, ὡς εὐπειθεῖς τῷ διδασκάλῳ, καὶ ἐθαύρουν ὡς πιστοὶ τῇ δυνάμει τῷ τοῦ ἀποστέλλοντος. Μεμαθηκότες δὲ καὶ ὅτι τοσούτον ἰσχύσει τὸ κήρυγμα τῆς πίστεως, ὡς διαλύσαι καὶ τὴν ἀδαμαντίνην στοργὴν τῆς φύσεως, καὶ τὰς σχέσεις ἀλλήλαις ἐκπολεμῶσαι, μᾶλλον ἀνηρεθίσθησαν, καὶ νευρωθέντες λοιπὸν ταῖς ἀναμφιβύβλοις ἐλπίσι τοῦ κατορθοῦν, ἀπεδύσαντο, δώδεκα μόνοι, πρὸς ἅπασαν τὴν οἰκουμένην, ἥ τινι συμπαρετάττετο κατ' αὐτῶν καὶ ὁ διάβολος μετὰ τῶν ἀπείρων αὐτοῦ δαιμόνων, καὶ νενικήκασιν, οὐκ ἀνελόντες τοὺς ἐναντίους, ἀλλὰ μεταρρυσμίσαντες, καὶ δαιμόνων ἴσους λαβόντες, ἀγγέλων ἴσους ἐποίησαν.

23. οὐ μὴ τελέσητε τὰς πόλεις. An elliptical mode of speaking, for οὐ μὴ τελέσητε (ὁδὸν διὰ) τὰς πόλεις. Vide Raphel, Krebs, and Loesn. in hoc loco. Wets. compares Thucyd. 4, 78. ἐς Φάρσαλον ἐτέλεσε. I add Lucian, 1, 813. ἐς Ἰνδοὺς τ. Aristid. 1, 569. ἐν τανθῷ ἐτελέσαμεν. The ὁδὸν is supplied in Theogn. Admon. 72. καὶ μακρὴν πόσοι Κύρν' ὁδὸν ἐτετέλεσας. There is a similar ellipsis in ἀνύω, and the Latin consummare. Vide Markl. ad Eurip. Suppl. 1142.

23. ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Some understand this of the destruction of Jerusalem, as Euthymius and Wetstein. Others of the coming of the Messiah spiritually, by the effusion of the Holy Ghost; as Grotius. Other opinions see in Pole and Whitby.

24. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον. A proverbial sentence; q. d. cannot expect a better fate than his master. Wets. quotes Arrian. Epict. 2, 23. and many Rabbinical writers.

25. Βεελζεβούλ. In this reading nearly all the MSS. concur, supported by some ancient versions. Jerome altered the reading to Βεελζεβούβ, because he thought it the same with the God of the Ecronites (2 Reg. 1, 2), called זבוב בעל, Lord of Flies, or powerful against flies; and those who support that reading tell us that the Jews so called the chief of their δαιμονία out of contempt. But there are no

historical proofs of the *fact*, and the appellation would rather seem to imply *praise*. Βεελζεβούλ is doubtless the true reading. This appellation of the chief of dæmons, Satan, was (I think) formed with a *reference* to Βεελζεβούβ, and the change was meant to express contempt. For it was a Jewish custom, however different from the Heathen, to give opprobrious appellations to beings of whom they were in dread. Now HERE not only was such contempt expressed, (Βεελζεβούλ signifying Lord of Dung, or rather, in a metaphorical sense, idolatry,) but it was also thrown on the false God of the Ecronites. For זבול signifies not only dung, but *idolatry*, as has been proved by Lightfoot and Buxtorf. Βεελζεβούλ will therefore denote God of, author and promoter of, idolatry. This will, I think, be found the most natural and probable solution of the difficulties which encircle this controverted subject.

26. οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἂ. κ. κ. ὁ ο. γ. A proverbial expression. The truth cannot be extinguished, the excellence of my doctrine will at length be apparent. "Time brings all things to light," say Eurip. and Menander. So Tertullian, cited by Rosenm. "Bene autem, quod omnia tempus revelat, testibus etiam vestris proverbiiis et sententiis." And Horace, L. 1. Epist. 6, 24. Quicquid sub terrâ est, in apricum proferet ætas. See Schotti. Adag. N. T.

27. ἐν τῇ σκοτίᾳ—ἐν τῷ φωτί. So Liban. Or. ap. Fabr. Bibl. 7, 195. ἐν δὲ τοῖς ἀπάνταν ὀφθαλμοῖς τὰ πρότερον ἐν σκότει γενόμενα τολμᾶται. Artem. 1, 79. p. 120. ἐν φωτί γενόμενον. Soph. Phil. 583. δεῖ δ' αὐτῶν λέγειν Ἐς φῶς ὃ λέξει. Hence is confirmed an emendation of Herman on Pindar, pag. 92. κτάμενον ἐν φάει, Κρύφα δὲ. Wets. compares Liban. Or. 745. A. Athen. 506. C. Sext. Emp. 1, 311.

27. ὃ εἰς τὸ οὖς ἀκούετε. On the force of this formula see Schl. Lex.; to whose examples I add Liban. Ep. φάσκειν ε. τ. ο. et Ep. 119. Eurip. Andr. 1080. εἰς τὸ οὖς—ἡῦδα λόγως. So also Ion. 9, 11.

Orest. 615. Pausan. 7, 22, 2. ἐρωτᾷ πρὸς τὸ οὐς τὸν Θεόν.

27. κηρύξατε ἐπὶ τῶν δαμμάτων. *Roofs* which, as being flat, would be well adapted to that purpose. Wets. cites Lucian. V. H. 2. 46. αὐτὸς δὲ ἀνελθὼν ἐπὶ τὸ στέγος, ἐβόων τε καὶ τοὺς ἐταίρους συνεκάλουν. And Jos. B. 2, 21, 5.

28. μὴ φοβηθῆτε—γεέννη. Wets. quotes similar passages from Dion. Hal. 8, 62. Hierocles, p. 54. Plat. Crit. Arrian. Epict. 2, 2. and 1, 9. & 3, 13. Plato, 758. D. Philo Allegor. 1, 64, 47. and 2, 419, 25; besides numerous Rabbinical citations. But the most apposite is Joseph. de Maccabæis 13. (which I had myself noted down): Μὴ φόβηθῶμεν τὸν δοκῶντα ἀποκτείνει τὸ σῶμα· μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ θεοῦ. Vide 2 Macc. 6, 26. & 7, 9, 29. Sap. 16, 13. Bulkley has adduced many passages from the Philosophers; few of which, however, are apposite.

29. καὶ ἐν—οὐ πεσείται ἐπὶ τὴν γῆν, i. e. will perish, die. The words ε. τ. γ. are suspected, without cause, by Griesbach. See Ælian, H. A. 1, 31. Vide et Scheid. ap. Meuschen. God, says Plato de Legg. 10, can attend (like eminent human artists) to things both small and great.

29. ἄνευ τοῦ πατρὸς ὑμῶν, i. e. without the knowledge and consent of. This formula is not unfrequent in the Classical writers. Wets. cites Hom. Od. o. 530. οὗτοι ἄνευ θεοῦ. Lucian. Conv. οὐκ ἄνευ θεοῦ: et per Lapsu. 15. ἄνευ θεοῦ. Appian. p. 1154. οὐκ ἄνευ θεοῦ. Diod. Sic. 1, 90. οὐκ ἄνευ δαιμονίου τίνος. See more in Kypke and Palairer; also Wakef. on Mosch. 2, 159.

30. τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσί. Signifying that the very smallest of our concerns are watched over by God. So Pesickta, f. 18, 4. Nonne omnes capillos omnis creaturæ ego numero?

31. πολλῶν στρουβίων διαφέρετε ὑμεῖς. Markland conjectured πολλῶν, (which was read by Euthym. and Theophyl. and is found in some MSS.) with the ap-

probation of Valck. ad Herod. 5, 17, 12. whose examples may there be seen : but it has been observed by Kuin. that the words are not usually so disjoined ; and that πολλῶν has reference to the words ἐξ αὐτῶν and δύο. The word is indeed liable to *other* objections, and cannot be admitted.

32. ὁμολογήσει ἐν ἐμοί. A Hebraism, or Syriacism, for ὁμ. ἐμὲ. The word is here used figuratively : “ he will *profess my doctrine*, be on my side.” In the other member of the sentence, the word ὁμολογήσω is to be taken *proprie* for agnosco, amo, &c. ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, are a periphrasis for the day of judgment. (Grot. Rosenm. Kuin.)

33. ἀρνήσεται με—reject, cast off. Dion. Hal. 8, 34. φίλους ἀρνούμεθα ὅταν ἀδικήσωσι. Alciph. 3, 40. τοὺς γόνεις—ἀρνούμενους.

34. μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Wolf supplies μὴ γινώσκειν. This is a forcible and Oriental mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. (Wets. and Campb.) Lightf. and Whitby understand by a *sword* the wars which quickly followed, and proved the ruin of the Jewish State. But this seems too limited a sense.

35. διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς. This use of διχάσαι with κατὰ (which is a confounding of two phrases together) is Hellenistic. The good and the evil principles would be set in a ferment, and, from the corruption of our nature, prove too strong for the most deep-rooted affections. It was long ago remarked by a very acute observer (Zeno ap. Diog. Laert. 7, 32.) ἄλλοτρίους ἀλλήλων εἶναι πάντα τοὺς μὴ σπουδαίους, καὶ γονεῖς τέκνων, καὶ ἀδελφοὺς ἀδελφῶν, οἰκείους οἰκείων. It has been truly observed by Democrates, in his Sententiæ, p. 64 (ap. Bulk.) that the enmities of kindred are much more bitter than those between other persons.

36. ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. More

usually οἱ οἰκεῖοι, which Euthym. has in his paraphrase. Philostr. V. A. 5, 35. p. 218. m. ἐκπεπολεμῆσθαι (read ἐκπεπολεμησθαι) πρὸς τὸν ἑαυτοῦ οἶκον.

37. ὁ φιλαῖν—οὐκ ἔστι μου ἄξιος i. e. worthy of being my disciple. Grot. and Wets. have appositely cited from Hierocl. καλὸν μὲν τῷ θεῷ πείθεσθαι, κάλον δὲ καὶ τοῖς γονεῦσιν—εἰ δὲ πρὸς ἄλλο μὲν ὁ θεῖος νόμος, πρὸς ἄλλο δὲ οἱ γονεῖς φέροιν, μαχομένης τῆς αἰρέσεως, τοῖς ἀμείνοσιν ἔπεσθαι δεῖ, πρὸς ταῦτο μόνον ἀπειθοῦντας γονεῦσι, πρὸς ᾧ καὶ αὐτοὶ τοῖς θεῖοις νόμοις οὐ πείθονται. Comp. 2 Macc. 7, 20. 25, 28. 29. Epictetus, 3, 3. says the true good is to be preferred to every relative tie. You are my father, he adds, but not my good, &c. Bulkley.

38. ὃς οὐ λαμβάνει τὸν σταυρὸν, i. e. is not prepared to suffer the worst evils, even the most cruel and ignominious death. As crucifixion was not a Jewish punishment, this mention of it may seem prophetic, and to have alluded to his own crucifixion. That the persons to be crucified bore their cross is known, as well from the Scripture as some passages of the Classics produced by Wetstein; Cic. Div. 1. 26. Plut. 554. A. Artem. 2, 61. Vide Lips. de Cruce, 2, 5. See note in 27, 33.

38. ἀκολουθεῖ ὀπίσω μου. This may seem an Hebraism, or Hellenistic pleonasm; but it is defended by Arist. Plut. 13, & 759, & 1210. Lucian. Ne 2. Herodian, 4, 1, 6. cited by Wetstein.

39. ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν. An acute dictum, an Oxymoron, or a sort of Paronomasia between the two senses of ψυχὴ (namely, life and soul). There is also a dilogia in the word ἀπολέσει and εὕρισκω. Life is, says Kuin. an Hebrew image of felicity, and in this sense it ought to be taken in the following words: ἀπολέσει αὐτήν, and εὕρήσει αὐτήν. The student will perceive some similarity in cast of thought and turn of expression, to the noble passage of Juvenal, Sat. 8. Summum crede nefas animam præferre pudori, Et propter vitam vivendi perdere causas. This maxim is equally true in military affairs. See Wetstein's classical citations; Dion.

Hal. 6, 9. Arrian. Ep. 4, 1. Front. 4, 1, 16. Philo. de Leg. 2, 574, 12. Xen. Cyr. 3. Horat. Sat. 2, 3, 13. Justin. 20, 3. Dum mori honestè quærent, feliciter vicerunt: nec alia causa victoriæ fuit quam quod desperaverunt. The same may be said of Christ's disciples, whether we regard this life, or the next; for in the former case those who persevere with constancy, often escape out of the greatest dangers, beyond all expectation. Thus were Peter and Paul (and those Christians who in the Jewish war were divinely warned to withdraw to Pella) preserved. The contrary took place in the case of Judas, and also of those Jews who returned to Jerusalem: they lost their lives by the very measure which, humanly speaking, seemed likely to enable them to find and preserve it.

If, however, we regard the next life (which Christ has ever and chiefly in view, as being the only real life) the truth of the apothegm will be yet more apparent: for he who abandons Christ and his Religion either will not *find*, or not long *preserve*, that life which he thus studies to save; he will moreover incur a certain loss of the other, and precipitate himself to eternal misery. On the contrary, he who is constant in fidelity to Christ, will indeed expose this life to danger, yet he will not immediately lose it, or if he should lose it, he will receive it back from the hands of God with abundant interest. Wets.

40. ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· and consequently he that receiveth not you receiveth not me. The treatment shown to an ambassador is in fact shown to his prince. Wetstein and Schoettgen have illustrated this by numerous Rabbinical citations.

41. εἰς ὄνομα is for ἡ, qua quatenus quia. An Hebraism, say Glass. and Vorstius. See Wetstein's Rabbinical citations. Yet examples, not dissimilar, occur in Greek and Latin phraseology. It was a Jewish proverb, says Wetstein. Thus Lot and Abraham received angels, but not in the name of angels; i. e. not supposing them to be angels (Hebr. 13, 2). But the widow received Elias in the name of a prophet

(1 Reg. 17), and Laban received Jacob in the name of a just man; and they received a reward from God. *προφήτης* is here *legatus divinus*. Wets.

42. *ὅς*—*ποτίσῃ ἓνα τῶν μικρῶν*. These Rosenmüller has prolixly explained to mean, men of no rank, dignity, &c. But I prefer (with Euth. and Wets.) to understand the word as an Hebraism denoting disciples, as opposed to masters. Bolten and Kuinoel observe, that *תלמיד* signifies both *parvus* and *discipulus*. This is strongly confirmed by a passage of Bereschith. R. 42, 4. *Si non parvuli תלמידי non sunt discipuli, si non sunt discipuli non sunt sapientes, &c.*

42. *ποτίσῃ*—*ποτήριον ψυχροῦ*. So *יִשְׁתְּנוּ מִיַּד הַיְּהוּדִים* Jerem. 16, 7. (Kuinoel.) Perhaps *ποτίζειν ποτήριον* may be a pleonasm for *ποτίζειν*, as in Greek most verbs admit an accusative of a noun of cognate sense. Vide Matth. Gr. Gram. After *ψυχροῦ* there is an ellipsis of *ὑδατος*, which is supplied in Mark 9, 41. It is frequent in Greek. One similar to it occurs in the Latin words *frigida* and *gelida*, scil. *aqua*. To give a cup of water was a proverbial phrase for giving the smallest thing. Thus in Ælian. V. H. 1, 21, 32. the Persian who had nothing else to offer King Artaxerxes (and it was the custom never to approach the king without some gift) takes up *water* from the river in his hands, and presents it. Small, however, as it may seem, this was not always given. The Jews habitually refused it to the Gentiles, as we learn from Juvenal, Sat. 14, 103. *Quæsitum ad fontem solos deducere verpos*. Nor was it always granted to their own countrymen. Thus, in the story of Isaac and Rebecca, is narrated by Josephus, 34, 24. when Isaac asks for water at the well, and is refused, Rebecca reproves the damsels, saying, *τίνας ἄλλου κοινωνήσιν πρὸς ἀνθρώπους αὐτάς ποτε, αἱ μὴδὲ ὑδατος μετέδοσαν*. And, as Euthymius and Theophylact observe, the gift was made small, that no one might plead poverty in excuse for neglecting this duty.

42. *οὐ μὲν ἀπολέσῃ τὸν μισθὸν αὐτοῦ*. Observe the ele-

gance of this *litotes*, of which many Classical examples are produced by Elsner and Wetstein.

CHAP. XI.

VERSE 2. ἀκούσας ἐν τῷ δεσμοτηρίῳ. At Machænus, of which Josephus, A. 17, 7. treats.

2. τοῦ Χριστοῦ. Campbell thinks that Ἰησοῦ (the reading of a few MSS.) is probably the true one. The word Χριστός is never, says he, used in the Gospel as a proper name; it is the name of an office. But I answer, this is the very import of the word *here*. These ἔργα τοῦ Χριστοῦ are well explained by Wetstein, "deeds such as the Jews expected that the Messiah would perform." 2 Tim. 4, 5.

3. εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος. John had ordered them to inquire, art thou he that is coming,—is to come. Kuinoel takes the present for the future, which is usual in the Hebrew when the thing spoken of is certain. So Act. 3, 2. where εἰσπορευόμενοι is interchanged with οἱ μέλλοντες εἰσιέναι. Upon the *motive* of this enquiry the Commentators are not agreed. As it is not distinctly mentioned why John sent messengers to Christ, we are reduced to conjectures. Just. Martyr, Tertull. Lightfoot, Beaus Mac-knight, Le Clerc, Maltby, Wetstein, Thiass, Batt, and Mins, think that John sent on account of doubts and misgivings which occurred to him during his imprisonment. But Hammond, Whitby, Doddridge, Euthymius, Theophylact, Gregory Magnus, and others, think he sent, rather to satisfy his *disciples'* doubts than his own; for he could have none, having already borne abundant testimony to his mission. I myself entirely assent to the opinion of Kuinoel, namely, that John did not send messengers because he had begun to doubt, but for the purpose of exciting Jesus to lose no time in entering on that earthly kingdom which he himself perhaps expected. For, as Rosenmuller has well remarked, after Batt in his Dissertation on this subject, that it does not

appear whether John had been informed from any other source than the Scriptures of the Old Testament, what should be the fate and condition of the Messiah, and especially at what time, and in what manner he should commence his reign, to publicly declare himself the Messiah. Hence John, who, from what we know of his life, discourses, and fortunes, is admitted to have been of an ardent temper, impatient of delay, (perhaps uneasy at the reserve maintained by Jesus towards him,) who so eagerly expected the commencement of the Messiah's kingdom, who burnt with desire to promote so good a cause, who had so studiously prepared the minds of the Jews for the advent of the Messiah (of whom he was persuaded that he was the precursor), and who now, thrown into bonds, was compelled to cease from this goodly work, and who hoped that he should have been delivered by Jesus, desires Jesus to be thus interrogated in his name; *σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν*; Art thou indeed the Messiah? Dost thou sustain the character of the Messiah? We might fancy that thou wert not. Is any other to be expected? No: why then dost thou so long delay to publish and profess thy Messiahship? This view of the subject I believe to be correct as far as it goes; but it omits to state the *most important* purpose of John's message, namely, the satisfaction of some of his disciples who, stumbling at the meanness of Christ's birth, humble mode of life, and unambitious conduct, had entertained doubts of his being the Messiah: for *whose* satisfaction, therefore, the messengers were sent, and against whom, and not against *John*, as most commentators maintain, is levelled the gentle rebuke couched in the words "blessed is he who shall not be offended in me." Notwithstanding the length to which this note has already extended, I cannot conclude without entering my protest against the mistaken (but too prevalent) notion that John sent to satisfy his *own* doubts, and adverting to that specious form in which the hy-

pothesis is put by the able pen of Wetstein. If the disciples only had doubted, what need (asks he) to send a message? Was it to confirm the disciples? but nothing could be added to the force of ocular and auricular demonstration. Now, if we understand it as referring to a scruple in *John's* mind, all is clear. But surely all is clear without resorting to this unauthorized hypothesis. Of the two reasons which impelled John to send the messengers, *one* was to excite Jesus to delay no longer to enter upon his kingdom. Now from the words of our Lord's answer, when properly interpreted, it will appear that our Lord understood *this purport* of John's message. And the words of that answer refer to it plainly enough for *John* to comprehend the sense, (though perhaps not his *disciples*,) which was all that Jesus intended. The words of the answer may be thus paraphrased: You excite me to hasten the commencement of my kingdom. Know, then, that my kingdom hath *already* commenced, i. e. the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: and this is all that my kingdom, being spiritual, is intended to effect.

3. ἡ ἕτερον προσδοχῶμεν. Observe, this is the subjunctive present, for the indicative future, render, "*must we, are we to expect another?*"

5. τυφλοὶ ἀναβλέπουσαι. Regain their sight. Weston. So 20, 34. Mar. 10, 51. Luc. 7, 22. Act. 22; and often in the Greek writers. It is indeed used once *improprie* of a person born blind; where *accipere* will convey the truest idea. The present passage is an *accommodation* of Is. 35, 5, 6.

5. πτωχοὶ εὐαγγελίζονται. This is equally true, whether we take πτωχοὶ in a physical, or in a metaphorical sense. On the word εὐαγγελίζονται see Wetstein and Schleusner.

6. καὶ μακάριός ἐ. ὁ. ἐ. μ. σ. ἐ. ἐ. Markland proposes this punctuation, καὶ μακάριός—and (he said).

meaning, I suppose, to signify that these words are to be applied to a person different from the preceding ones; namely, to John's disciples, who had doubted of his Messiahship. This change of punctuation, however, is not necessary.

7. *τούτων δὲ πορευομένων ἤρξατο—λέγειν τοῖς ὄχλοις.* It is a refined and judicious remark of Euthymius and Theophylact, that our Lord waits for the departure of the disciples to praise John, lest he should incur the censure of adulation. He meant by this praise to avert from John any suspicion of levity and inconstancy, to which the words of the message, interpreted literally, might lead.

8. *ἰδεῖν κάλαμον ὑπὸ ἀνέμου σαλεύομενον;* This expression may be taken either in a natural or metaphorical sense. The former is adopted by Grotius, Beza, Campbell, Rosenm. Schleusner, and Wetstein, who produces several passages where the same circumstance occurs, namely, reeds shaken by the wind; and (what is more important) of *κάλαμος* in the collective sense (as we use *reed*), citing 1 Macc. 9, 45. Jos. A. 13, 1, 3. The other sense is supported by Euthymius, Theophylact, Whitby, and Kuinoel (whom see), and is not devoid of reason. I however adopt the *former*, which is confirmed (as says Rosenm.) by the antithesis of the rich man, whose magnificence all gladly survey. For in v. 15. seqq. he rebukes the fickleness of the people; as, indeed, he does in the present verse. For the image of a reed shaken by the wind well represents the innate levity and inconstancy of the vulgar. Vide Eph. 4, 14.

8. *ἀλλὰ τί—*for *ἤτι*, when interrogation succeeds interrogation. Wetstein gives examples from Xen. Demosth. and Arrian. Kypke adds Andoc.

8. *ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον;* Any soft and fine vestments, whether of wool, silk, or cotton. Of this Wets. and Kypke have given many illustrations. I add Diod. Sic. 3, 352. *χρῶνται δ' ἔσθῃσι μὲν μαλακαῖς.* Polluc. 10, 2. s. f. *ἐκαλεῖτο δὲ ταῦτα.* scil. *mobilia* (moveables). *μαλακά, ὥσπερ εὐμεταχείριστα—*

levia, tenuia. Antigonus Caryst. ap. Athen. 565. E. μαλακωτέραν ἢ μφισμένους ἐσθήτα. Dionys. Perieg. 953. χρυσοῖς πέπλοισιν ἀγαλλόμενον μαλακοῖσιν. Schl. illustrates this passage from Demosth. 1155. πρόβατα μαλακὰ—woolly, and therefore soft. But μαλακὰ πρόβατα must be there taken, as in Polyb. 9, 17, 6. where they signify *oves tenellæ*; where see Schweigh. Bion. Id. 1, 72. κάτθεο καὶ μαλακοῖς ἐνὶ φάρεσιν. Æschin. C. T. 18, 31. περιελόμενος τοὺς μαλακοὺς χιτωνίσκους.

11. οὐκ ἐγγήγερται. This word, like the Hebrew עָלָה is particularly applied to the birth of eminent persons. Vide Jud. 24, 24. Luc. 7, 16. Jo. 7, 52. (Grot. and Kuin.)

11. ὁ δὲ μικρότερος (scil. προφήτης) ἐν τ. β. τ. ο. μείζων αὐτοῦ ἐστὶ. John was greater than preceding prophets; for, besides his wonderful conception, and his being himself the subject of ancient prophecies, he had seen and known the Messiah, and been his precursor. Yet any Christian teacher had some points of superiority over him.

12. ἡ βασιλεία τῶν οὐρανῶν βιάζεται. On the interpretation of these words there is much difference of opinion. See Pol. Syn. Wolf, and Koech. Also that other of Bolten, Eckerman, Schoetgen, Bengel, and Paulus. I prefer the interpretation of Siblous, Rosen. and Kuinoel, which gives the following sense: *Doc-trina Christi quasi vi et impetu extorquetur summâ cum cupiditate arripitur ab hominibus*. So the Syriac: “Cum violentiâ accipitur. This interpretation is confirmed by Euthymius, who thus explains: βιάζεται ἡ πίστις βιαίως ἀρπάζεται παρὰ τῶν ἀνθρώπων. Thus the sense of the next words, καὶ βιασται ἀρπάξουσιν αὐτήν, may be thus paraphrased: Men of ardent minds seek it with avidity, and, as it were, snatch it. Vide Schoetg. Hor. Hebr. in loco.

13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. The words are thus paraphrased by Rosenm. All the prophets prophesied obscurely and enigmatically of those things which even John dis-

cerned only in part, but which you see clearly. Vide 1 Pet. 1, 10. 2, 12.

14. καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας. *Si credere verbis meis vultis.* Examples of this sense of δέξασθαι are produced by Raphel, Kypke, and Wets. So 77 in Euth. 4, 4. is rendered πείθεσθαι. This is the Elias meant by Malachi.

15. ὁ ἔχων ὅτα ἀκούειν. A proverbial formula, by which attention was requested to things of serious import. The phrase ἔχειν ὅτα is used with a similar metaphor by Liban. Ep. 499. and Plutarch, 1113. c. The words ἐν τῇ ψυχῇ are *added* exegetically by Philo. 2, 19, 24. τοῖς ἀκοῆς ἔχουσιν ἐν τῇ ψυχῇ θεσπίζει τάδε. de Charit. p. 400, 27. βοῶν καὶ κεκραγῶς τοῖς ὅτα ἔχουσιν ἐν ψυχῇ.

16. τίνι—ὁμοιάσω τὴν γενεὰν ταύτην; An exordium familiar to the Jews on commencing a parable; as appears from the Talmud. and Marc. 4, 30. Luc. 13, 18 and 20. (Rosenm.) I add so Æschyl. Choeph. 10. ποία ξυμφορὰ προσεικάσω (τοδὲ).

16. ὁμοία ἐ. π. Wets. compares Arrian. Ep. 2, 16. 3, 15. Epict. 35.

16. π. ἐν ἀγοραῖς. Wets. cites Jos. B. 5, 12, 3. which see.

17. ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ἀρχήσασθε. Pipes were used both among the Greeks and Romans, not only at funerals, but also at weddings and dances. Kuin. This is proved by the passages in Wetstein; to which I add Herod. 1, 145, 1—12. παύσεθέ μοι ὀρχεόμενοι, ἐπεὶ οὐκ, ἐμέο αὐλέοντος, ἡθέλετε ἐκβανειν ὀρχεόμενοι.

17. ἐκόψασθε (scil. τὰ στηθῇ). Luke in the parallel passage has κλαίειν. Wets. cites many passages to this purpose: as Xeph. de Pertinacis funere, καὶ τίνες ἐκόπτοντο, ἕτερον πένθιμον τί ὑπαυλούντων. Jesus compares the Pharisees, &c. to sullen boys, whom nothing which their companions may do can please, whether they *play at weddings, or at funerals*; since they neither could be induced to hearken to the severe precepts of John, nor the milder ones of Christ.

There are two similar passages adduced by Wets. from Arrian. Epict. 3, 15. τὰ παῖδια—ἡν μὲν ἀθλητὰς παίζει, ἡν δὲ μονομάχους : and Epict. 35. ὡς τὰ παῖδια ἀναστραφῆσθαι, ἃ ἡν μὲν παλαιστὰς παίζει ἡν δὲ μονομάχους.

18. μήτε ἐσθίων, μήτε πίνων. This must be taken as a figurative and hyperbolical phrase, signifying great abstemiousness. So 7, 33. μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων. Cf. Dan. 10, 3.

19. φάγος καὶ οἶνοπότης. The general sense is, a dissolute person. The phrase seems to have reference to Deuter. 21, 20. וְזֵלֶל וְסוֹבָא. Proverb. 23, 2. וְזֵלֶל וְסוֹבָא — a drunkard, profuse person. For Schultens thinks that זלל properly denotes *luxury*, profusion, &c. It may, however, be rendered *edax*, φάγος. In Deut. the Sept. translate *συμβολοκοπῶν*, comessator; and in Prov. *πορνόκοπος*, scortator. φάγος signifies comessator, or comedo (as Erasmus). The Hebrew phrase seems proverbial.

19. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων. On the sense of this passage there is much diversity of opinion. Vide Schleus. Wolf, Koecher, Rosenm. and Kuinoel, to whom I can *only refer* my readers. They have, however, omitted one interpretation to be found in Euthymius (and that probably derived from Chrysostom), which upon the whole I think the best. See p. 145. The sense is this: The wisdom of God in thus ordering that John and Jesus should pursue opposite courses in conduct, and yet unite in producing the same end, the benefit of man, is acknowledged, and recognized as just and unrebukeable by her sons (i. e. the wise) as doing every thing that ought to be done, and using every method for promoting their salvation. The above interpretation (on which Grotius's is founded) seems most suitable to the context. It is embraced by Campbell.

The whole passage is thus paraphrased by Weston: Wisdom, that is, the wisdom of God, is justified by the conduct of John and of Christ, since the abstemious and recluse life of the one was not owing to

insanity, nor the conviviality or social disposition of the other to any love for gluttony or drunkenness.

21. *πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.* The word *πάλαι* is passed over by most interpreters. Schleusner renders it *olim*; and Rosenmuller, *prisco illo tempore quo difficilior erat pœnitentiam agere*, which is far from satisfactory. I should prefer *jamdū*, already, which does not materially differ from our term *long ago*. The sense is, "they would not have withstood so many exhortations, and overlooked so many miracles." Grotius explains as if he took *πάλαι* with *ἐγένοντο*; but this is harsh, and curtails the sense. Wets. cites this passage of Plato: *εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά, πάλαι ἂν ἀπολώλειν.*

21. *ἐν σάκκῳ καὶ σποδῷ.* Modes testifying humiliation and grief, both of them usual to the *Jews*, the latter only used by the *Gentiles*. See Hom. Il. σ. 22. Menand. *δαισιν*. ap. Porph. A. A. 4, 15. *παράδειγμα τοὺς Σύρους λάβε—σακκίον ἔλαβον, εἰς θ' ὁδὸν ἐκάθισαν αὐτοὶ ἐπὶ κόπρῳ, καὶ τὴν θεὸν ἐξήλασαν τῷ ταπεινῶσαι σφόδρα.* Plut. de Superstit. p. 168. D. *ἔξω κάθηται σακκίον ἔχων ἢ περιεξωσμένος ῥάκεσι ῥυπαροῖς· πολλάκις δὲ γυμνὸς ἐν πηλῷ καλινδούμενος.* Wets.

22. *ἐν ἡμέρᾳ κρίσεως.* As the subject of the next verse is the calamity which the city shall suffer, Wetstein interprets it of punishment in *this life*. But I assent rather to Brug, Piscator, and Grotius, who seem to take it of the last and general judgment.

23. *καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα.* This is a proverbial and hyperbolical expression, derived from high towers, trees, &c. Thus Grotius and Wetstein produce similar phrases, *ad astra tolli, sublimo vertice sidera ferire*. Plut. 865. F. *ἔδοξε—τὴν δὲ θηβαίων ὑπερέχειν τε πασῶν καὶ μετέωρον ἀρθῆναι πρὸς τὸν οὐρανόν, εἴτα ἐξαίφνης ἀφανῆ γενέσθαι.* Aristænet. 1, 2. *ἔδοκει τῇ κεφαλῇ ψαύειν τοῦ οὐρανοῦ.* Herodo 3, 30. and others. By all which is figuratively represented a state of wealth and prosperity. The contrary of this is signified by *ἕως ἄδου καταβιβασθῆσι*. So An-

thol. 1, 80, 15. εἰς τύχην τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς αἶδην κατὰγει. Tob. 13, 2. (de Deo) αὐτὸς μαστιγοῖ καὶ ἐλιεῖ, κατὰγει εἰς αἶδην καὶ ἀνάγει. Comp. Is. 14, 12. 57, 9. To Capernaum, flourishing by the fisheries and mercantile pursuit, favoured by its maritime situation, Jesus denounces, if it perseveres in its incredulity, the heaviest calamities; a denunciation doubtless amply fulfilled in the war of Vespasian, and the civil commotions which then agitated Galilee; though heavier punishments are reserved for it in the final judgment. Grot. Wets. and Rosenm.

25. ἐξομολογοῦμαί σοι. This verb, with a dative of person, signifies in other places, as well as in this, to praise, celebrate, adore. So Luc. 10, 21. Rom. 14, 11. Phil. Jud. 55. A. Sirach. 17. The Sept. often joins αἰνεῖν and ἐξομ. Understand χάριν.

25. ὅτι ἀπέκρυψας ταῦτα. Grotius takes the word as if written ὅτι ἀπόκρυψας τ. because, though thou hast hid these things from the wise and prudent, thou hast revealed, &c. For Christ does not praise God for the hiding, but for the revealing. It is a Hebraism. Campbell compares Rom. 6, 17. God be thanked that ye were the servants of sin, but ye have obeyed, &c. Ἀποκρύπτειν signifies to suffer to be hidden; ἀποκαλύπτειν, to cause to be revealed. These aorists have the sense of the present. Or render *soles permittere*. The event is *therefore* ascribed to God, because he *permitted*, and did not by his power *hinder* that the greater part of the rich and noble should reject the Gospel. (Rosenm. and Kuinoel.) ταῦτα, the mysteries of Christ; σύνετοι, those who are in other respects wise, prudent, and intelligent; νηπίοι the unlearned, simple, and humble. Kuinoel.

27. πάντα μοι παρεδόθη υ. τ. π. All information on what might be taught and done: doctrina divina, consiliorum divinorum expositio. The signification of παρεδόθη is here reveal, teach, &c.

27. οὐδεὶς ἐπίγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ. No one can perfectly know the Son, and the nature of his office, but the Father; and the nature of the con-

nection which subsists between him and the Father, and the counsels of the Father for the salvation of the human race; which not even the prophets saw, unless *per transennam*. Vide 1 Pet. 1, 10. (Grot. Rosenm. and Kuin.) Vide et Wets.

27. καὶ ὃ ἐν βούλῃται ὁ υἱὸς ἀποκαλύψαι. This is to be referred to both, as well what is known of the Father as of the Son. For to the wisdom of the Son was it permitted, to whom, and how much, and when to reveal. Neither did he open mysteries to *all*, but a certain part to believers in general, a part to the Apostles (Grotius); and this, for the weakness of the multitude, and for other causes. (Rosenm.)

28. δεῦτε π. μ. π. ο. κ. κ. πεφορτισμένοι, i. e. come (*to be taught*) ye who, loaded with the weight of ceremonies, and the additional injunctions of the Rabbis, &c. which were said to be φόρτις δυσβάστακτα. (Cf. 23, 4. Act. 15, 10.) So Camer. Grot. & Kuinoel. But most others refer the words to the labouring under the weight of temptation and sin, and the various trials and tribulations of this mortal life. "Christ (explains Wetstein) eases them of a part of their burden, and, by his example, promises, miracles, and the influence of the Holy Spirit, strengthens them."

I see no reason why we may not understand *both*; the former in reference to the Jews, the latter to the Gentiles. In this interpretation I am supported by the authority of Theophyl. 62. D. πάντας καλεῖ, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ ἐθνικούς· νοήσαις γὰρ ἂν κοπιῶντας μὲν τοὺς Ἰουδαίους, ὡς παρατηρήματα νομικὰ βαρεὰ μετερχομένους, καὶ κοπιῶντας ἐν τῇ ἐργασίᾳ τῶν ἐντολῶν τοῦ νόμου. Πεφορτισμένους δὲ, τοὺς ἐθνικούς, οἱ τῷ βάρει τῶν ἁμαρτιῶν ἐπιέζοντα. Τούτους οὖν πάντας ἀναπαύει ὁ Χριστός. And so Origen. C. Cels. L. 3. πάντες ἄνθρωποι, ἀπὸ τῆς ἁμαρτίας φύσιν κοπιῶντες καὶ πεφορτισμένοι, καλοῦνται ἐπὶ τῇ παρὰ τῷ λόγῳ τοῦ Θεοῦ ἀναπαύσειν. See also Chrysost. 38th Homil. on Matthew, p. 259.

29. ἄρατε τὸν ζυγόν μου. My doctrine, the precepts

of Christianity. The word *ζυγός*, a law, or moral discipline, is thus compared with a yoke; a metaphor derived from oxen. Schleusner has accurately treated on this sense of the word; and Wets. has adduced numerous examples from the Rabbins. Diog. Laert. 1, 68. εὐ γὰρ θῆκε νόμους αὐτοῖς ἀχθεα κουφότατα. Vide et Kypke.

29. μάθετε ἀπ' ἐμοῦ. Note this absolute use, for *become my disciples*.

30. ὁ γὰρ ζυγός μου χρηστός· *suavis*. Wetstein cites in illustration of this, Jos. A. 8, 8, 1. παρεκάλουν λέγοντες ἀνέηαι τί τῆς δουλείας αὐτοῖς, καὶ γενέσθαι χρηστότερον τοῦ πατρὸς· βαρὺν γὰρ ὑπ' ἐκείνου ζυγὸν αὐτοὺς ἵπνευκεῖν. I add Dion. Hal. 1, 583, 18. Plato, Ep. 8. μετρία ἢ Θεῶ δουλεία. Vide St. Thes. 4, 598. A. & B.

CHAP. XII.

VERSE 1. διὰ τῶν σπορίμων, *scil. χωρίων*, which is supplied by Dioscor. 3, 128. γεννᾶται καὶ εἰς χώρας σπορίμους. See Xen. Hist. 32, 7 & 8. γῆς σπόριμον. Grot. 1, 4, 16. τὰ ἐργάσιμα. That there were paths through these σπόριμα appears from the Codex Misch. Demai.

1. 2. ἤρξατο τίλλειν σ. κ. ε.—ὁ οὐκ ἔξεστι ποιεῖν. The disciples, it seems, had inferred from what they had just heard from their Master, that they were to be freed from the burden of ceremonial observances; and this story, and what follows, v. 10. shews that they *rightly* understood him. To pluck ears of corn in another's field, only to satisfy one's *hunger*, was permitted by law (vide Deut. 23, 16). But the question was, whether it were lawful to do this on the *Sabbath-day*. Moses had indeed forbidden any servile work to be done on the Sabbath; but what work was servile, and what not, yet remained a controverted point among the doctors. By the Roman pontifical law, many things were permitted on holy days. Vide Macrob. Sat. 1, 16. Virg. Georg. 1, 268. Quippe etiam festis quædam exercere diebus Fas et

jura sinunt : rivos deducere nulla Religio vetuit, segeti prætereundum sæpem, Insidias avibus moliri, incendere vepres, Balantumque gregem fluvio mersare salubri. Wets. ; who subjoins many passages out of the Rabbinical writers, from which it appears that plucking ears was considered by the rigid Rabbis as a sort of reaping, and therefore forbidden. On *this* opinion the Pharisees found the present objection. This accusation of the Pharisees Jesus meets on the ground of necessity, on the score of which he maintains that the ceremonial law may be dispensed with; and he, very aptly, alleges this example against the Pharisaical traditions. (Rosenm. and Kuin.)

4. οἶκον τοῦ Θεοῦ. The tabernacle of the covenant, the Sanctum Sanctorum. Kuinoel, however, thinks that David entered not the temple itself, but only the portico or vestibule; but without sufficient authority. It was in like manner forbidden, under pain of death, among the heathens, for any one to enter the ναὸς of the temples. I find in Artemid. Onir. 4, 4, 1. γυνὴ ἔδοξεν εἰς τὸν νεών, ἢ οἶκον τῆς Ἀρτέμιδος τῆς Ἐφεσίας· εἰσελθοῦσα δειπνεῖν· ἣ δὲ οὐκ εἰς μακρὰν ἀπέθανεν. Θάνατος γὰρ ἡ ζημία τῇ εἰσελθοῦσῃ ἐκεῖ γυναίκα. This is also confirmed by Jos. 615, 3. εἶδον ὅσα μὴ θεμίτον ἦν τοῖς ἄλλοις ἀνθρώποις, ἡ μόνοις τοῖς ἀρχιερεῦσι. So also Isæus, p. 90, 18. εἰσελθεῖν εἰς τὸ ἱερόν καὶ ἰδεῖν ἃ οὐκ ἐξὸν αὐτῇ.

4. εἰ μὴ τ. ι. μ. Observe, that εἰ μὴ, preceded by a negative, is equivalent to ἀλλὰ. It is called a Hebraism, and indeed נִלְכֵן is so used in Hebrew: but it occurs also occasionally in the Classical writers. There is a passage very similar to the present in the Scholiast on Soph. *Æd.* Col. 36. χῶρον σοὶ οὐχ ἄγνον, εἰ μὴ μόνοις ἱερεῦσι.

4. τοὺς ἄρτους τῆς προθέσεως. Panes appositos, vel propositos, vel expositos. Campbell renders loaves of the presence, which is perhaps not less objectionable than the *shew-bread* of the common translation.

6. λέγω—ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὥδε. As the service of the Temple excuses the Priests, so this will

justify me, namely, that I am doing the work of God. L. Brug. Our Lord seems to anticipate an objection, that is, 'but you are no Priest, nor is your work for the benefit of the Temple.' To this he does not say, I am one greater than the Temple, but, modestly and delicately, here is one greater than the Temple. Paulus, however, and Kuin. object to this, as it would require τοῦ νομοῦ μείζων: and they explain, 'here is something of more importance than the Temple,' i. e. the health of my disciples, which is of more consequence than any external rite. This exposition is indeed specious, but is refuted by the eighth verse, which plainly has reference to this passage: κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. For the words εἰ δὲ ἐγνώκετε—ἀναιτίους are, I think, parenthetical. Μείζον is indeed properly the true reading. But even *that* is consistent with the former exposition; namely, Jesus does not say I am greater, but, there is something greater; *verecundè*. So Theophylact and Euthymius, though they read μείζον, interpret it as μείζων. Μείζον is moreover strongly confirmed by another passage of the same kind infra, 12, 41. καὶ ἰδοὺ πλείον Ἰωανᾶ ὧδε (ἔστι). And another similar one, πλείον Σολομώντος, where Campbell remarks on the *modesty* and delicacy of the neuter gender.

7. εἰ δὲ ἐγνώκετε—ἀναιτίους. These words are, I think, parenthetical. For the succeeding ones, κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, are closely connected with the words μείζων ἐστὶν. On the sense of the terms mercy and sacrifice I assent to Grotius. The words of our Saviour are thus paraphrased by Wetstein. "It is surely more laudable to interpret any thing for the better. You ought to excuse what my disciples have done, on the score of necessity, which has no law, and *as* you are accustomed to justify the action of David. But when two persons have done the same thing, and yet you pass not the same judgment on both, it is manifest that you are swayed in that judgment by malevo-

lence, and party spirit, and thereby you violate natural equity, which is a law to be preferred before all ritual observances.

8. κύριος γάρ ἐ. κ. τ. σ. ὁ υἱὸς τοῦ ἀνθρώπου. The expression ὁ υἱὸς τοῦ ἀνθρώπου is by Grotius, Kuinoel, Poloni Fratres, and Simon, explained *man, a man.* any man: because of the parallel passage in Mark 2, 28, ὥστε κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. But the ὥστε is there not *illative*, and may signify *denique* (as Brug. and Maldonati): or rather it is merely a continuative particle, and signifies moreover, *as also*. Of which signification Hoogev. 596. gives an unexceptionable example from Aristotle; in which, from not attending to this sense, the Latin interpreters fall into an error which has been corrected by Hoogeven, who quotes another example from Rom. 7, 4. Thus, I think, the case is satisfactorily made out. At the same time, we should bear in mind the following observation of Doddridge. The sacred writers were not always critically exact in the use of particles; and whoever considers the ambiguity of those Hebrew particles which correspond to the Greek, will find little reason to wonder at it." But, to come to the chief point, I must deny that the formula ὁ υἱὸς τοῦ ἀνθρώπου (which occurs, as Whitby says, eighty-eight times in the New Testament) ever signifies merely *man*, or *a man*. I think I may venture to maintain that it always signifies *the son of man*, the Messiah; and I defy the Unitarians, who have always strenuously battled for this sense, as lowering the dignity of Christ, to prove that it ever does. Let not, however, passages be produced where υἱὸς τοῦ ἀνθρώπου occurs *without the article*; for in those cases it signifies merely *man*, and consequently admits the plural, as in Mark 3, 28. Ephes. 3, 5. The expression υἱὸς τοῦ ἀνθρώπου in the *singular* occurs in Hebr. 2, 6; in which place, however, (as in the Apoc.) our Translators have inaccurately rendered *the son of man*. But in this signification the indefinite article ought always to be used, a

son of man, *a* man. And so in the Old Testament, where the expression several times occurs. I will venture then to propose this canon: 1. That ὁ υἱὸς τοῦ ἀνθρώπου with the article invariably signifies the son of man, in that mystical sense in which it is applied to our Redeemer, namely, the Messiah, or the Christ. And, 2. That whenever it occurs without the article, it denotes a man *only*, and is found both in the singular and plural. This being the case, the observation brought forward by Kuinoel from Glass ("Ex curiosâ et minus necessariâ articuli consideratione falsæ hypotheses et errores facile oriri et inveni possunt") is irrelevant, and proves nothing. The observation, as a general one, is true; but it is inapplicable *here*, since, in this formula, the presence or absence of the article makes all the difference. To this interpretation of the present passage I am rejoiced to find Wetstein thus afford his unequivocal suffrage. *Intelligo ipsum Jesum, qui 80 vicibus in N. T. hoc nomine designatur; ille, et dominus templi est, et dominus sabbati; ille novit verum sensum legis a patre suo latæ, scitque sabbatum esse propter hominem, non hominem propter sabbatum.* To which I may add the authority of Euthymius, and some of the antient Greek and Latin Fathers.

8. κύριος—σαββάτου. So Appian. 2, 657, 44. Θεοῦ—πολέμων δικαίων δεσπότης.

10. ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. This Paulus and others think was only a spasm, laxation, or rheumatism: and they quote 1 Reg. 12, 4. which (as Kuin. observes) proves nothing. It rather makes against their case; for *there ἐξηράνη* means, was dried and stiffened; which would never happen in rheumatism, when the hand would rather fall down. Paulus adds, *Jesum eam traxisse, intendisse et restituisse*; treating it as a mere physical case. To this may be replied: But Jesus said to the man, stretch out thy hand: and he stretched it, and it was restored whole. Schulthesius thinks that the cure was ef-

fected by the anger which the man would feel at the answer of the Pharisees, producing and imparting a warmth to the limb; an opinion too absurd to merit a serious confutation. Such far-fetched criticisms dishonour both reason and Scripture; though I trust the authors of these and similar sceptical hypotheses do not perceive whither they tend. Michaelis (on this place) observes that there was in the limb a deficiency of vital juice and radical moisture, which was vitiated by atrophy, so that nothing could be there converted into juice and blood. Ader, however, thinks that the disease was twofold: an atrophy (of the limb); and, secondly, an inability to move the nerves and muscles, which would cause the limb to be *rigid*. And this, I add, was all that the Jews meant by a withered limb.

10. εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; This may be regarded as a modest kind of negative. The passages from Rabbinical writers produced by Lightfoot, Schoetgen, and Wetstein, proved that it had been decided to be unlawful to heal any one on the Sabbath-day, unless those that were manifestly in peril of life, and to them medical aid might be imparted. Vide in Hiero Anodat. Zarah. (Kuin. and Rosenm.)

11. τίς ἔσται—οὐχί. Buxtorf in his Synag. Jud. C. 11. tell us that in the *Gemara* this is prohibited, yet not in the earlier *Mischna*; and therefore it is probable that the opinion was in the age of Christ generally received. Hence we see no objection here made to it.

11. ἐμπέση—εἰς βόθυνον. Comp. Exod. 22, 32. & 34. with Joseph. 171, 18.

13. καὶ ἀποκατεστάθη ὑγιής. The following remarkable story is here cited by Wetstein from Tacitus, H. 4, 81. Per eos menses, quibus Vespasianus Alexandriæ statos æstivis flatibus dies et certa maris operiebatur, multa miracula evenere, quis cœlestis favor et quædam in Vespasianum inclinatio numinum ostenderetur. Ex plebe Alexandrinâ quidam ocu-

lorum tabe notus, genua ejus advolvitur, remedium cæcitatis exposcens gemitu, monitu Serapidis Dei, quem dedita superstitionibus gens ante alios colit, precabaturque principem, ut genas et oculorum orbes dignaretur respergere oris excrementa. Alius manum æger, eodem deo auctore, ut pede ac vestigio Cæsaris calcaretur, orabat. Vespasianus primo irridere, aspernari : atque illis instantibus, modò famam vanitatis metuere, modò obsecratione ipsorum, et vocibus adulantium in spem induci, postremò æstimari a medicis jubet, an talis cæcitas ac debilitas ope humana superabiles forent. Medici variè disserere : huic non exesam vim luminis et rediturum, si pellerentur obstantia : illi elapsos in pravum artus, si salubris vis adhibeatur, posse integrari. Id fortasse cordi deis, et divino ministerio principem electum, denique patrati remedio gloriam penes Cæsarem, irriti ludibrium penes miseros fore. Igitur Vespasianus cuncta fortunæ suæ patere ratus, nec quicquam ultra incredibile, læto ipse vultu, erecta, quæ adstabat, multitudine jussa exequitur. Statim conversa ad usum manus, ac cæco reluxit dies. Utrumque, qui interfuere, nunc quoque memorant, postquam nullum mendacio pretium. This narration may suggest matter for serious reflection, both to the Philosopher and the Christian. On the word ἀποκατεστήθη see Wets. Schl. and Elsner, on Mark, 3, 5.

15. ἐθεράπευσεν αὐτοὺς πάντας, i. e. all who needed and who sought his aid. Grot.

16. ἐπέτιμήσεν αὐτοῖς, ἵνα μὴ φανερόν. He charged them not to make it known that he was the Messiah, lest a tumult should be excited. Vide Kuin. et Grot. ap. Elsley.

19. οὐκ ἐρίσει, οὐδὲ κραυγᾷσει. Strive nor cry : non rixabitur. This use of the word is now obsolete. Ps. 31, 20. Thou shalt keep us from the *strife* of tongues.

20. λῆνον τυφόμενον. A smoking taper. Campbell. Or rather a smoking *wick*.

22. δαίμονιζόμενος, τυφλὸς καὶ κωφός. He seems to have been blind by a disease, not from his birth.

22. ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. Observe the rhetorical figure of the *chiasmus* for βλέπειν, καὶ λαλεῖν. So in Philem. v. 5. and Hom. II. δ. 450. Casaub. and Schmidt.

24. Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. Not only was an hierarchy of *good* angels held, but a subordination and headship was believed to exist among the *evil* ones. And this not only by the *Incantatores* and *Exorcistæ*, &c. but by the Philosophers. So Porphy. cited by Theodoret, on Angels. βούλονται γὰρ εἶναι θεός, καὶ ἡ προεστῶσα αὐτῶν δύναμις δοκεῖ Θεὸς εἶναι μέγιστος.—τοὺς δὲ πονήρους δαίμονας οὐκ εἰκὴ ὑπὸ τὸν Σάραπιν ὑποπτεύομεν.—οὗτοι εἰσὶν ἂν ἄρχη ὁ Σάραπις. So also in the Rabbinical writings the expressions, *rex daemonum*, *caput diabolorum*, and such like, often occur. The name sometimes there given to him is Asmodæus.

The expression ἐκ βάλλει δαιμονίων has the air of a proverb, which is confirmed by what we find in Euseb. c. Hier. 451. δαίμονας γὰρ ἀπελάυνει, ἄλλω ἄλλον ἢ φασι, δαίμονι. The reasoning of the Pharisees was thus put: he expels indeed the weaker *dæmon* by the aid of the stronger; but by this process he communicates no benefit to the patient, but rather delivers him over to the power of a more cruel and malignant enemy. (Wets.) To this interpretation, however, Kuinoel, not without reason, objects. For even the Pharisees themselves could not deny that the health of the demoniacs was restored, which supposes no subjection to a more malignant demon.

25. πᾶσα βασιλεία—οὐ σταθήσεται. Here again is a proverbial form of expression. A similar sentiment is found in many passages from the Classical writers cited by Wetstein: Aristid. de Concord. Rhodior. p. 559. Xenoph. Mem. 4. Cic. Læl. 7. Soph. Antiq. 687. I add (from Bulk.) Cic. de Fin. 1, 18.

27. οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι. That there were,

besides Jesus and the Apostles, several at that time who pretended to cast out demons, and cure dangerous disorders, both by exorcisms and by medications, appears from Luc. 9, 45. Act. 19, 23. Jos. A. 8, 2, 5. 7, 6, 8. It is probable that these exorcisms were sometimes effectual by means of the medications which accompanied them. This superstition continued for some time afterwards, as we learn from Iræn. 2, 62. (cited by Wets.): Judæi etiam nunc dæmonas effugiant. And Lucian. Trag. 171. ἀλλὰ δὲ ἐπασιδαῖς ἐπιθέτων ἐμπαίζεται Ἰουδαῖος ἕτερον μωρὸν ἐξάδει λαβὼν; and even led to this use of exorcism in the primitive Christian Church. See other passages in Whitby. You thus (argues Jesus) convict yourselves of partiality.

28. εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ. Our Saviour's reasoning stands thus: If I cast out devils by *divine* power, I perform *miracles* by the aid of God: hence it follows, that I am sent from God. But if I be a divine messenger, you should believe me, when I announce to you the kingdom of God. Rosenm.

29. ἡ πὼς δυναταί—διαρπάσαι. Christ's reasoning may be thus stated: If (as all must confess) he that binds another is stronger than he who is bound by him, you will easily perceive that I must be far more powerful than the prince of demons. Wets.

30. ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· κ. ο. μ. σ. μ. ε. σ. Here we have again a Jewish proverb, of which the converse holds equally true, and was equally in use. For it was also said, he that is not against us is for us (Luc. 9, 58). There are proverbs which seem in contradiction to other proverbs. Thus in Prov. 26, 4—5. Answer a fool according to his folly; and, Answer not a fool according to his folly. (Wets.) So in the Pythagorean maxims quoted by Grotius: λεωφόρῳ βαδίζειν and λεωφόρῳ μὴ βαδίζειν. The application is obvious. Christ admits no *neutrals*. Wets. compares Cic. pro Ligar. 2. Plut. Solon. p. 89. A. Plut. 550. c. & 823. f. and then subjoins the following admirable paraphrase: Nostis proverbium, qui

exorto bello civili viribus suis ipse diffidit, in lucro ponit, si qui spectatores sedent, et neutri partium accedunt, cùm sentiat se non posse invitos in partes suas trahere, metuatque, ne si vires suas hostibus jungant, ipse opprimatur: qui verò ferocior audaciorque est, fiduciâ virium etiam illos terrere solet, qui medii esse maluissent. Putatis autem principem dæmoniorum esse ferocissimum audacissimumque, ille ergo etiam medios et neutras partes secutos hostium numero habebit, nedum eos qui apertè ab ipso dissident, ejus præsidia expellunt, et bellum ipsi inferunt, quod cùm ego facio, me ab illius partibus stare absurdissimè suspicamini.

31. ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται. On the sin against the Holy Ghost see Campb. Diss. 10; and also Wolf and Koecher. The opinion of Hammond and Tillotson is supported by Wetstein, whose excellent exposition I will give: The crime is that of men who, though they see a miracle atchieved by the power of the Holy Ghost, yet maliciously pronounce it to have been effected by the evil spirit. (Marc. 3, 30. Heb. 10, 29.) He who shall repent may now obtain pardon of all, even sins of the deepest dye (Act 13, 38 & 39), except blasphemy of the Spirit. For he who rails against so many and great miracles, such as could not have been effected but by divine power, is incorrigible and irreformable. For by what other method can he be brought to reason? He who blinks even at the *solar ray*, will have still *less* power of vision in the dark, or by the light of the moon, or by that of a candle. Having therefore rejected the last mode that can be resorted to for his cure, his disorder is irremediable. Some sins are punished in this world only, others only in the world to come. A sin which is neither remitted in the present, nor in the future state, is punished in *both*. He who believes not in Christ, either because he sees not his mighty works, or because he stumbles at the humility of his appearance, or because he is alienated by the authority of his teacher, is yet not past cure,

and may by the view, or the report of miracles, acknowledge his error. But he who to contempt joins calumny, and knowingly and wilfully refers the miracles wrought before his own eyes to diabolical agency, is altogether incurable and irreformable. This interpretation is confirmed by the authority of Chrysostom, Grotius, &c.

32. ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ. To speak contumeliously of any person. Wetstein compares Jos. A. 15, 3, 9. Σ. κατ' ἀνδρός—λόγιον εἶπεν, ἐν διαβολῇ ποιῶσα.

32. ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, i. e. nunquam. The whole may be taken as a strong negative, frequent in the Jewish writers. Thus in the Talmud there is the history of a sick person whom a physician visited, who said to the patient: If you drink water, you will be in danger; and if you eat of a certain food, you will likewise hazard your life. Nevertheless, the sick man said to his son: Give me water, and that forbidden food; or else *I will neither forgive you in this life, nor in the life to come.* On the phraseology of the above Rosenmuller remarks: Nec est ex talibus colligendum, quodd post hanc vitam quoque remissio quædam futura sit. Vide Vorstii Philolog. Sacr. c. 2. p. 41. s. edit. Fischer. Est igitur in his etiam verbis Christi σφοδρότης, cujus exemplum habuimus supra, c. 11, 21. nec ejusmodi impetus pathetici sub leges sedatæ orationis revocari debent. Doederlini, ap. Rosenm. adds: Populariter nempe dictum videtur, ut si quis graviter offensus negaverit, se cum adversario unquam in gratiam rediturum, quum hoc tantum velit, se commissi sceleris veniam ægrè concessurum. Sensus verborum Jesu itaque esset: equidem quascunque injurias tolerare potius, quam hanc impietatem excusare et condonare vellem. Against the above interpretations of Rosenm. and Doed. I must enter my protest, since I consider them as curtailing the plain sense of Scripture.

33. ἡ ποιήσατε—γινώσκειται, ponite, facite, fingite;

suppose. The difference between the Classical and Hellenistical use is this: the Latinists used *fac*; but the Classical Greek authors did not use *ποιεῖν*, but *τίθημι* as *τίθετε*. Theoph. Euth. Brug. Casaub. L'Enfant, Wets. Rosenm. and Kuinoel. This sense of *ποιεῖν* is proved and illustrated by Raphel and Kypk. I must add a very apposite passage from Dion. Hal. 1, 601, 47. φιλεῖ γὰρ ἐκ μὲν τῶν ἀγαθῶν σπερμάτων χρῆστους τοὺς κάρπους· ἐκ δὲ τῶν πονηρῶν, κακοὺς καὶ ὀλεθρίους. There is the same metaphor in Dion. Hal. 1, 602, 9. ὥστε περιέστιν ἡμῖν ἴασιν καὶ ἀλεξήματα τῶν ἀναβλαστανόντων ἐξ' αὐτῶν κακῶν ζητεῖν,—μενούσης ἔτι τῆς πονηρᾶς ρίζης; where, for ὥστε περιέστιν, I conjecture ὥστ' οὐ πάρεστιν.

34. πῶς δύνασθε α. λ. π. ὁ. Hence may be illustrated Soph. Philoct. 1360. ὥς γὰρ ἡ γνώμη κακῶν Μήτηρ γέννεται, τᾶλλα παιδεύει κακά. Schol. οἱ γὰρ ἔχοντες φαύλην τὴν γνώμην, ἀκόλουθα τῷ λογισμῷ διαπράττονται.

34. ἐκ γὰρ τοῦ περισσεύματος τ. κ. τ. σ. λ. Hesiod. Op. 2, 337. γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος φειδωλῆς. Isocr. Paneg. § 36. p. 425. λέγω δὲ διὰ τὸ πλῆθος τῶν εἰπεῖν ἐπιρρέοντων. I must not omit to observe, that when Campbell attributes *inadvertent error* to Bishop Pearce in translating *θησαυροῦ treasury*, he is himself in error. The best critics have long agreed in inculcating that sense.

35. ἐκβάλλει, *proferre solet*. So Hebr. נָצַח. It is not, however, a mere Hebraism, but found also in the Greek writers. So in Herodot. 6, 69. (cited by Wetstein). ἔγνω δὲ καὶ αὐτὸς ἀρίστων οὐ μετὰ πολλὸν χρόνον, ὥς ἀνοίη τὸ ἔπος ἐκβάλλει τοῦτο. Kypk. adds Eurip. Ion. 959. οἰκτρὰ πολλὰ στόματος ἐκβαλοῦς ἔπη. Pythag. ap. Stob. 8, 34. αἰρετώτερον σοὶ ἔστω λίθον εἰκὴ βάλλειν ἢ λόγον ἄργον. Anton. 2. λόγον ἀχρεῖον ἀπέρριψαν. Jos. A. 15, 7, 4. τὸν λόγον ἄργον ἔαν.

36. πᾶν ῥῆμα ἀργὸν—κρίσεως. On the exact sense of the word *ἀργὸν* there has been much discussion. Many commentators interpret *falsi*, comparing the Hebrew רַב־בְּלִי. But רַב, as an *adjective*, is

not found in the Hebrew, and in the cognate languages is not *false*, but vain and empty; which confirms therefore the interpretation of other critics, *rash, vain, unprofitable*. In this light Wets. seems to have considered the sense, for he remarks, that words spouted forth at random, though they may not be termed calumny, nor intentional injury, yet are justly punished by God. For when a man inconsiderately utters expressions not meditated on, he is withheld by no limits or constraints, and thus a door is opened wide to all sort of evils. The connection, however, of this verse with the preceding ones, seems rather to require the interpretation *unprofitable, useless*, and, by a common *litotes*, pernicious. So ἄχρηστος in Sirach. 16, 1. signifies impious, and in Philemon, prejudicial. The same figure is observable in ἀλυσιτελής, ἀσύμφορος; as in Thucyd. 2, 92. 8, 50. Eurip. Troad. 491. Xen. Cyr. 5, 2, 11. Procop. Hist. 119, 13. et Arcan. 8. Liban. Or. 889. λόγος ἀσύμφορος πιθανῶς συντιθείς. κ. τ. λ. I conjecture συντεθείς. So ἀχρεῖον in Eurip. Suppl. Nor is this idiom unknown to the Latin writers, e. g. Horat. Sat. 1, 4, 25. An hoc inhonestum et inutile sit, ne dubites? And in our own tongue there is a phrase exactly similar to it, in the mouths of the vulgar.

The further illustration of this important principle (which is closely connected with the illustration, and even emendation, of numerous passages in the Classical writers) I shall defer to a more suitable occasion; and must now content myself with referring my readers to an excellent note of Dr. S. Clarke on Homer. Il. 1, 269. also, to Wakef. on Eurip. Ion. 977. Finally, the sense of the passage may be thus paraphrased: A strict and solemn account must we give, not only of our deeds, but of our words; and condemned shall we be for all such as are found pernicious, and especially *calumnious*.

38. ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων. Not those who had accused Christ of magical arts, but *others*; as we find from Luk. 11, 16.

ἔτεροι δὲ πειράζοντες κ. τ. λ. They assumed, we may observe, the guise, not of accusers, but of doubters.

38. θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. (as appears from a comparison of Luc. 11, 10. and Matth. 16, 11.) a sign from *heaven*. For as to wonders on earth, these (they thought) he might effect by magic, or slight of hand, by the power of the Devil, (the prince of this world), and where there was room for imposture; but *heavenly* objects human art could not reach. They seek a sign, such as that of Moses when he gave manna from heaven; or of Samuel when he brought forth thunder and lightning; or of Isaiah when he gave Ahaz his choice of a sign from heaven. This they did to find occasion of censure. But they should have remembered that many of the miracles of *Moses* were not from *heaven* (as Origen observes on Matth. 16, 1). Certainly some thought him an impostor, and as such believed that he could show no such sign. Others were, doubtless, prepared to dispute the *reality* of the sign, even if he should show one; alleging it a mere fascination of vision, by which things seemed to be, that were not; or that the extreme distance hindered any distinct view, &c. Euth. Theoph. and Wets.

39. γενεὰ — μοιχαλῖς. Euthymius, Theophylact, Wetstein, and some others, understand this of spiritual adultery, i. e. idolatry. But with this (says Campb.) we do not find the Jews charged in the New Testament. True; but their *ancestors* had been much addicted to it; and all infidelity and disobedience might well bear that name. In the Old Testament God is often compared to a husband, and the Jewish people to his wife. Hence every breach of such matrimonial covenant is so termed. Comp. Hos. 3, 1. Jos. 57, 3. Sap. 3, 16. 4, 3. Vide Suic. Epes. 1, 745. Grotius, Schleusner, and Rosenm. however, expound γενεὰ μοιχαλῖς a spurious, suppositious, degenerate race, falsely boasting of its parents. This interpretation is somewhat confirmed

by Jo. 8, 41. where, when Christ had denied those Jews to be the posterity of Abraham, they answer *ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα*. The words will bear *either* interpretation; and perhaps Jesus might have *both* in view.

39. πὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. The passage may be thus paraphrased; "The *proof* of my divine legation shall be an event similar to what happened to Jonah." They sought a sign from *heaven*. A sign is promised them *ab inferis*, namely, resurrection from the dead, which was of all miracles the greatest and most efficacious. Wets. The whole is well illustrated by Just. Martyr, in Dial. 2. p. 366—9. ap. Bulkley.

40. ἐν τῇ καρδίᾳ τῆς γῆς, i. e. in the earth, the sepulchre. An Hebraism; as may be seen in Ps. 46, 3. Deut. 4, 11. Ez. 28, 2. Ex. 15, 8. Prov. 30, 19. Ez. 27, 4. 25, 26. Jer. 26, 5; and especially Jon. 2, 4. where the words *בְּבֶרֶךְ יְיָ* are rendered by the Septuagint *εἰς καρδίας θαλάσσης*. We have a similar idiom in our own language. The story of Jonah was ridiculed by the heathens, who refused to give credence to it. Yet they readily swallowed the stories of Arion (in Herodot.) of Hercules, &c. I add from Wetstein, Æn. Gaz. de Immortal. Animæ: καὶ Ηρακλῆς ἄδεται διαρραγείσης αὐτῷ τῆς νεώς, ἐφ' ἧς ἔπλει, ὑπὸ κήτους καταποθῆναι καὶ διασώσασθαι. Athen. 7. p. 283. B. καὶ μετ' οὐ πολὺ δίκας ἐκτίσαι τῆς ἀσεβείας κήτος γὰρ ἐπελθὼν τῇ νηϊ τὸν ἐπωπέα ἐν ὄψει τοῦ παιδὸς καταπιεῖν. Lycopr. Cassandr. 33. τριεσπέρου λέοντος, ὃν ποτε γνάθοις τρίτωνος ἐμάλαψε κάρχαρος κύων. Sext. Emp. a Gr. 1, 11. It is observed by Rosenm. and Kuin. that, whether the history of Jonah was true, or only a prophetic dream, or a poetic fiction, it matters not. That Christ, for the sake of illustration, often used stories commonly believed, appears from what is said at v. 43, 44, 45. That this popular mode of teaching is not unworthy of the character of an ingenuous teacher, but rather to be com-

mended and imitated, will be readily granted by every enlightened and impartial reasoner.

41. ἀναστήσονται ἐν—κρίσει. They will stand forward against the Jews, as prosecutors and as witnesses. They had all lived in idolatrous worship. Yet when they had heard the preaching of their guest, though unaccompanied by miracles, they within the space of forty days were brought to repentance. But you Jews, though prepared by the perusal of the Prophets to receive the Messiah, and have many examples from the lower ranks, and though a space of forty years has been granted to you, yet refuse to admit doctrines confirmed by miracles. What can ye plead in excuse for such weakness? (Wets.) See note on Matth. 10, 21.

41. ἄνδρες Νινευῖται. The word ἄνδρες is usually added by the Greeks, as ἄνδρες Ἀθηναῖοι, &c. but not by the Latin writers. The Hebrews add it, but to primitives, not to derivatives, as viri Jerusalani—ἄνδρες Νινευῖται. Luc. 11, 32. in this formula, ἄνδρες Νινευῖται, is redundant. Rosenm. and Kuin.

42. βασιλίсса. A Macedonian and Alexandrian form for βασιλεία. She was called Queen of the South, because Σαβα was South in respect to Judea, being in Arabia felix. Vide Bochart. Geogr. Sac. and Munth.

42. ἦλθεν ἐκ τῶν περάτων τῆς γῆς. An usual hyperbole for a far distant country. The phrase is illustrated by Wets. from the following authors: Hom. Od. δ. 564. Eurip. Medea, 540. Æschyl. Prometh. Vinc. 417. Themist. 13. p. 165. Alcæus ap. Hepæst. Liban. O. 4. p. 173. Orpheus ap. Macrob. Sat. 1, 18. Liv. 21, 43. Thucyd. 1, 69. Dio Chrys. 3. p. 53. D. & 32. p. 373. D. & 42. p. 587. B. Themist. 9, 125. Liv. 5, 33. Justin. 12, 5, 8. Jos. B. V. 1, 3. Gen. 8, 9. Rom. 10, 18. To which I add, Jos. 349, 22. ἀπὸ περάτων τῆς οἰκουμένης τίνες ἀφίκωνται. & 1179, 28. τοῖς ἀπὸ περάτων γῆς—τετιμημένος, & 1212, 41. πολλοὶ πεύσαντες ἀπὸ γῆς περάτων. Æsch. Prom. Vinc. 687. γῆς ἐπ' ἑσχάτοις ὄροις. See Dr. Blomf. Gloss.

42. *πλείον Σολομώνος*. The passage is thus paraphrased by Wetstein: A delicate female was excited by the fame of Solomon to leave her home, and undertake a long and irksome journey, and to bring precious gifts. I come freely to you: I have preached in your cities, have required no gifts at your hands, have pointed out the way to eternal felicity, and have confirmed my doctrine with miracles. Yet you are not disposed to listen to my admonitions.

43—45. It has been well observed that the different parts of this allusion are not to be minutely paralleled by fancied coincidences in the Christian system, as is sometimes injudiciously done. See Doddr. 127.

45. *παλαμβάνει—πνεύματα πονηρότερα ἐ*. Jambl. de Myst. 3, 31. speaking of those who indulge themselves in all manner of voluptuousness and wickednesses, observes, that, by a mutual similitude and cognation, they attract evil spirits to themselves, by which they are presently instigated to all kinds of iniquity, the wickedness on both sides increasing by their co-operation: *Πάθων μεστοὶ καὶ κακίας ὑπάρχοντες, διὰ συγγενείαν ἔλκουσι τὰ πονηρὰ εἰς ἑαυτοὺς πνεύματα, &c.*

45. *γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων*. This occurs 2 Pet. 2, 20. The sentence seems proverbial. Wets. compares Tacit. A. 6, 32. *Cesserunt prima postremis, et bona juventæ senectus flagitiosa oblitteravit*. And then adds the following remark: *Hodie diceremus, si febris expulsa est, et sanatus valetudinem non curat diligenter, redit idem morbus, et recidiva febris multò est periculosior et insanabilior: eodem modo sese res habet cum homine, cui peccata condonata sunt*. Jo. 5, 14. *et cum natione Judaicâ, quam Christus ad meliorem frugem perducturus erat, ejusque rei gratiâ multa miracula patraverat, ægrotosque sanaverat: cum verò omnibus istis beneficiis se non permoveri paterentur, longè pejori loco erant, quàm si Christum nunquam*

audivissent, ejusque miracula nunquam vidissent. Wetstein.

45. οὕτως ἔσται κ. τ. γ. τ. τ. π. Thus shall the case be with this evil Jewish nation, which I had endeavoured to bring to a better mind. I endeavoured to heal it, and free it from the disorders of ignorance and vice; but it rejects the medicine. Since, therefore, it suffers itself neither to be moved by my miracles nor my benefits, it will be in a worse state than if it had never heard my preaching, nor seen my miracles. (Rosenm. & Kuin.)

46. οἱ ἀδελφοί αὐτοῦ. Whether these were uterine brothers of Jesus or not cannot be determined. Kuinoel has copiously treated on this subject. Euthymius says they were his brothers in law, their father espousing Mary.

46. εἰσπήκεισαν. It has the termination of the pluperfect, but the signification of the preterite; of which idiom Wetstein gives examples from Thucyd. 4, 78. 5, 10. Theocrit. Id. 25, 101. Callim. H. A. 15.

47. ἐστήκασιν ἔξω. They could not approach to Jesus, because of the crowd. (Luc. 8, 19.) Since not only his mother but his brothers had come, and particularly wished to speak with him. They seem to have meant to transact some urgent business. Having heard of the calumny of the Pharisees, they appear to have intended to apprize Jesus of his danger, and to urge him to withdraw himself from it as speedily as possible. Wets. See Mark 3, 21, 22.

49. ἰδοὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. The Commentators notice the ellipsis of ὡς quasi, and compare a similar one of 2 in Hebrew. Wetstein compares Il. §. 429. Ἐκτορ ἀτὰρ σὺ μοι ἐσσι πατήρ καὶ πότνια μήτηρ, Ἥδὲ κασιγνήτος, σὺ δὲ μοι θαλερός παρακοίτης: and 450. Propert. 1, 11, 23. Eurip. Orest. 731. Valer. Flacc. 3, 327. Ovid. Heroid. 3, 52. Tu dominus, tu vir, tu mihi frater eras. I add, Eurip. Hercul. 230. γένου δὲ τοιῶδε συγγενής, γένου φίλος, πατὴρ ἀδελφός. All imitations flowing from the Homeric fountain.

50. ὅστις—καὶ μητέρα. See 7, 21. & 6, 9. Jesus opposes his father in heaven to his mother on earth, thereby indicating that he is in a *peculiar* manner the Son of God. Rosenm.

CHAP. XIII.

VERSE 1. ἐξελθὼν—ἀπὸ τῆς οἰκίας. The house (says Euth.) belonged to one of his converts. That it was too confined appears from 12, 46.

8. ἐλάλησεν—παρὰβολαῖς. The word παρὰβολή is used with the same extent of signification as Hebrew *מָשָׁל*; is *properly* a *comparison* of one thing with another in similitude or dissimilitude (called by the Latin writers *collatio*, *similitudo*), or an illustration of any thing derived from any other thing. It differs from an example, which is only an *instance in kind*. But, secondly, it signifies a fable, story, or apologue; thirdly, an enigmatical and wittily-expressed dict, gnome, or moral maxim; fourthly, an adage, proverb, or apothegm. The second signification is the one now especially under consideration. It consists of two parts; first, the image, or similitude, in which a fact or fiction is narrated; and, secondly, the ἀνταπόδοσις, which subjoins the thing of which the preceding thing was an image; that in which the similitude consists. This ἀνταπόδοσις is however sometimes wanting, and as that is added or omitted, so is the parable termed *perfect* or *imperfect*. The parabolical narrations of Christ, by which facts obvious, and striking the senses, or feigned, in accommodation to the popular comprehension, were generally destitute of this ἀνταπόδοσις, and were of two sorts; first, what regarded the illustration of moral doctrines and the duties of life; secondly, what signified, obscurely and *sub involucri*, the nature of the divine kingdom, and its future fortunes. Of these, a clear comprehension was so much the more difficult, because it could not be attained without the previous understanding of some

other matters, which required to be expounded by Jesus himself. Yet when parables of this sort are to be interpreted, we must avoid a too minute scrupulosity of interpretation; we must not *resecare omnia ad latum unguem*, but rather regard their general intent and purpose; and since rarely does any parable correspond in every part to the thing compared, many circumstances occur which belong only to poetical or Oriental ornament. Dr. Campbell distinguishes between the parable and the apologue. In the former, he thinks, the action must be feasible, or at least possible; in the latter it need not. Of this apologue we have an example in Jotham's fable of the trees choosing a king. There is also (adds Campbell) a difference between the parable and the allegory. In *allegory*, (which is no other than a lesson delivered in metaphor,) every one of the principal words has, through the whole, two meanings, the literal and the figurative. Whatever is advanced should be pertinent, understood either way. The allegory is always imperfect where this does not hold. It is not so in parable, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents is all that is required. Smaller matters are considered only as a sort of drapery. In those instructions of our Lord promiscuously termed *parables*, there are specimens of all the different kinds above mentioned, apologue alone excepted. Let it be observed, that it matters not whether the relation itself be true history or fiction. The truth of the parable lies in the justness of the application. The parabolical species of instruction is of the most remote antiquity, and was in use both in the West, (as we find in the parable of Menenius, ap. Liv. 2, 32. who there terms it an ancient mode of instruction,) and still earlier in the East. See Jud. 9, 7. 2 Sam. 12, 1. 2 Reg. 14, 9. 2 Chron. 25, 18. Jas. 5, 1. Ezek. 17, 3. That in the times of Jesus, and afterwards, they were in frequent use in Syria and Pa-

lestine, we find, as well from the testimony of Jerome on Matth. 18, 23, (Familiare est Syris et maxime Palæstinis, ad omnem sermonem suum parabolas jungere, ut quod per simplex præceptum teneri ab auditoribus non potest, per similitudinem exemplaque teneatur,) as also from the Talmudical and Rabbinical writings, in which numerous parables occur, and among the rest some of those that bear a strong resemblance to those of the New Testament; e. g. that of the rich man and Lazarus, of the labourers called into the vineyard by the husbandman, &c. One very similar to that following (namely the sower and the seed) is found in the Jerusalem Talmud, and cited by Lightfoot. Rosenm. Kuin. Vide Schultens. Comment. on Prov. Salomnis, and Michaelis on Bp. Lowth's Prælections, p. 64 seqq.

I shall proceed to place before my readers some important passages from ancient authors on the subject of instruction by parables. Senec. Ep. 59. (cited by Wets.) Illi qui simpliciter et demonstrandæ rei causâ eloquebantur, parabolis referti sunt; quas existimo necessarias, non ex eadem causâ, quâ Poetis, sed ut imbecillitatis nostræ adminicula sint, et ut discentem et audientem in rem præsentem adducant. Maimonid. port. Mos. p. 84 (cited by Wets.) Non potest doceri vulgus nisi per ænigmata et parabolas, ut ita communis sit ista docendi ratio mulieribus etiam puerisque et parvulis, quo, cum perfecti evaserint intellectus ipsorum, parabolarum istarum sensus dignoscunt. To which I add a very apposite passage from Max. Tyr. Dissert. 29. Davis. πραγμάτων γὰρ ὑπὸ ἀνθρωπίνης ἀσθενείας οὐ καθορωμένων σαφῶς εὐσχημονέστερος ἐρμηνεύς ὁ μῦθος. Thus, by the parabolical mode of instruction, not only were the truths of religion rendered more familiar to the comprehension of the *multitude*, but to the understandings of *all*, those truths were more vividly represented, and more lasting impressions of them inculcated.

3. ἐξῆλθεν ὁ σπείρων τ. σ. Campbell renders *the*

sower. The *article*, he says, suggests that the application is to one individual, which version is indeed confirmed by the Vulgate, *qui seminat*. But here, as in many other instances, the more literal is the less faithful version. It is more accurately rendered by Beza sutor (ii quidam), and by our Engl. V. a sower. For the article is here ἀόριστος, and stands in the place of τις, answering to the Hebrew ׀ prefixed to verbs and participles. In truth, the penury of their language compelled the Hebrews to put particles for verbals (as is observed by Grot. Rosenm. and Kuinoel). The whole of this parable we may compare with a very admirable passage of Themist. 338. D. οἱ λόγοι δὲ εἰσὶ καρπὸς ψυχῶν ἀνθρώπων, καὶ ἐν ταύταις ζητητέον τοῖς τε ἀμείνους καὶ τοῖς χείρους αὐτῶν. Δεῖ μὲν τοὶ ἐπὶ τούτων, καὶ τέχνης τινὸς καθάπερ ἐπ' ἐκείνων, γεωργικῆς. Σκοπεῖν δὲ ὡς ἄμφω τὰ ἔργα σφόδρα ἐμφερὺς ἔχει πρὸς ἀλλήλα. Πρῶτον μὲν δεῖ σε διεργάσασθαι τὴν ψυχὴν, καὶ παρασχεῖν ἐπιτηδεῖον εἰς τὸν σπóρον. Διεργάσῃ δὲ αὐτὴν εὐμαθεία τε καὶ προσοχῇ. Ὡς ἂν εἰ σκληρὰν ἐάσῃς καὶ στύφουσας, ἀπολεῖ μὲν ὁ καταβάλλων τὰ σπέρματα, φύσει δὲ ἐκείνη ἀντὶ φρονήσεως καὶ ἀρετῆς, κακίαν τε καὶ ἀμαθίαν, καθάπερ ἀκάνθας. Ἐπειτα ὅταν σπαρῇ τε καὶ φυτευθῇ, κινεῖν τε αὐτὴν καὶ ἀνανεοσασθαι τὰ καταβληθέντα τῇ μνήμῃ καὶ τῶν ἀγρίων βλαστημάτων ἀποκαθαίρειν, ἵνα μὴ ὑπὸ πολλῶν φυτῶν καὶ ἰσχυρῶν ἀποπνιγῇ τὰ χρηστὰ καὶ τὰ ἡμερωτέρα. Μάλιστα δὲ ἀπάντων ἐπιμελεῖσθαι μήτε σπεῖρειν ἀπλῶς μήτε φυτεύειν, ἐξ ὧν οὐδὲν τι χρήσιμον ἀποδρέψεται. Εἰσὶ γὰρ καὶ ἐν τοῖς λόγοις, ὥσπερ ἐν τοῖς φυτοῖς, πολλοὶ χαρίεντες μὲν καὶ ἀμφιλαφεῖς, ἄκαρποι δὲ καὶ ἀνόνητοι. Themistius seems to have had in view a passage of Aristotle in his Ethics (cited by Bulkley) where occurs this very similitude, and with the same application of it. We are not, says he, to expect that the word and doctrine (ὁ λόγος καὶ διδαχὴ) should have the same good effect upon all: but, that in order to this kindly operation, the soul of the hearer (τὴν τοῦ ἀκροατοῦ ψυχὴν) must be previously cultivated (δέη προδιεργασθαι), as is the ground intended for the due reception of the seed

(ὥσπερ γὴν τὴν θρεψουσάν τὸ σπέρμα) by the husbandman.

4. παρὰ τὴν ὁδόν. By the side of a path or road } which passed through the corn-field.

5. ἔπησεν ἐπὶ τὰ πετρώδη. Campb. disapproves of our common version, *stony places*, and translates *rocky ground*, by which, he says, is meant a continued rock, with a very thin cover of earth. To me the objection appears frivolous. There is an ellipsis of *χώρια*, which is *supplied* in Thucyd. L. 4, 9. ἐχώρει ἐς χώραν πετρώδη.

5. εὐθέως ἐξανέτειλε, sprung up. It is used by the Sept. for פָּצַח in Genes. 2, 9. &c. Wets. aptly compares Ovid. Metamorph. 5, 482. Primus segetes moriuntur in herbis, Et modò sol nimius, nimius modò corripit imber, Sideraque, ventique nocent, avidæque volucres Semina jacta legunt, lolium tribulique fatigant Iriticeas messes, et inexpugnabile gramen. Virg. Georg. 1, 73. Illic officiant lætis ne frugibus herbæ: Heic sterilem exiguas ne deseret humor arenam. There is too a passage in Epictet. 4, 8. (cited by Bulkley) very similar in metaphorical allusion to this part of our parable. Theophr. de C. Pl. 3, 25. cited by Wets. Ἐν Συρίᾳ γὰρ κατὰ βάθος ἀρώσας ἐξήρπασεν, ὑπὸ γὰρ τοῦ θέρους διακαιομένη ἐπὶ πλεῖον ὑπόπετρος αὖσα διέκαιε, καὶ μικροῖς ἀρότροις οἱ Σύροι χρώνται. Job. 8, 11, 12, 17. Jac. 1, 11.

6. Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη. It must be remembered, that in Palestine, during the seed time (which is in November), the sky is generally over-spread with clouds. The seed *then* springs up even in *stony* places; but when the sun dissipates the clouds, it quickly outgrows its strength. Rosenm.

7. ἀκάνθας—ἀπέπνιξαν αὐτά. Wetstein compares Theophr. de C. Pl. 2, 25. and Xenoph. Œc. 23. where mention is made of brushwood springing up with the corn, and abstracting the nourishment of the soil, choaking it, &c. He also cites Calpurn: Profocata malignum Messis habet lolium. Virg. Ecl. 5, 39. Carduus et spinis surgit paliurus acutis. See

Prov. 24, 31. I add Polyæn. 615. *χώριον ἀκανθῶδες* Pollux. 1, 223. *ὡς μὲν καταπνίγοιτο τὰ φυτά.* Thus the word of God is choked, when secular cares prevail in the mind, and leave no room for spiritual meditation.

8. *ἐδίδου καρπὸν, ὃ μὲν—ὃ δὲ.* To the *antient* fertility of Palestine all authorities bear testimony. Of the difference in quantity of produce in different parts Wetstein has collected many accounts. (See also Wessel. on Herod. 1, 193. and Doughty's An. Sac. Kuin.) I add, Herod. is confirmed by Strabo, p. 1054. *ἡ χώρα φέρει κριθᾶς μὲν ὅσας οὐκ ἄλλη, καὶ γὰρ τριακοσιάχια λέγουσι.* See also Herodo. 4, 198. Heliodor. t. 2, 341, 11. mentions a produce of three-hundred fold. (credat Judæus Apella, &c.) Le Gentil (cited by Rosenm.) mentions, that in the Philip-
pian Isles the ground yields sixty-fold, but *formerly* an *hundred*, or even an hundred and fifty fold. Rosenm.; who observes, that if there be less fertility now in the Eastern countries, that may be partly attributable to the sloth of the husbandmen, and their greater negligence in cultivating the soil. Kuinoel, however, has judiciously observed, that the circumstance is not *ad latum unguem radicanda*, but that *fructus uberrimi* is all that is meant. On the idiom *ὃ μὲν—ὃ δὲ partim*, Wetstein gives many examples. It may be sufficient to consult Schl. Lex. or Matth. Gr. Gr.

11. *γινῶναι τὰ μυστήρια.* Campbell renders *secrets*; for, says he, the moral truths alluded to are far from being mysterious, i. e. doctrines incomprehensible. But this is confounding the use of the passage, by not attending to the original and proper signification of *μυστήριον*. It denotes a thing or doctrine, knowledge, &c. hidden, withheld, and therefore unknown: also, a doctrine, &c. of which something is yet hidden and unknown; a doctrine more or less obscure, and which requires explication. All mystery is imperfect knowledge; or, as it is well ex-

plained by Theodoret on Rom. 11, 25. *μυστήριον ἐστὶ τὸ μὴ πᾶσι γινώριμον, ἀλλὰ μόνον τοῖς θεωρουμένοις.*

The passage may be thus paraphrased. To you, my disciples, is granted by the Divine Being the faculty of accurately understanding the *μυστήρια τῆς βασιλείας τοῦ Θεοῦ*, and to you it is permitted for those hitherto unknown doctrines to be delivered openly and without being wrapped up in parables." For those were discipuli, *ἐσωτέριοι*, perpetually accompanying Christ, who could interrogate him, and hear the same thing often explained. To those (the *ἐξωτέριοι*, the *οἱ ἕξω*. Mark 4, 11. not regular attendants, but only temporary auditors, drawn by curiosity only, or not excited by desire for instruction) it is not permitted. Rosenm. and Kuin.

12. *ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ.* An adage capable of various application. The proper signification is, that the rich may easily increase their riches; but that the poor, who have little, and do not manage that little well, easily lose it. The expression *ἔχειν* and *οὐκ ἔχειν* are symbolical; and the whole sentence is an *oxymoron*, or *acutè dictum*. *ἔχειν* scil. *χρήματα* signifies to be rich. Thus the expression *οἱ ἔχοντες*, the rich, is frequent, and *οὐκ ἔχειν* to be poor; as appears by numerous examples cited by Wetstein, from whom I select the following similar *sententiae acutæ*. Juv. 3, 208. Nil habuit Codrus—et tamen illud Perdidit infelix *totum nil*. Mart. 5, 81. Dantur opes nulli nunc, nisi divitibus. A remarkable instance of this *oxymoron*, united with *paronomasia*, occurs in Alciph. Ep. 1, 16. *οὐκ ἤτησα σε ἃ ἔχεις ἀλλ' ἃ μὴ ἔχεις.* Ἐπεὶ δὲ οὐ βούλει ἃ μὴ ἔχεις ἔτερον ἔχειν, ἔχε ἃ μὴ ἔχεις. Strab. p. 1111. de Nabatæis (gente Arabicâ): *Σώφρονες δ' εἰσὶ καὶ κτητικοί, ὥστε καὶ δημοσία τῷ μὲν μειώσαντι τὴν οὐσίαν ζημία κείται, τῷ δ' αὐξήσαντι τιμαί.* Xenoph. An. 1, 9, 19. de Cyro. *εἰ δὲ τίνα ὀργῇ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντα τε ἧς ἀρχὴ χῶρας, καὶ προσόδους ποιοῦντα, οὐδενά αὖν πάποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου.*

The spiritual truth couched under the adage is this: He who hath considerable religious knowledge, and takes that care to improve it which men are observed to do with their wealth, will find it increase: while those who have but little, and manage it as the poor are often observed to do, will find it come to nothing. The little he hath learned will slip out of his memory; he will be deprived of it, and in that sense it will be taken from him. Vide *infra*, 25, 29. where the proverb is used in a more confined application. We shall now be prepared to understand the meaning of the *following* words, οἱ βλέποντες οὐ βλέπουσι — what they see they overlook, and what they hear they heed not. Many similar examples of this oxymoron are produced by Wets. and Alberti (some of which I had myself noted). Jesus, *therefore*, involves the doctrine of the Gospel in parables, that his hearers might be thus excited to attention, and not by inattention be deprived of all knowledge, but make as great a proficiency as possible. Kuin. Christ adopted the parabolical method as best adapted to try his hearers, whether they were really earnest, attentive, and desirous of instruction, and therefore worthy of salvation. And as to those who were not, the enigmatical was united with the parabolical mode of instruction, in order that seeing they might not understand. Which was perfectly just; for how can those be thought proper objects of salvation, who are so indifferent about the matter as not to think it worth some pains to comprehend what is propounded to them. It was never the intention of God that men should attain heavenly *knowledge*, any more than earthly, without labour, pains, and attention.

To this purpose it is well remarked by Artemid. 4, 71. p. 386. καὶ γὰρ εἰκὸς τοὺς θεοὺς τὰ πολλὰ δι' αἰνιγμάτων λέγειν; ἐπειδὴ καὶ σοφώτεροι ὄντες ἡμῶν αὐτῶν, οὐδὲν ἡμᾶς ἀβαστανίστως βούλονται μαρθάνειν. It is not contumacy (says Rosenm.) with which they are reproached, but ignorance and imbecility is

described, for which the mode of teaching must be so attempered that they may not remain quite ignorant, and yet not have propounded those things which they cannot understand.

14. καὶ ἀναπληροῦται, i. e. verified. What happened in the time of Isaiah has again happened. Plut. in Symp. ἀλλ' εἴτι ἐξέλιπον, σὺν ἔργον, ὦ Ἀριστόφανες, ἀναπληρῶσαι. Act. 7, 23. (Wets. Rosenm. and Kuin.) This is what Spanheim in this passage calls the secondary and improper use of the formula, by analogy or example, when a thing happens similar to one that has formerly been done, said, or predicted. *Why* they can understand nothing, we are then told.

14. ἀκοῇ ἀκούσετε. This is an Hebraism, say the Commentators. Such an idiom is, however, sometimes found in the Greek writers, e. g. Polyb. 27, 13, 11. ἐνχάμενος εὗξατο τοῖς θεοῖς. See also Dr. Owen ap. Bowy. 92.

15. ἐπαχύνθη. παχύς, and its derivatives, is often used as *pinguis* in Latin, in this metaphorical sense. It alludes (says Doddr.) to a notion the ancients had, that a great quantity of fat about the *heart* *stupidified* both the intellectual and sensitive powers. See Alberti, Palaiet, and Elsner. (See Kuin.) The cause of this stupidity in the Jews, was negligence in hearing the instruction, and weighing the causes of Christ's miracles. Rosenm.

15. καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψαν. καμψίω for καταμύω. The Scholiast on Lucian, 3, 414. explains καμψίω, ὀφθαλμοὺς κλείειν. Loesner quotes Phil. Jud. 589. καμψάντες τὸ τῆς ψυχῆς ὄμμα. Vide et Schl. Lex. I add, Georg. Lecap. in Atticismo ap. Villosion Anec. 2, 81. ἀντὶ τοῦ εἰπεῖν κωφός, βαρὺς τὰ ὦτα λέγουσιν. Jos. 1145, 31. πεφραγμένας τὰς ἀκοὰς ἔχοντες. These were called in Greek βαρηκόοι, in Latin *surdastri*.

15. μήποτε ἴδωσι τ. ὁ. Ἥ ne, ut adeo non—so that they see and hear nothing, understand not, and therefore I cannot heal, preserve, and thus accom-

plish their happiness. Kuin. When Jesus says that he propounds the nature of his divine kingdom obscurely, and by parables, because of the stupidity of the people, it may seem strange, to those who do not sufficiently consider the thing, that he did not rather instruct them by plain and perspicuous words. But Christ had very wise reasons for using the mode of instruction which he adopted. It is clear from history that the Jews expected the Messiah to be a splendid monarch. If therefore they had heard from Jesus that the kingdom of God was to be nothing but a religious society (i. e. ecclesia), and that to be a member of the divine kingdom was to be nothing but being a worshipper of God, they would have altogether despised him, nor lent an ear to his discourses. Yet did not Jesus intend to be entirely silent on the true nature of his divine kingdom, because the attention was to be excited to a circumstance of the greatest moment, and because there was hope that many of his hearers would, after his resurrection and exaltation into heaven, know *from the event* that the fate of his religion was foreseen by himself. For parables which have a reference to the kingdom of God are prophetic. Rosenm.

17. ἐπεθύμησαν ἰδεῖν—desired to see, i. e. would have gladly lived to see—and saw them not—not clearly: though in John 8, 58. Abraham is said to have been rejoiced at seeing the day of Christ; and he saw it and was glad, by anticipation only, not perfectly. And in Hebr. 11, 13. says they died only *seeing* the promises *afar off*. Compare 1 Pet. 1, 10, 11.

19. τὸν λόγον τῆς βασιλείας. The instruction of the Gospel, the Christian doctrine. This doctrine is compared to seed. Jesus teaches them by this parable that he is the author of a new and better religion, whose seed he had then scattered, and which the Apostles were to propagate; the various effects of this religion (especially among the Jews), and its future impediments. He instructs them what those

ought to avoid, and what to perform, who desire to become partakers of the felicity promised to the followers of the Messiah. The word is well compared to seed. Thus *sermo* is deduced from *sero*. Plut. de Educ. 4, 4. calls τὸν λόγον seed.

19. μὴ συνιέντος—mindeth not, attendeth not to it. So Neh. 8, 10. Psal. 5, 1. and in the other passages. (Kuin.) That the verb συνιήμι frequently signifies this in the Scriptures is certain. (Camp.)

19. ἔρχεται ὁ πονηρὸς. Satan. The knowledge of any thing may be said to be taken away, when it passes into oblivion, or seeming oblivion. Here Satan is said to impede the fruit of true doctrine, that men may not be saved. How he impedes it is not said. This, however, we may observe, that instruction is made void by negligence and inattention; a vice to which very many of the Jews were then too prone. Possessed with a vain fancy of the splendid dominion of the Messiah, they desired to hear only such things as should nourish the empty hopes of earthly benefits. On the contrary, heavenly doctrines, and the mode by which they might attain to happiness here and hereafter, they consigned to oblivion. Rosenm.

19. οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σφαρεῖς. Hammond would understand σπόρος, in which he is followed by Campbell, who thinks the common mode presents a jumble unexampled in holy writ. On that principle, however, is founded the following explanation of Rosenmuller and Kuinoel, in which I acquiesce: He who is such, may metaphorically be called a man sown by the way-side. A man may be termed sown, (σπαρεῖς) on the same principle that we call a field sown, which receives the seed. It may be rendered, he who is sown on the way-side. For the man is compared to the field, not to the seed. (Rosenm. & Kuin.)

21. οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ. Does not permit it to take (deep) root in his mind, by weighing its excellence and pre-eminence. (Rosenm. and Grot.)

Such were many who attended on the ministry of Christ, not that they might comprehend his doctrine, and lay it to heart, but that they might see and hear something new. Comp. Jo. 6, 26. 18, 38. Luc. 23, 8. Act. 17, 1. 2 Cor. 4, 4. Jac. 1, 22, 23, 24. (Wets.) This same metaphor is used by Cicero: "*Virtutem altissimis radicibus defixam.*" (Rosenm. & Grot.)

21. πρόσκαιρος. *Temporarius*; (Luc. πρὸς καιρὸν) unstable, inconstant. Thus we have *amicitiæ temporariae* and *temporaria liberalitas*, in Seneca, quoted by Wetstein. σκανδάλιζεται; Luke, ἀφίσταται, falls off.

22. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς. This metaphor is also found in the Classical writers. So Phil. 1, 136, 28. B. τί φυέται καὶ βλαστάνει ἐν ἄφρονος ψυχῇ πλὴν τὰ κεκτούντα καὶ τιτρώσκοντα αὐτὴν πάθῃ, ἃ διὰ συμβόλων ἀκάνθας κέκληκεν; (Wets.) I add Lysias Pythagoricus, ap. Jambl. V. Pyth. § 77. s. f. πυκινὰ γὰρ καὶ λάσσαι λόχμαι περὶ τὰς φρένας καὶ τὰν καρδίαν ἐμπεφύκанти τῶν μὴ καθαρῶς τοῖς μαθήμασιν ὀργισθέντων, πᾶν τὸ ἄμερον καὶ πρᾶον καὶ λογιστικὸν τῆς ψυχᾶς ἐπισκιάζουσαι, καὶ κωλύουσαι προφανῶς μὲν αὐξηθῆμεν καὶ προκύψαι τὸ νοητικόν.

22. ἡ μέριμνα τοῦ αἰῶνος· *anxia cura*. It is derived from μέριζειν τὸν νοῦν, because, as Virgil says (cited by Schleusner), Dividit et distrahit animum, et in partes rapit varias. Eurip. Ion. 247. τί ποτε μέριμνης ἐς τόδ' ἦλθες Οὐ πάντες ἄλλοι γύαλα λείσσοντες Θεοῦ, Χαίρουσιν ἐνταῦθ' ὄμμα σὸν δακρυρροεῖ. It is used in the same sense in Eurip. Ion. 407. This is well illustrated by an elegant passage in Æschyl. Theb. 275. φόβω δ' οὐχ' ὑπνώσσει κέαρ Γεῖτονες δὲ κραδίας μέριμναι ζωπυροῦσι τάεβος animo insidentes (Schutz, *obsidentes*). This may be compared with Æschyl. Pers. 170. ταῦτα (propterea) μοι μέριμν' ἀφραστες ἐστὶν ἐν φρεσὶν διπλῇ.

22. ἀπάτη τοῦ πλούτου. So Menand. ap. Grot. "This admirably expresses the *various artifices* by which people in the pursuit of *riches* excuse themselves from day to day, in putting off *religious cares*, and the confounding disappointment which often

mingles itself with their labours, and even with success. Doddr.

22. ἀκαρπας γίνεται, bearing no mature fruits; Luc. οὐ τελεσφόρουσι. Those are, in this respect, dissimilar to the preceding, that they have a sufficient comprehension of the doctrine, and do not suddenly and altogether abandon it; yet are they in no less peril; because they do not themselves perceive the remission of their former zeal, and their present backsliding; insomuch, that they become lulled into security, and are involved, together with the rest, in one common destruction. Wets.

23. ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς. So Philo, de Præmiis, calls ἀρετώσαν χώραν. Τὴν λογικὴν ψυχὴν. (Rosenm.) He might have more appositely cited Phil. Jud. 664. B. ἀμὰ καὶ φυσεῶς εὐμοιρίᾳ χρησαμενος, ἣν ὥσπερ ἀγάθην ἄρουραν, φιλοσοφία παραλαβοῦσα, κ.τ.λ. Observe, that φύσις is for ingenium.

25. ἔσπειρε ζιζάνια. Some MS. versions and fathers read ἐπέσπειρε, which was probably used by Synesius, who seems to have had this in mind. Epist. 5. p. 169. s. f. μὴ λάθασιν ὑμᾶς τῷ σιτῷ τὸ ζιζάνιον παρασπείροντες.

27. οὐχὶ καλὸν—ζιζάνια. Porphy. de Abs. 1. § 30. compares minds depraved and corrupted by sensitive and corporeal objects, to a bad soil bringing forth tares, though wheat has been sown in it. Ἐοίκουσι κακάσει γῆς, ἣ πύρου πόλλακις τὸ σπέρμα δεξαμένη αἶρας ἐγέννησεν. Bulk.

30. πρὸς τὸ κατακαῦσαι αὐτά. Lest, if mixed with the grain, it should affect the head, and injure the health; or, if thrown on the dunghill, should again be scattered on the ground. Rosenm.

32. ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων. Phil. Jud. 2, 506, 45. Senec. Ep. 38. Plut. de Ed. p. 2. B. Cic. Cato. Maj. 15. Aristot. Nic. 10, 10. (Wets.) To which I add Ælian. H. An. 10, 58. τρία δὲ ἄρα ταῦτα ἐκ βραχίστων μέγιστα ζῶα γίνεται. τῶν μὲν ἐνύδρων ὁ κροκόδειλος, τῶν δὲ ὑποπτέρων ἡ στρουθὸς ἡ μεγάλη, τῶν γε μὴν τετραπόδων ὁ ἐλέφας. Æschyl. ch. 198. σμίκρου γένοιτ' ἂν σπέρματος μέγας πυθμῆν. Herodo. 2, 138. δένδρεα οὐρανομήκη, imitated from

Hom. Od. ε, 239. αἰγίριός τ' ἐλάτῃ τ' ἦν οὐρανομήκης. Jesus here brings forward the *πρότασις*, but omits the *ἀνταπόδοσις*. I should be "as a grain of mustard seed is small, and yet a tall plant grows from it; so are the beginnings of the kingdom of God (the church) small; but from little beginnings it will reach to the greatest progress." On the intent of Jesus in propounding these and similar parables, Rosenmuller refers to Mori. Comment. de Causis Allegoriæ explicandæ, and adds: Since Jesus had ignorant auditors, whom he nevertheless wished to admonish, on the one hand, of the slow progress of his doctrine, and on the other, of very numerous multitudes of followers, which might be certainly looked forward to: and yet could not always express this without circumlocution; lest by the former he should damp their good-will, and altogether draw away the fickle and wavering, and by the latter he should seem a boaster, and be thought to utter incredibilities: he therefore propounded certain similitudes, which, when hereafter recalled to their memory, would make them perceive that there was no wonder that the thing should be so, for that he had predicted it. Such like discourses were at length perfectly comprehended by those who knew the event, and saw the vicissitudes of the Christian Church. These too, when they perceived the event to correspond to the words of Jesus, might easily be convinced of the authority and divine legation of Christ, who had so exactly adumbrated all these things.

34. ταῦτα πάντα—καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. Repeat ταῦτα, and understand τότε; for to the present subject, namely, the nature of the Christian Religion, and its success, must we restrain the application.

35. ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου; liberè, loquar. So Virg. Æn. 3, 457. of the Sibyl, Ipsa capit vocemque volens atque ora resolvit. So also Lucian. ap. Wolf. ἀλλὰ μοι καὶ ἔχρησεν ὁ Μεμνῶν αὐτὸς, ἀνοίξας τὸ στόμα ἐν ἔπεσιν ἑπτά.

35. ἐρεύξομαι. Properly said of the gushing forth of liquids, but metaphorically, to speak freely; as Psal. 19, 3. &c. Here the Septuagint version has φθέγγομαι. But in the age of the Apostles, some copies probably might have ἐρεύξομαι, of which φθέγγομαι might be a gloss. Rosenmuller observes, "The passage of the Psalms is not brought forward by St. Matthew as a prophecy, but he only says this: That Jesus used a mode of teaching similar to that which the divine prophet formerly used, i. e. similitudes, new and before unheard of.

36. ἦλθεν εἰς τὴν οἰκίαν. By the force of the article, we are to understand that house which Jesus had inhabited at Capernaum.

37. ὁ σπείρων—τοῦ ἀνθρώπου. Jesus describes himself as the author of a new and very numerous society of men throughout the world, who should hereafter profess his religion. Among them there would be bad as well as good, to be separated, one from the other, at the day of judgment. κόσμος signifies the whole world. Rosenm.

38. οἱ υἱοὶ τῆς βασιλείας, cives regni Mess. Of the idiom τὸ δὲ καλὸν σπέρμα, οὐτί εἰσιν οἱ υἱοὶ, Grotius remarks as before τὸ εἰς τὰς ἀκάνθας πέσον οὗτοί εἰσιν, &c. for ὁ εἰς τὰς ἀκάνθας σπαρεῖς οὗτός ἐστιν. So here, τὸ καλὸν σπέρμα is put for οἱ τῷ καλῷ σπέρματι σπαρέντες. Vide et Kypke.

39. συντέλεια τοῦ αἰῶνος. To the examples of this word produced by philologists, I add Dion. Hal. 1, 415, 5. τοῦ ἔργου λάβοντος τὴν συντέλειαν.

40. ὥσπερ οὖν συλλέγεται—αἰῶνος τούτου. Rosenm. observes that bad men are by the wise counsel of God at present tolerated and permitted; as well that space for repentance may be granted, as because in this life they cannot be punished, but that the innocent, mixed as they are with them, must be involved in one common calamity; and moreover because the virtue and patience of Christ's faithful disciples is thereby meant to be exercised. It is not, however, to be doubted but that the Divine lenity

and patience is to a certain degree proposed to the imitation of all men, especially those who are clothed either with civil or ecclesiastical authority. (Wets.) I add, that there is a very apposite passage in Eurip. *Æol. frag. 6.* Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά· Ἄλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς.

41. συλλέξουσιν—πάντα τὰ σκάνδαλα, κ. τ. π. Σκάνδαλον signifies properly a stumbling-block, or impediment; also, metaphorically, whatever makes any one stumble or fall in his Christian principles. This is the signification in the present passage. Grotius and others take the word to denote the heresies and divisions of the Christian Church. But as it is joined with τοὺς ποιοῦντας it plainly signifies not *things* but *persons*: abstract for concrete. So the best recent Commentators explain. Campbell renders it *seducers*. It denotes false *teachers*, such as are censured by Peter and Jude, who, under the semblance of Christian liberty, inculcated doctrines which are repugnant to natural virtue, and held it to be among the ἀδιάφορα, things indifferent. Grotius has here a very long and excellent note on the subject of heresies, and of punishment for error in opinions only, &c. to which I must content myself with referring the reader, especially as he may find the substance of it in Mr. Elsley's Annotations. With these are joined οἱ ποιοῦντες τὴν ἀνομίαν, men of bad morals.

42. βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός. We have here an allusion to the Oriental custom of burning alive, mentioned in Dan. 3, 10. where Theodotio translates εἰς τὴν κάμινον τοῦ πυρός, as does also the Sept. at v. 11, in the Codex Chisianus. These expressions, however, are not to be taken literally. For the wicked will have no longer flesh and blood; they can neither be burned nor gnash with the teeth, &c. We are to understand the words *metaphorically*. A similar use we find in Jambl. V. Pyth. § 68. ὡς το. δεῖν ὑπάρχειν, καὶ τὰς τῆς ἐμφύτου παῖσιν ἀκρασίας τε καὶ πλεονεξίας βασάνους τε ποικιλωτάτας

καὶ κολάσεις καὶ ἀνακοπὰς πυρὶ καὶ σιδήρῳ συντελουμένας. Euthymius judiciously points out that this expression denotes τὴν ἀφ' αὐτῶν ὀδύνην, misery not to be expressed or denoted by human language. Punishments are meant as exquisite in degree as burning is to our present bodies.

43. ἐκλάμψουσιν ὡς ὁ ἥλιος. Wetstein cites Plut. 861. D. δι' εὐφυΐαν ἐκλάμψας καὶ λαβὼν ὄνομα καὶ δόξαν. Plat. de Rep. 4. παρ' ἀλλήλα σκοποῦντες καὶ τρίβοντες, ὥσπερ ἂν ἐκ πυρείων ἐκλάμψαι ποιήσαμεν τὴν δικαιοσύνην.

43. ὡς ὁ ἥλιος. Vide Dan. 12, 3. Sap. 3, 7, 4. Esdr. 7, 55. 1 Cor. 15, 41.

44. ἡ βασιλεία τῶν οὐρανῶν, i. e. the doctrine of Christ. Wetstein observes that the avaricious were accustomed to bury their treasure in the earth, when they feared the invasion of an enemy. He has copiously illustrated this from Hor. Sat. 2, 6. Pers. 2, 10. Virg. Æn. 1, 368. Aristot. Metaph. 5, 30. Hor. Sat. 1, 1, 40, &c. The right of treasure trove is doubtful. From this passage, however, as from Bava Mezra ap. Wets. we learn that the Jewish law adjudged the treasure to the *buyer* of a field, not the *seller*. Ros.

44. εὐρῶν—ἐκρύψε, i. e. κατέκρυψε. Bryant translates, goes and hides it, but it merely signifies defossit, covered it up again.

44. ἀπὸ τῆς χαράς, pro ὑπὸ. An Hebraism, some say, answering to D; but it is indeed frequent in Thucydides.

46. μαργαρίτην. On the origin of this word I assent to the opinion of the learned Bishop Marsh (on Michaelis, vol. 1, p. 412.) that as pearls are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists, than the contrary, which is the common opinion. With the sentiment of the passage, Mr. Bulkley has compared that of Plato in his Phædo, § 13. p. 185. where he says that virtue is one genuine and precious piece of money, for which all other things ought to be parted with in exchange. The ἔμποροι of antient times were travelling traders who

took long journeys for the purpose of buying, selling, or exchanging goods. This may be illustrated by the following passages, cited by Wetstein. Plat. de Rep. 2. δεῖ τῇ πόλει καὶ ἄλλων διακόνων πρὸς τῶν τε εἰσαζόντων καὶ ἐξαζόντων ἕκαστα· οὗτοι δὲ εἰσὶν ἔμποροι. Ib. ἔμποροὺς—τοὺς πλάνητας ἐπὶ τὰς πόλεις. Isocrat. ad Demon. τοὺς ἐμπόρους τοσαῦτα πελάγη διαπερᾶν. Hor. Ep. 1, 1, 45. Impiger extremos curris mercator ad Indos. The petty ἔμποροι we may suppose were not dissimilar to our *pedlars*; and by them much of the traffic of ancient times was carried on.

48. τὰ δὲ σαπρὰ—the refuse. See 7, 17. ἔξω ἔβαλον—threw away. There is no allusion (as Doddr. thinks) to drawing up dead fish in a net with the living.

51. συνήκατε ταῦτα πάντα. The parables in this chapter seem to contain divers events relating to the state of Christianity in the world, and of the effects of it upon different tempers.

52. διὰ τοῦτο. On the sense of this expression, which occurs elsewhere, the older Commentators are divided in opinion. Pricæus considers it redundant. Or it may be explained with Kuin. a *formula transitionis*, and to be omitted in translating.

52. ὅστις ἐκβάλλει—καινὰ καὶ παλαιά. Supply βρώματα. The prudent householder brings from his store wine both old and new, and sets before his guests sometimes the half-eaten viands of yesterday, sometimes hot and fresh-cooked meats. So in like manner must *you* lay before the people, sometimes the doctrine of salvation from the Old Testament, and sometimes urge to their attention those things which you have learned from me. Wets. Kuinoel remarks, that instructions are often compared to food. Sir. 24, 23. Theoph. Ch. 8, 1. Cic. Top. 5. Vide Victor. V. L. 38, 23. the sense is “a judicious teacher of religion should propound instructions of every kind, known and unknown, and in communicating that instruction he should use a style and manner sometimes old and usual, sometimes new

and uncommon, sometimes parabolical and sometimes perspicuous, adapting himself to the comprehension and necessities of his auditors; thus becoming all things unto all men. I add, Aristoph. Ran. 1107. λέγεται τὰ τε παλαιὰ καὶ τὰ καινὰ, καὶ ποικιλοῦνται τὸν λεπτὸν τὶ καὶ σοφὸν λέγειν.

54. πατρίδα. Nazareth. Doubtless so called from the long residence there of his parents, and from being the place where he was brought up.

55. τέκτονος υἱός. τέκτων is from τεύχω, quasi τεύκτων. Like *faber*, it denotes an artificer, or artisan, as opposed to a *labourer*; and, according to the word accompanying it, may denote any artificer, whether of wood, stone, or metal. But when it stands alone it denotes a *carpenter* (as *faber* and ὤψων), both in the Scriptures and the Classical writers. So Xenoph. frequently, Homer, Soph. &c. Campbell shows that there is something analogous in the use of our word *smith*. He might have more appositely instanced *wright*, which (derived from the Saxon *wrighta*) denotes *carpenter*, in the North of England. That this is the sense in the New Testament cannot reasonably be doubted, especially as it is supported by the concurrence and testimony of ancient ecclesiastical writers. I cannot, however, agree with Campbell, that there is *no passage* where it of itself denotes a man of any other occupation. There are three passages in Thucydides where I am inclined to think it means *smith*. There are 5, 82. 6, 44. 7, 43. where the subject is the building of city walls; and it is there united with λιθοῦργοι, or λιθολόγοι. Now what carpenters could have to do with *such* walls is not easy to see. That *smiths* were employed in their erection is certain from other passages, e. g. in 6, 44. mentioning the preparations for the expedition to Sicily, he says they took with them λιθολόγους καὶ τεκτόνας: and adds, καὶ ὅσα ἐς τειχισμὸν ὕργαλεια. Now that these ἐργαλεῖα were of iron appears from 7, 18. σίδηρον περιήγγελλον—καὶ τὸ ἄλλὰ ἐργαλεῖα ἡτοιμάζον ἐς τὸν ἐπιτειχισμὸν. In the first

book, he mentions that the huge stones of which the walls of Athens were composed, were fastened together by cramps of iron; and it was probably so, more or less, in most other city walls. It is indeed possible that carpenters may be *included*. What I have farther to offer on this subject I must reserve for a more suitable occasion.

56. *καὶ αἱ ἀδελφαί*, consobrinæ. (Wets.) Whitby has an excellent note on this subject, the substance of which is given by Elsley. The more recent Commentators seem inclined to the opinion that they were daughters of Joseph and Mary.

56. οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; *apud nos*, with us; so that we know their origin thoroughly. So all the interpreters. I am surprised to find Markland rendering it *like us*, a signification harsh and unsuitable to the context. The signification *apud* is indeed unfrequent in the Classical writers, but not in the New Testament, Jo. 1, 1. ὁ λόγος πρὸς Θεόν, *apud Deum*. Vide Schl. Lex. in *πρὸς*, § B.

57. οὐκ ἔστι—ἄτιμος—αὐτοῦ. The sense of this idiomatical adage has been most correctly rendered by Dr. Doddridge: "A prophet has no where less honour than in his own country." St. Luke, 4, 24. has expressed it with less eloquence, but more perspicuity: οὐδεὶς προφήτης δεκτός ἐστι ἐν τῇ πατρίδι αὐτοῦ, manifestly from envy, of which Euthymius pithily observes, ἀλλ' ὄντως τυφλὸν καὶ ἀνήθικον ὁ φθόνος. This sentiment is illustrated by the following passages from Wetstein: Plut. de Exilio, p. 604. D. τῶν φρονιμωτάτων καὶ σοφωτάτων ὀλίγους ἂν εὖροις ἐν ταῖς ἑαυτῶν πατρίσι κεκηδευμένους. Plin. H. N. 35, 36. Pindar. Nem. 7, 89. See Schol. Cic. de Fin. 1. Senec. de Benefic. 3, 3. Jerem. 11, 21. Plin. Ep. 8, 20. Euripid. Herc. Fur. 186. Apollon Epist. τί θαυμαστόν, εἰ με ὑπὸ τῶν ἄλλων ἀνθρώπων ἰσόθεον ἡγούμενον, ὑπὸ τίνων καὶ θεὸν, μόνῃ μέχρι νῦν ἡ πατρίς ἀγνοεῖ;

58. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν. From this passage many Commentators of repute have concluded that Jesus laid down

this rule for himself,—to work miracles only in favour of those who should have implicit faith; an opinion which many adversaries of religion have so abused, as to attempt to render the truth of Christ's miracles suspected. It is indeed granted, that many wonderful effects may be produced by the power of imagination: *yet surely not such as to go beyond the limits of nature's powers!* Some indeed, in our age (as did Pomponatius de Incant. c. 5.), have suspected that the faith required by Christ from the sick to be healed, was nothing else than the imaginative faculty vehemently excited and agitated, which, together with the virtue of *medical exhalations* proceeding from the body of Jesus, might tend to restore corporal maladies. And, indeed, it cannot be denied that Christ required from all the sick faith, or entire reliance on his power: but it can by *no means be demonstrated* that *any* medical exhalations proceeded from his body. (Alas! for the credulous incredulity of certain philosophists.) He himself constantly affirmed, that he worked the miracles *solely* by *divine* aid; and with this intent principally, that he might show he was really sent by his Father; and thus to excite the unbelieving to attention, and lead them to faith. The reason why Christ did so few miracles among the Nazarenes was, in truth, this: that persons like them, with minds occupied by prejudices and *errors*, would offer few or no *opportunities* for working miracles. They would not think it worth while to sedulously bring their sick to Jesus, and humbly seek his aid. Their knowledge of his humble birth did effectually prevent that implicit reliance on his power which could alone render them worthy of his protection and aid. Destitute therefore of this opportunity, despised and rejected by most, where is the wonder that he could not do many mighty works. (Rosenm.) See more on Mark 6, 5. Christ did not judge it suitable to obtrude his miracles upon them, and so could not properly perform them. Considering their unbelief of his Divine mission, it is hard to

say how he could have lavished away his favours on a people so unworthy of them. (Doddr.)

CHAP. XIV.

VER. 1. ὁ τετράρχης, signifies, properly, the ruler over a quarter of any region. It had its origin from Galatia, which was governed by *four* princes. From thence the appellation passed to others who ruled over *any* portion of a country. Horat. Serm. 1, 3. 12, 3. Modo reges atque tetrarchas, omnia magna loquens. To bear in mind the distinction between the three Herods mentioned in the New Testament, the following verses will be found useful. Herodes Magnus pueros, Antipa Joannem, Teque Jacobe Agrippa necat, Petrum et capit idem. (Rosenm.)

1. ἀκοήν 'I. from report; a signification used both in Scriptures and the Classics.

2. οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής. The words of Luke, 9, 9. imply at least *doubt*. How is this difference to be reconciled. Euth. Mald. &c. say, that in Luke he speaks to the *people*, wishing to destroy their opinion of John, and therefore he feigns that he does not believe. Here he addresses his *courtiers*, and to them avows what he dared not openly confess. But the words of Luke do not imply a denial that he was John; which is inconsistent with what precedes. Διηπόρει is a word which accurately represents his then state of mind; q. d. I know not what to think: some say it is John the Baptist; but John whom I beheaded, can it then be he? But this state of hesitation and demur is quite reconcileable with the words of Matthew *when properly interpreted*. These words, though they appear to contain an assertion, yet (I think) were not meant to *assert*, but imply *doubt*. Thus we have many similar sentences in Scripture, meant to be interrogative, by propounding the assertion for the consideration of the person addressed. An interrogative sense is plainly required; insomuch, that Markland thought

we should write a mark of interrogation after *Βαπτιστής*. But had that been the case, the *οὗτος* would have been placed differently. In the parallel passage in Mark 6, 16. *Ἡρώδης—νεκρῶν*, here the words express a sort of mixture of amazement and doubt. Not to say that thus the interrogation must be placed also after *αὐτῷ*, which would be harsh. The method I have proposed produces the same sense in a milder way. Those who maintain that Herod really believed, urge the credulity and superstition often found in atrocious offenders and even sceptical persons, and that the stings of conscience might harass the mind of Herod day and night with the image of a most holy person wantonly butchered. Some object, that he was a Sadducee, and therefore could not believe this. But Herod was only a follower of the *political*, not the religious dogmas of the Sadducees. He probably thought and cared very little about religion; yet his mind was by no means made up. The opinion of some, that he was a believer in the *μετεμψύχωσις* is not only unsupported by proof, but devoid of credibility. The Jews of that age seem not to have had the doctrine. As far as Herod believed the re-appearance, he supposed it a revivescence of John's body.

2. *διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ*. I cannot assent to Le Clerc, who explains *δυνάμεις* by *angels*, heavenly powers. He says, if they had been miracles the verb would rather have been in the passive voice. But *ἐνεργεῖν*, like many other active verbs, has sometimes a passive, or rather a neuter sense. *Ἐνεργεῖν* is used very irregularly, the passive form sometimes having an active sense. There is an ellipsis of the pronoun, or of *ἐνεργεῖν*. The complete phrase, *ἐνεργεῖν ἐνεργείαν*, sometimes occurs.

4 *ἔλεγε γὰρ αὐτῷ*—to Herod himself. He did not hold this language to the *people* in the desert, which would have savoured of sedition; nor would he thus rashly have inveighed against Herod, since he would foresee that this could effect little good to Herod,

and draw down much evil upon himself. But rather he was sent for by Herod himself, and asked the question, to appease the invidiousness of such incestuous nuptials, and excuse the fact. On this occasion John answered as became a prophet and a good man. So Elias, 1 Reg. 18, 17. 18. (Ros. Kuin.)

5. θέλων αὐτὸν ἀποκτείνει. First in his sudden rage at John's forbidding him to marry Herodias, and afterwards at the instigation of Herodias.

6. γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου. The birth-day (feast) being celebrated. Some, indeed, interpret the feast in commemoration of his accession, or inauguration: and that this day was also observed as a feast is certain, for Jos. A. 15, 11, 6. used it of Herod. Vide et 1 Reg. 1, 8 & 9. 18, 18. Hos. 7, 5. So also the Romans. Vide Plin. Ep. 10, 61. Spart. Hadr. 4. Vide Davis ad Hirt. B. A. 90. This, however, has not been proved by any authorities from the Greek Classics. The common interpretation is perhaps the safer. For that custom is abundantly proved from Gen. 40, 20. 2 Macc. 6, 7. Philo de M. Op. p. 20. Jos. 12, 4, 7. Also many passages of Greek authors cited by Wets. e. g. Herodot. 4, 26. θυσίας μεγάλας ἐπετείους ἐπιτελέσαντες, παῖς δὲ πατρὶ τοῦτο ποιεῖ, κατάπερ οἱ Ἕλληνες τὰ γενέσια. There is in this phrase an ellipsis (says Krebs) of ἡμέρων, which cannot be admitted, for γενεσίων is a neuter noun, as appears from numerous passages in Herodot. and Dio. Cass. ap. Wets. The critics, indeed, suppose an ellipsis of συμποσίων. But they produce no example of the complete phrase. It may not be necessary, nor is it always possible, to produce the word subauded, but I should prefer θύματα. Thus in μυστήριον (as in μυστηρίων ἀγαμένων, in Arrian, E. A. 1, 10.) for μυστήριον is properly an adjective. Examples of which may be seen in Bos. Ellips. 117. though there we find no example of the complete phrase. Something nearly approaching to it is found in Plat. Alcib. 1, p. 441. B. βασιλεως γένεθλια παρὰ θύας καὶ εὐρτάζει ἡ Ἀσία. On the same principle

we may explain *ἐγκαίνια*, *ἐλευσίνια*, *Διονύσια*, in all which there is the same subaudition. It appears from what follows, that the feast was celebrated at Machænus, where John (as we learn from Josephus) was imprisoned. **Ἀγειν* is a word appropriate to this subject. See Plut. Sympos. 8, 1. *ἄγειν γενέθλιον*, *ἄγειν ἐορτήν*. As Thucyd. 5, 47. 6, 6. et sæpe.

6. *ᾠρχήσατο*. Not in that rude and unformed style of dancing which was anciently used by the Jewish matrons and maidens at public rejoicings; but that lascivious and pantomimic sort then recently introduced from the neighbouring nations into the Jewish Court, which by the movement of the hands and other members expressed human manners and affections. So Juv. 6, 63. *Chironomon Leden molli saltanti Bathyllo*; where see Rupert. Add. Hor. Carm. 3, 6, 21. *Motus doceri gaudet Ionicos Matura virgo, et fingitur artubus jam nunc*; where see Mitch. Wetstein has cited numerous passages on this subject. The reader may also consult Lucian. de Saltat. and Eustath. in H. g. p. 288, 32.

7. *μεθ' ὅρκου ᾠμολόγησεν*. Wetstein has produced several similar instances of inadvertent promises from Arrian. A. 2, 14. Aristænet. 1, 15. Ælian. V. H. 9, 20. Ovid, Met. 2, 44. & 3, 228. Diod. Sic. 16, 55. Bulkley cites also Herodot. Calliope, 241. where mention is made of similar promises, attended with equally mischievous consequences.

9. *καὶ ἐλυπήθη ὁ βασιλεὺς*. The tetrarchichal power was indeed regal. Thus the tetrarch was sometimes called king. Horace joins them: *Modo reges atque tetrarchas*, &c.

9. *ἐλυπήθη*. Some Commentators maintain that this sorrow was pretended; as the apprehension of John, and his intention to have put him to death, might seem to warrant. Others, that it was real. And that he had some kindness for John we may infer from Mark 6, 20. Yet it was not true and salutary sorrow. (2. Cor. 7, 10.) He who had not hesitated to imprison an innocent man, to commit adul-

tery and incest, would scarcely scruple at taking the life of his captive. It was rather on his own account than John's; for he feared the people, and justly. Thus they ascribed the unsuccessful event of a battle which occurred just afterwards to this very enormity. Kuinoel would interpret ἐλυπήθη *was moved with anger*. And angry he might be at the liberty taken with him. But λυπέομαι has in the New Testament very rarely this sense. Herod's feeling was doubtless a mixed one, compounded of anger, vexation, concern for himself, and regret for John. By the words διὰ τοὺς συνανακειμένους we are to understand *not wishing to break his oath before so many witnesses*, (though the *religio juramenti*, says Wets. ought not to be a *vinculum nequitiae*,) from whom he would be likely rather to receive encouragement than dissuasions.

10. πέμφας ἀπεκεφάλισε—misit per quem decollatur, supplying τίνα. A Hebraism, says Rosenm. Yet in Plut. de Educat. we have καὶ ὁ μὲν πέμψας ἀνείλε τὸν Θεόκριτον. And Herodian, 1, 28. πέμψας ἀποτέμνει τὴν κεφαλὴν: and 1, 9, 19. where see the Commentators. Also consult Kypke and Wolf.

11. ἤνέχθη ἡ κεφαλὴ—ἐπὶ πίνακι. Examples of similar enormity are collected by Wets. from Phil. Jud. 2. p. 529, 4. Diog. Laert. 9, 58. Xiphil. in Augusto, p. 37. Senec. Oct. 437. Polyæn. p. 619. Flor. 3, 21, 14. Eurip. Elect. 856. Val. Max. 9, 2. Euseb. p. 320. D. Liv. 39, 43. Cic. de Senec. 13. Sil. 11, 51. Dio Xiph. Caracall. Xen. H. Gr. 4. Vide Euthym.

13. καὶ ἀκούσας ὁ Ἰησοῦς—hearing, namely, that John was put to death. (for the words from verse 3. are parenthetical.) We may also, I think, understand that Jesus had heard of Herod's opinion that he was John risen from the dead, and of his desire to see him. Jesus, however, wished to avoid the Court of Herod, and the snares of the tyrant, and even the more populous parts of the country; lest the people, enraged at the murder of John, and prone to sedition, might rise into actual rebellion,

and he incur the blame. This reason appears to have most weight; not, however, to the exclusion of another suggested by Mark 6, 31. namely, a wish to refresh himself and his Apostles after a season of excessive fatigue. Vide Euthym. and Kuinoel.

13. ἡκολούθησαν αὐτῷ πεζῇ. By land, as opposed to navigation, for it is not likely that the lame and sick mentioned in the following verse could go *on foot*. Wetstein; who produces many examples of this sense, as also Kypke, Munth. Loesn. Owen, Weston, Wolf, and Koecher. I add Thucyd. 1, 109. et sæpe. Polyæn. 644.

15. ἡ ὥρα ἦδε παρήλθεν. The time for dinner, as Markland interprets: or rather, the day is now far spent, as in Mark, ὥρα ἦδη πολλή, it is now late in the day; and Luke 9, 12. ἦδε ἡμέρα ἤρξετο κλίνειν· αἶρα πολλή and νύξ πολλή are used promiscuously, either of a long portion of day or night elapsed, or yet at hand. Which of these is to be understood must be decided by particles allied, such as ἐτι, ἦδε, ἄχρι, or by other indications. Kypke and Raphael, on Mark 6, 35.

19. ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, super gramina. Wets. compares Ovid. F. 3, 525. Plebs venit ac virides passim disjecta per herbas potat, et accumbit, &c. Athenæus, 11, p. 459. Α. κατακλίνας ἐν τῇ πύρᾳ κατακλάσας παρέθηκε τῶν τυθέντων. Hom. II. ω. 640. where see Eusth. Val. Flacc. 8, 525. Virg. Æn. 8, 176. Lucr. 2, 29. Virg. Æn. 214. Tib. 2, 5, 95.

19. εὐλόγησε here signifies *gave thanks*, so εὐχαριστεῖν, v. 27. Compare 15, 36. Mark 8, 6, 7. See Whitby, who has treated on this copiously and satisfactorily. The custom was always observed by the Jews (see Wets.), and even by the Heathens.

19. καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους. Rosenm. and Kuinoel think there is an allusion to the Jewish loaves which, like all the Oriental ones, (see Lucas and Niebuhr;) were thin and brittle, and rather fit to be broken than cut. We have similar expressions in the Greek and Latin writers. (See Wets.)

20. τὸ περισσεῦον τῶν κλασμάτων. Supply μέρος. So Anthol. 2, 31, 2. τὰ περισσὰ. Pollux 10, 91. ἄλλος δ' εἰσέφερε πλεκτῷ κανίσκῳ ἄρτων περίλοιπα θρύμματα. The κάφινος was a flag-basket in which the Jews always carried food when travelling, especially among Gentiles, having no reason to expect hospitality; or to avoid unclean food. So Juvenal, 6, 542. Cophino fœnoque relicto Arcanam Judæa tremens mendicat in aurem. Id. 3, 14. Judæis, quorum cophinus fœnumque supellex. Hence we may understand how it happened that there should be so many baskets with Jesus and the Apostles. The Greek and Romans used these flag-baskets, but of a larger sort, chiefly for vegetables, and for the removal of dung, and such purposes as those for which we use wheel-barrows. Kuin. and Rosenm. Wetstein then contrasts the splendid banquet of Herod and his courtiers with the homely meal of Jesus and his Disciples: "Herodes tribunos et τοὺς ἐν τέλει ad convivium vocatos lautè excipit, et mox, juramento temerario et cæde innocentis, et Deum offendit, et hominibus se invisum reddit: Christus epulum frugale apponit pueris, mulieribus et pauperibus, ægrotos sanat, Deum et coram populo et solus adorat, eique agit gratias." That this miracle should be studiously depreciated and denied by Paulus, Thiess, &c. can excite less surprise than indignation. Their hypotheses and observations have been well refuted by Schott, Storr, Kuinoel, &c.

22. εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον. Most of the old Commentators notice that this evinces the unwillingness of the Disciples to be deprived of Christ's company. Doddridge, however, imputes to them secular views in this reluctance to depart. But both remarks seem to be ill founded. Ἠναγκάζειν, like the Latin *cogo*, often denotes *moral persuasion*. Vide Krebs, Elsner, and Kypke, on Luke 14, 23. and the Lex. Xen. in ἠναγκάζειν. To these examples I add a remarkable

one from Thucyd. 8, 41, 3. ἀναγκάζεται ὑπὸ τῶν Κνιδίων παραινούντων μὴ ἐκβιβάσαι τοὺς ναύτας, where the Scholiast explains it πείθεται. There is an allusion to this in the word πειθανάγκη.

We use the word *make* in a similar manner, and here we should translate: He made them enter, i. e. he ordered, caused them to enter. So John 6, 10. make the men sit down.

24. Τὸ δὲ πλοῖον—μέσον τῆς θαλάσσης ἦν; supply κατὰ. The adjective μέσος governs a genitive of the thing, *in cuius medio versatur*. This use, however, is Alexandrian Greek; for rarely do any examples occur except in Josephus, whose phraseology is not unfrequently formed upon the Hellenistic model.

24. πλοῖον βασανιζόμενον ὑπὸ τῶν κυμάτων; tossed, metaphorical. So Polyb. ὅστε τὰς στοὰς διασαλεύειν καὶ πύργους βασανίζειν, *agitare*. So the corresponding Hebrew יָדָה is used of commotion, or the noun יָדָה, which the Septuagint translate βασάνος in Eg. 12, 18.

25. τετάρτη δὲ φυλακὴ τῆς νυκτὸς. After the elaborate notes of various Commentators on this subject, it is unnecessary for me to enter into it. It will suffice to refer my readers to Mr. Elsley's annotation, or rather to the more elaborate disquisitions of the writers on Grecian and Roman Antiquities, especially to Jahn's Biblical Archeology, and Mr. Horne's instructive Introduction to the Critical Knowledge of the Scriptures, which I must suppose my readers to possess.

25. περιπατῶν ἐπὶ τῆς θαλάσσης. Than which nothing could be thought more impossible, even to a proverb. So Horapollon, Hierogl. 1, 58. says, that the Egyptian hieroglyphic for impossibility was, *a man's feet walking on the sea*. Thus our Saviour evinced his divine power; for this is, in Job 9, 8. made a property of God, ὁ τανύσας τὸν οὐρανὸν, καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης, which passage the Evangelist seems to have had in mind. Paulus and Bolten endeavour to elude this miracle in various ways, which do violence to the *leges linguae*, and the

usus loquendi, and are in contradiction to the manifest sense of the Evangelist, who from the *context* plainly meant to assert that Jesus walked on the surface of the sea. Compare 29, 30. Their hypotheses have been fully examined and satisfactorily refuted by Storr in his *Opuscula*, by Kuinoel, and others.

Many examples of *περιπατεῖν ἐπὶ θαλάσσης* in the sense usually ascribed to it, and of some similar ones, are produced by Elsner and Wetstein.

26. *φάντασμα*, i. e. *φάσμα*. An apparition, spectre. *Ælian*. V. H. 12, 64. *φάσμα νεκροῦ*. *Sap.* 17, 15. *Plato de Rep.* 11. p. 431. See more in *Schleusner* and *Wetstein*. The Hebrews had their *לילית*, the Romans their *strix*, and our ancestors their *boggle-bo*, of each of which personages many wonderful stories were told.

30. *ἀρξάμενος καταποντίζεσθαι*. In the interpretation of this word I can recognize no such emphasis as *Doddridge* supposes, namely, sinking with a weight. He has, however, judiciously observed, that Peter perhaps could swim, and might venture, with some secret dependence on his art; which Christ, for wise reasons, suffered to fail him.

30. *σῶσόν με*. *Æn.* 6, 370. *Da dextram misero, et tecum me tolle per undas*. *Wets.*

32. *ἐπόκασεν ὁ ἄνεμος*, *requievit*; properly, *defatigatum quiescere*. So *Herodot.* 7, 191. *Jambl.* V. P. c. 28. ascribes to Pythagoras the *κυμάτων ἀπευδίασμοι πρὸς εὐμαρῇ τῶν ἐταίρων διάβασιν*. (*Bulk.*) See *Wessel.* and *Valck.* on *Herodot.* 7, 171, 8. p. 289.

33. *ἀληθῶς Θεοῦ υἱὸς εἶ*. A cognomen of the Messiah, say the Commentators; as *Joh.* 1, 50. and in other passages. *Wetstein*, however, plainly takes *υἱὸς Θεοῦ* for a divine person sent from God, but not the Messiah. (And he might have cited *Eurip. Ion.* 1286. where the expression is used of Ion the servant, i. e. the Priest of Apollo: *καῖπειτ' ἔκτεινες φάρμακοις τὸν τοῦ Θεοῦ*. But perhaps in this passage there may be an ellipsis of *δούλον*.) The sailors (says *Wetstein*) were perhaps heathens; and, as such, could not be ex-

pected to know any thing about the Messiah ; especially as the Apostles themselves do not appear to have yet recognized the more divine nature of Christ. But that the sailors were heathens is a mere conjecture, and cannot be reasoned upon without proof ; and if Jews, why should they not think that he who could do such things must be the *Messiah* ; though they were (like the rest of the Jews) imperfectly informed as to the nature of his person and kingdom. Campbell thinks, that they might mean to acknowledge him as a *prophet*, for such were styled sons of God. Both Wetstein and Campbell, though they do not mention it, seem to have been influenced by the omission of the article ; which induced Markland to come to the same conclusion ; and he affixes this same sense to Matth. 27, 54. ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. But in the interpretation of the *present* passage, I dare not venture to lay so much stress on the omission of the article ; and in the other it would be extremely harsh and fanciful to give υἱὸς τοῦ Θεοῦ, the sense of the ‘*Son of a God*.’

35. οἱ ἄνθρωποι τοῦ τόπου ἐκείνου. The Vulgate renders *virī* ; but it means human beings, without any reference to the persons ; as in Gen. 26, 7.

35. ἐπιγινώσκτες αὐτὸν· *when they knew him again, or remembered him* ; for he had been in those parts before (Matth, 8, 28), and cured a dæmoniac there ; and hence appears the reason why our Saviour would not let that dæmoniac, whom he had cured, be with him, but ordered him to go home, and relate what God had done for him, as the man did ; all which was preparatory to this second visit, when they received him more favourably, and brought to him their sick to be cured. So that this dæmoniac was a kind of *apostle* to all the people of that country. See Mark. 5. (Markland.)

36. ἵνα μόνον ἅψανται. That they might be permitted to touch : for, in verbs of action and effect, cause is often to be understood of permission to do the action ; as Levit. 11, 3, 4, 8. Matth. 20. (Ros.)

36. ὅσοι ἤψαντο, i. e. with a confidence that it would recover their health. Thus are particles of universality to be restricted from circumstances. Rosenm. Διεσώθησαν, were healed.

CHAP. XV.

VERSE 1. οἱ ἀπὸ Ἱερουσολύμων Γραμματεῖς—those of Jerusalem. So οἱ ἀπὸ Ἰταλίας, Itali, the Italians. *Ελθοντες is not to be understood. Wolf. This was a private attempt; but at the instigation of the chief of the School of the Pharisees. They came to propose captious questions, and lay snares for Jesus.

3. Christ ably opposes the παράδοσιν τῶν πρεσβυτέρων (termed by Josephus παραδόσεις τῶν πατέρων) to the ἐντολὴν τοῦ Θεοῦ. Thus, before he disputes respecting the tradition to which they referred, he tears up the very foundation on which their whole reasoning was erected, and shows by a manifest example how this tradition is often at variance with the Divine Laws.

4. τίμα τὸν πατέρα. See Jos. 168, 45, 8. Vide Whitby.

4. κακολογῶν—τελευτάτω. When from the miracle of the loaves they ought to have acknowledged Jesus to be the Messiah, they resort to a futile objection, and ascribe blame to him because his Disciples, before they had eaten the loaves, had not washed their hands. Christ therefore repels them with merited indignation, and admonishes them to first reform their own vices, and not abrogate the primary and weightiest commandment, that of honouring their parents; under which is comprehended that of affording them sustenance. Eph. 6, 1. 2, 3. 1 Tim. 5, 3. 17, 18. Act. 28, 10. Sir. 38, 1.

5. δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ἀφελθῇς. Besides numerous Rabbinical citations illustrative of this subject, Wetstein quotes Phil. 2, 273, 7. Euseb. P. 8, 7. Dion. Hal. 1, 65. Joseph. C. Apion. 1, 22. and Ant. 4, 4, 4. Understand ἐστίν.

It is well remarked by Origen (ap. Bulkley), who says that he should never have understood it, had it not been for the information he received from a Jew, who told him that it was the custom of some of their usurers, when they met with a tardy debtor, to transfer the debt to the poor's-box, by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor, and of impiety towards God: and that children would sometimes imitate this practice in their conduct towards their parents.

5. *καὶ οὐ μὴ τιμήσῃ.* Many Commentators regard this as an hypothetical enunciation, but incomplete, wanting an apodosis, (such as *εὖ ἔχει*, or the like,) and such aposiopesis are not unfrequent. But there is no necessity for recurring to this principle *here*. It will be better to take *οὐ μὴ τιμήσῃ* for *ne colat*, 'he need not honour,' &c. So Kuinoel; who also accounts the *καὶ* redundant, like the Hebrew *ו*, which I prefer to Whitby's method (though adopted by Markland), who gives it the sense of *therefore*, or *then*, which is too arbitrary. But why should we not repeat *λέγετε* from the preceding? Thus *καὶ (λέγετε) μὴ τιμήσῃ*. There are many similar constructions in the New Testament, where Bowyer and Markland usually propose to point *καὶ*.

7. *καλῶς προεφήτευσε περὶ ὑμῶν.* It may be thus paraphrastically rendered: 'The words of Isaiah are exactly suitable to you.'

8. *ἐγγίζει μοι—τῷ στόματι—τοῖς χείλεσί με τιμᾶ.* These are accounted Hebraisms; and the Commentators compare a similar use of *ו* and *פשו*. But a similar use of *στόματα* (in the sense of *verba*) I have noted in Soph. Aj. 1110, 8. *οὐ τὸ σὸν δέισας στόμα.* And Soph. OE. Col. 63. *τοιαῦτα—οὐ λόγοις τιμῶμεν ἀλλὰ τῇ ξυνουσίᾳ πλέον*, where the Scholiast expounds *τῷ ἐργῷ, καὶ τῇ πείρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις.*

8. *ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.* So

Samson says of Dalilah, Judg. 16, 15. ἡ καρδία σου οὐκ ἐστὶ μετ' ἐμοῦ. Rosenm.

9. μάτην δὲ σέβονται με **ἑαυτοῖς**. Jer. 2, 30. 4, 30. By a litotes, not only *unprofitably* to themselves, but to their *hurt*. Rosenm.

9. ἐντάλματα ἀνθρώπων. Injunctions, precepts, institutions; as appears from Mark 7, 7. διδάσκοντες διδασκαλίας, ἐντάλματα. So also Col. 2, 22. κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων: where the words καὶ διδάσκοντες are exegetical, being explanatory of the preceding ἐντάλματα.

10. ἀκούετε καὶ συνίετε. A formula similar to the well-known one, "He that hath ears to hear, let him hear."

11. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον. The Pharisees thought that some things were impure by nature *ad per se*, and note merely *ex instituto*, and therefore polluted the soul. This opinion Christ refutes. (Rosenm.) τὸ εἰσερχόμενον, i. e. meat and drink. ἀλλὰ τὸ ἐκπορευόμενον, words of every kind. This sentiment is expressed more generally and briefly in Mark 7, 15 & 16. but more distinctly and authentically by Matthew. The sentiment is illustrated by Wets. in the following passages: Plat. Timæo. ἀναγκαῖον μὲν γὰρ πᾶν ὅσον εἰσέρχεται, τροφήν διδὸν τῷ σώματι· τὸ δὲ λόγων νᾶμα ἔξω ῥέον καὶ ὑπηρετοῦν, κάλλιστον καὶ ἄριστον πάντων ναμάτων. Phil. 1. p. 29. D. στόματι, δι' οὗ γίνεται θνητῶν μὲν, ὡς ἔφη Πλάτων, εἰσοδος, ἔξοδος δὲ ἀφθάρτων· ἐπείσέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτὰ, φθαρτοῦ σώματος φθαρεὶ τροφαί· λόγοι δ' ἐξίασιν ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνάται.

11. κοινοῖ τὸν ἄνθρωπον. So Jos. A. 11, 8, 7. κοινοφαγίας. Wetstein does not think that the word originated in the Hellenistic style, but *ex re ipsa*. Common foods were permitted to the Gentiles, and forbidden only to the Jews. This opinion, as is observed by Spenc. de Leg. H. 147. was formerly held by some of the Greek philosophers, and is even yet found amongst the Turks.

12. τὸν λόγον. That concerning traditions; for of these they were most tenacious, and placed the greatest part of Divine worship in their observance.

13. πᾶσα φυτεία—ἐκριζωθήσεται. Every religious doctrine which has not God for its author will be rejected of him. Such dogmas as were founded neither on Divine revelation nor on human reason, but were contrary to both, and therefore were deserving of being rejected and eradicated. Φυτεία; which properly denotes the art of planting, or, by metonymy, the plants themselves, here signifies *doctrine*, by a metaphor common to the Hebrew writers, who compare the human mind to a field, and precepts and doctrines to seed and plants. (Vide Schoett. H. H. 268, 299, 331.) Compare 1 Cor. 3, 6. That the Greek writers used the same metaphor has been proved by Kypke.

14. ἄφετε αὐτούς. Let them alone, have done with them, valeant cum ineptis constitutiunculis. Rosenm. Euthymius adds ὡς ἀνιάτους, as incurable. Their being offended is not of such importance, as that to avoid it, we should desert the cause of truth and salvation. Grotius.

14. τυφλὸς—πесοῦνται. In illustration of this sentence, Wetstein has collected similar passages from the Classics. Hor. Ep. 1, 17, 4. Ut si cæcus iter monstrare velit. Sext. Emp. Plato, Philo, Xenophon, and D. Chrys. I add, Phil. Jud. 737. B. τυφλῷ προβλέποντες σκηριπτόμενον πίπτειν ἐξ ἀνάγκης. ὀφείλουσι: and 773. A. Plutarch, Frag. ap. Stob. 19. p. 365. ὁδηγὸν τυφλὸν λαβεῖν, καὶ σύμβουλον ἀνόητον, ἴσον ἐστίν. Vide et Frag. 74. The connexion (says Rosenm.) seems to be this: "If they will not consult for themselves, we must however consult for the people, which otherwise, by using such blind teachers, will blindly rush upon ruin. For εἰς βόθυνον is an image of perdition. Πесοῦνται has the force of the present, as is usual in proverbial speeches. The reading πίπτουσι, though supported by the Vulgate *cadunt* is a gloss.

15. φράσον ἡμῖν τὴν ραββολήν· ὥρ. This weighty and pithy dict, or apothegm. It is not that Peter did not understand the dict; but he could scarcely believe his ears, that a *distinction of meats* availed not; and therefore, as Theophylact observes, προσποιεῖται ἄγνοιαν καὶ ἐπερωτᾷ, pretends ignorance, and asks again.

16. ἀκμὴν, adhuc, etiamnum, ἐτι. Hesych. suppl. κατὰ. Vide Wets. Schl. Alberti, and Kypke.

17. ἀφεδραῖνα. A word coined by the Macedonians. (See Sturz. de Dial. Mac. p. 150.) It signifies a seat, stool apart and private, close stool, jakes, &c. Its different senses are learnedly discussed by Fisch. Prol. p. 698.

19. ἐκ τῆς καρδίας ἐξέρχονται. So Proverb. 4. 23. πᾶσιν σαρκὶ ἰασις. Πᾶσιν φαλακῇ τήρει σὺν καρδίαν, ἐκ γὰρ τούτων ἔξοδοι ζωῆς. And Matth. 12, 34.

19. διαλογισμοί, cogitationes, consilia, which, when not carried into action, were not regarded by the Jews as criminal in the sight of God. Doddridge has, without authority, rendered it *evil reasonings*, as containing a more universal and important sense. A principle of dangerous application; though I entirely assent to the justice of the following remark by the same pious writer: "There are multitudes in the present age like these Pharisees, who are contracting immense guilt by these corrupt and sophistical reasonings, on the subtlety of which they so highly value themselves and each other."

19. βλασφημίαι, calumnies: as in Ephes. 4, 31. Col. 3, 8.

20. ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον. These, and not the other. Therefore the Pharisees, whose minds were impure, were truly polluted, and therefore abominable in the sight of God. Wetstein.

21. ἐξελθὼν ἐκεῖθεν, i. e. from the region of Genesareth (C. 14, 34). And doubtless he departed from Galilee, in order that he might escape the snares of the Pharisees, who, proceeding from Jerusalem, had collected together against him. Rosenm.

21. εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. As Christ does not appear to have actually entered into the Gentile territories, we must here interpret εἰς, *versus*, towards (with the Syriac). So the Hebrew ׀ local, like our *ward* in toward. Mark, indeed, has εἰς τὰ μεθορία Τύρου: but μεθοριόν is a word of dubious signification, and denoted a strip of land which was between two countries, and properly belonging to neither. So it is explained by the Gloss. Vet. *inter-fines*. For ἔριον frequently signifies not *border*, but *country* or territory.

22. γυνὴ Χανααῖα. Mark, ἦν δὲ γυνὴ Ἑλληνίς, Συρυφοίνισσα τῷ γένει. By Greek is meant Gentile; as Paul divides men into Jews and Gentiles: so that Ἑλληνίς and Χανααῖα are one and the same thing; i. e. a Gentile woman. She is called Συρυφοίνισσα by Mark, because she dwelt in the confines or territory of Tyre and Sidon. On this see Kuinoel. It does not, however, follow that she was an idolatress, for both in Judæa and the neighbouring countries there were many who were worshippers of the one true God, though without professing Judaism, as Cornelius, Lydia, and others. Hence there was no reason for Markland to wonder how this heathen should know and acknowledge Jesus as a son or descendant of David, unless she was divinely inspired, which is more, he presumes, than can be proved; and so he leaves the difficulty as he found it; though indeed it is rather fancied than real. The woman was probably a believer, like Cornelius and Lydia. She would be sure to *hear* that the Messiah was to be of the seed of David, and that he was often called by the name of the Son of David. Now the circumstances of Jesus's life plainly showed him to be the Messiah. I see no reason why we may not understand the woman's words as an acknowledgment of his Messiahship. Still less are we authorised to suppose, with Augustin de Fid. et Operibus, C. 16. that she was of a vicious and dissolute character, which he infers from our Saviour's *contempt* of her. But

the neglect at first shown, by our Lord's omitting to answer her, was not from *contempt*, but in order to try the faith and constancy of this Gentile, and bring those virtues more under the observation of his Disciples, that they might learn not to indiscriminately despise the Gentiles, and apply to them opprobrious appellations. In this view of the subject I am supported by the authority of Euthymius.

22. ἐκραύγασεν, clamorem inconditum edidit, clamitabat. So, just after, κράζει. These are both strong expressions, the force of which has been sufficiently illustrated by the Interpreters.

23. ἠρώτων αὐτόν, i. e. ἐδέοντα, intreated him. Just as the Latin *rogare*, which is ambiguous, signifying both *orare* and *interrogare*. (Grot.) See also Euthym. Wets. and Schl. Lex.

23. ἀπόλυσαν αὐτήν. Many Commentators render *amanda*. But the answer of Christ evinces that *more* is meant, namely, despatch her business.

24. οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα. Here is a reference to Jerem. 50, 6. lost sheep, *oves perditas*: a most expressive image, which includes every kind of misery. Οἶκος, family, nation: so said, because the Israelites had all one common father, Israel. Rosenm.

26. οὐκ καλόν, i. e. οὐ πρόκειται, *non decet, non æquum est*, or (by a litotes) *nefas est*. Hom. Il. ρ. 19. οὐ μὲν καλόν ὑπέρβιον εὐκάτασθαι; and Od. υ. 294. Eurip. Iph. A. 735. οὐ καλόν ἐν ὄχλῳ σ' ἐξομιλεῖσθαι στράτου. Vide et Alberti and Kypk. Jesus used the word *κύνas* rather after the manner of the Jews. Vide et Campb. There is no foundation for Wetstein's remark, that Jesus changes *κύνas* into *κυναρίους*, to soften the harshness of the term. This, like many other diminutives, does not differ from its primitive. The word was a term of reproach, common to both Jews and Gentiles, as appears from Wetstein's copious examples.

27. καὶ κύριε. Many Commentators, as Scaliger, Casaubon, Glass, Schwartz, Kuinoel, Blackwall, and

Stock, take *καὶ* in the sense of *obsecro te*: and so it occurs in Philen. 20. Apocal. 22, 20. So the Hebrew **וְ**. But with deference to the opinion of such celebrated scholars, I must observe, that this method of interpretation destroys half the force (*δεινότης*) of the answer. I must prefer the interpretation of Euthymius and Theophylact, the ancient versions, and most modern ones, to which Grotius inclines, and which is adopted by Sch. Lex. The only difficulty is, that *ἀλλὰ* does not follow, which appears essential to this formula. It is true that Schleusner so far extends the formula as to *include* *καὶ*. But he has no authority, except from this passage. Here *καὶ* must not be taken for *ἀλλὰ*, but has the sense of *even*.

We must therefore suppose an ellipsis of *ἀλλὰ*, or take *καὶ γὰρ* together for *καίτοι*, atque, sed tamen. (Vide Hoogeveen.) An ellipsis such as this may, without difficulty, be admitted in sentences so highly pathetic as the one now under our consideration.

27. *καὶ γὰρ τὰ κυνάρια ἐσθίει—κυρίων*. On this custom, which was common both to Jews and Gentiles, Wets. cites Athen. 97. *λ*. Philostr. V. A. 1, 19. I add Liban. 182. *ς*. *πρὸς τῆς τραπέζης* (I conjecture *τῇ τραπέζῃ*) *κύων ἐπὶ τῶν ὀπίσω σκελῶν ἰζάνων πρὸς αὐτὴν ἀνέβλεπε τὴν τραπέζην κεχηνῶς, ὅπως εὐτρεπὲς ἔχοι τὸ στόμα πρὸς τὸ ριπτούμενον. ψιχίων*, not *crumbs*, but *scraps*. Athen. 270. *δ*. *κᾶν ἐκφατνίσματά τινα ἔχης δὸς τοῖς κυσίν*. The word *ἐκφ*. occurs also in Philostr. Vit. Ap. 1, 19. These *ψίχια* were directed not to be gathered up. Aristoph. ap. D. Laert. 8, 34. *μὴ γένεσθ' ἄττ' ἂν καταπέσῃ τῆς τραπέζης ἐκτός*. Eurip. ap. Athen. l. 3, 17. *νόμος δὲ λείψαν' ἐκβάλλειν κύσιν*. I must not omit to adduce a very beautiful passage from the most enigmatical of authors: *καὶ κρίμνα χειρῶν, κάπιδόρπιων τρύφος Μάξης σπάσσονται προσφιλὲς κυνζούμενοι*. Lycoph. Cass. 607.

30. *χωλούς*. Not maimed, as in our version, nor crippled; for neither does that distinguish it from *χωλούς*. Doddridge was deceived by Festus, who says, it signifies properly one whose hand or arm has

been cut off, but, *impropiè*, one disabled. It signifies one lame of a hand or foot. Yet *χάλους* and *κυλλούς* are *both* mentioned, as distinct. (Vide Foes, Elsner, and especially Kypk.) It signifies properly one lame from a distortion of the hand or foot. So Hesych. explains *κυλλός* by *κάμπυλος*. It exactly answers to our expression, *a bow-leg*, and *bow-legged*. The origin of *κυλλός* is uncertain: it seems to me cognate with *κόλλος*.

31. *κωφούς*. The word here (as it often does) means deaf and dumb; since those who were born deaf, were necessarily dumb also.

32. *ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσιν τί φάγωσι*. Not that they fasted three days; but that after continuing three days, their provision fell short, and they had nothing to eat. The *καὶ* signifies, *and now*. See Euthym.

33. *χορτάσαι ὄχλον*. Compare Mark, 8, 4. and Joseph. 130, 33.

36. *εὐχαριστήσας, ἔκλασε*. To the examples of Wetstein I add Artem. 3, 14, 2. *θύε καὶ εὐχαρίσκει*; where Reif cites Porph. de Abst. 2, 3, 4.

37. *σπυρίδας*. *Hand-baskets*, i. e. baskets with handles. Campbell renders *maunds*, a word which, though it occurs in Shakespeare, is unintelligible to the people, except in Scotland, and the North of England.

CHAP. XVI.

VERSE 1. *πειράζοντες*. This word implies a captious malevolence, or trial of his power for the purpose of calumny; "not that they might believe (says Euthymius), but that they might apprehend him as an impostor."

1. *ἐπηρώτησαν*. Markland is mistaken in rendering, still required as they did before. The compound is used for the simple; as often elsewhere. See Kuin. & Schl. So just after, *ἐπιζητεῖ σημεῖον*.

2. *ὁψίας γενομένης λέγετε, Εὐδία*. This, and similar prognostics of weather, are collected from the Clas-

sical writers by Wetstein, who cites Theophr. de Sign. Pluv. θαλαττία γλαυξ ἄδουσα χειμῶνος μὲν εὐδίαν σημαίνει, εὐδίας δὲ χειμῶνα.—'Εὰν ἀκτίνες ἀβροαὶ ἀνίσχωσιν, ἀνιόντος ἡλίου, σημεῖον ὕδατος· καὶ ὅταν ἀνίσχοντος τοῦ ἡλίου αἱ οὐραὶ οἷον ἐκλείποντος χρώμα ἄσχωσιν, ὕδατος σημεῖον. Plut. H. N. 18, 78. Artem. 1, 75: & 2, 8. Stat. Theb. 5, 477. Arat. 837. & 858. Virg. Georg. 1, 441. Bulkley compares Lucan: 4, 123. To which I add Xen. Anab. 5, 7, 7. λέγετε ὅταν ὁ βορρὸς πνέῃ, ὡς κάλοι πλοῖ, κ. τ. λ.

3. σήμερον χειμῶν, pluvius, a storm of rain. Thucyd. 1, 4, 34. ὅποτε χειμῶν εἴη νότερος.

3. πυρράζει γὰρ στυγνάζων ὁ οὐρανός. The word στυγνάζω is very rare. Besides this passage, it has only been produced in Nicetas (ap Sill.) But De Rhoer, in Fer. Davent, asserts that he has met with it in the Greek Scholiasts. Of στύγνος, and its derivatives, in this sense, see Raph. Kypk. and Wetstein.

3. τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε (scil. γίνωσκε), discern; i. e. you cannot discern even from my miracles, which so plainly proclaim it, who I am, &c. τῶν καιρῶν, hujus temporis. But see Whitby and Vatter. Wetstein cites similar passages from Plut. 2. p. 129. Ἀποπον γὰρ ἐστὶ κοράκων μὲν λαρυγγισμοῖς, καὶ κλωσμοῖς ἀλεκτοριδῶν, καὶ κυσὶ ἐπὶ φορυτῷ μαργαινοῦσαις, ὡς ἔφη Δημόκριτος, ἐπιμελῶς προσέχειν, σημεία ποιουμένους πνευμάτων καὶ ὁμβρῶν· τὰ δὲ τοῦ σώματος κινήματα καὶ προπαθείας μὴ προλαμβάνειν μηδὲ προφυλάττειν, μηδὲ ἔχειν σημεία χειμῶνος ἐν αὐτῷ γενησομένου καὶ μέλλοντος. and Diog. Laert. 1, 74.

5. ἐλθόντες—λαβεῖν. I would translate with Beza and Kuinoel: "when they had passed over to the other side, they saw that they had forgotten to take bread." So also Markland, who observes, "they had forgotten it before they took shipping, as much as when they were come to the other side of the water; but they were not aware that they had forgotten it till they came to land."

6. ὁράτε καὶ προσέχετε. An Hebraism; studiosè cavete. Markland compares Arrian. Epict. 1, 3.

This was Jesus's usual method, from the minute occurrences of common life, to find matter for useful instruction.

7. λέγοντες "Ὅτι ἄρτους οὐκ ἐλάβομεν. In the words as they now stand, there is plainly something wanting; and of the Commentators some supply ταῦτα λέγει, others τοὐτὸ εἶπεν. Grotius and Glass (apud Pol.) have remarked, that a similar ellipsis occurs in the next verse. And in Matt. 25, 9. Glass observes, that in a connected sentence or proposition, sometimes there is a whole member wanting, and that either the former (as here, and in Mark 3, 30. Luc. 9, 13. 2 Thess. 2, 3.) or the latter (as Matth. 8, 9. Mark 11, 32.

8. τί διαλογίζεσθε—ἐλάβετε. I would translate the ὅτι not *quia*, but *quod*, that he took. Still the sentence is very elliptical; which Campbell endeavours, as well as he can, to fill up. It is ill pointed in Vatter, εαυταῖς;

11. πῶς οὐ νοεῖτε; cur, quare. Schleusner; to whose examples I add Eurip. Suppl. 147. where Markland produces several from the dramatic writers.

11. πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν. So I would point; and supply εἶπων from εἶπον, which will lessen, if not remove, all the difficulty that has perplexed the Commentators. Certainly it is *without cause* that Rosenmuller suspects the words εἶπον ὑμῖν προσέχειν. As to the reading προσέχετε, which Rosenmuller prefers, whatever may be its authority, it is to be rejected as a manifest gloss proceeding from those who knew not the construction.

13. I point with Piscator, Beza, Le Clerc, and Markland: Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι; τὸν υἱὸν τοῦ ἀνθρώπου. Kuinoel and others stumble at the omission of μὲ in many MSS. and they needlessly perplex themselves. One may more easily account for its omission than its addition. It was doubtless thrown out by those who did not perceive the construction.

14. Ἠλίαν. It was the opinion of the Jewish

Rabbins (founded on a wrongly interpreted passage of Malachi (see Sirach, 48, 9 & 10.), that Elias would appear a short period before the time of the Messiah. Of these there are vestiges in the writings of the Jews. Some maintain, that he will come in another body, as Kimchi on Malach. That the Jews expected the revivescence of Jeremiah appears from Ben Giorion. Others thought him one of the prophets risen again. Those who entertained such opinions appear to have heard nothing of the birth, &c. of Jesus, but to have received their first report of him from his miracles, and that recently. Rosenm.; who refers to Diog. Laert. Berthold's *Christologia Judæorum, Jesu Apostolorumque ætate*. Erlang. 1811, p. 58.

16. *Χριστός, ὁ υἱὸς τοῦ Θεοῦ*. The sense intended by Peter was this; "thou art the Messiah, the anointed King of man, and Legate of God. Of the divine nature of Jesus Peter was not then informed. (Kuin. and Rosenm.) Whitby, however, thinks that there was a difference between *Χριστός* and *ὁ υἱὸς τοῦ Θεοῦ*; the first referring to his office, the second to his divine original; though he admits that neither Nathaniel (Joh. 1, 50.), nor the other Jews, nor even the Apostles, used it in that *sublime* sense in which Christians always took it.

16. *ζῶντος*. The (only) living and true God, as distinguished from dumb idols (*εἰδολὰ ἄψυχα*, Sap. 14, 29.), fictitious deities, called *νεκροί* Psal. 106. 28. and in other places. (Rosenm. and Kuin.)

17. *ὅτι σὰρξ*—*ἀλλ' ὁ πατήρ*. The passage may be thus paraphrased: "Man hath not taught thee, but God, i. e. by whose providence it was brought about, that thou becamest my disciple, and wast endowed with a disposition so docile as to thoroughly learn the truth."

17. *ὅτι σὰρξ*—*οὐρανοῖς*. Dr. Maltby, in the 23d Sermon of his second volume, remarks on the mistaken notions which were entertained by the Apostles on the nature of the Messiah's kingdom; and that in this declaration of Peter we may recognize a

triumph of spiritual disinterestedness over secular selfishness.

The words now under our consideration form the *answer* to that declaration, and, when freed from the obscurity of metaphor and idiom, may (with Dr. M.) be thus paraphrased: "Thou art not induced by worldly and carnal views to profess this faith, but by honest conviction, the love of truth and virtue infused into you by the Author of every good and perfect gift."

Wetstein refers us to Sir. 14, 18. 27, 31, Gal. 1, 6. 1 Cor. 15, 50. 2 Paral. 32, 8. Eph. 6, 12. In the writings of the Jews the King of flesh and blood is often mentioned as opposed to God S. B. by which phrase they indicate, that even the most powerful man, though he may have the most prudent counsellors, is nothing in comparison with God, q. d. "If you listened to the Jewish doctors and priests, nobles and princes, and those who have the greatest authority, you would judge very differently of me."

18. καὶ γὰρ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος — ἐκκλησίαν
Concerning the sense of this and the next verse (which indeed contain the essence of the controversy between the Papists and the Protestants), various have been the opinions promulgated, and fierce the disputes agitated. They are very difficult of comprehension, and as they have been perverted by the former, so have they been misunderstood by the latter. Their real sense, which is much obscured by the peculiarities of Oriental idioms, can only be ascertained by every aid furnished us, as well by Sacred as by Classical criticism, in which investigation we shall find much valuable aid afforded by Dr. Maltby, Serm. vol. 2. Serm. 23.

As to the words σὺ εἶ Πέτρος, we must remember that Jesus had *before* given Simon the name Cephas, or Peter (see John 1, 44). That it was customary for the Jewish Doctors to impose *new* names on their disciples has been shown by Buttinghausen, in his Hor. Hebr. (cited by Rosenm.) and that it was

not unusual for the Jews to assume names derived from the Greeks and Romans we have reason to think, from the instances of change from John to Mark, and Saul to Paul. In this present case there is a *paronomasia* (which, however, cannot be expressed in our language as it is in French, Latin, and Italian), a figure of speech found both in the Classical and Sacred writers. Dr. Maltby (*ubi supra*) has produced some examples, to which I add the following: Genes. 27, 36. Is he not rightly named *Jacob*, for he has supplanted me twice? Eurip. Phœn. 645. ἀληθῶς δ' ὄνομα πολυνείκη πατήρ ἐθετό σοι—νεικέων ἐπώνομον. So Æschyl. Pr. V. 472. Theb. 401 & 532. & 655 & 667. Agamem. 670 & 680. There is too a fine example in Shakspeare's Richard the Second. "How is't with aged *Gaunt*? Oh! how that name befits my composition! Old *Gaunt* indeed; and *Gaunt* in being old," &c. *Rock*, therefore, intimates the firmness which prompted Peter to avow his faith in Jesus; a sample of the intrepid zeal afterwards evinced in building up the Church and establishing the Religion of Christ. This is well alluded to in a passage of Juvencus, Hist. Evang. 3, 279. cited by Palaiet. Tu nomen *Petri* dignâ virtute tueris; Hâc in mole mihi, *Saxique* in robore ponam Semper mansuras æternis mœnibus ædes. On the name Πέτρος see Casaubon, Exercit. Baron. 15, p. 341.

18. καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ ο. τ. ε. Here again there has been much diversity of opinion. Most of the ancient Fathers, and some modern Commentators of credit (as Beza, Erasmus, Glassius, and Lightfoot), explain it of the confession or profession of faith here avowed by Peter. Others suppose that Jesus pointed with his finger towards himself, thereby indicating himself as the great foundation. So, besides some of the ancient Fathers, Augustin, Schoett. Witsius, Schultz. Bede, Georgius, Febroni, Chemnitz, and especially Olearius, Wolf, and Fabricius. This opinion has, however, been ably refuted

by others, and especially Whitby, to whom I refer the reader, and who proves that it must be understood of *Peter*, and, no doubt, the words were accompanied by a corresponding action, which indicated Peter to be meant. Le Moynes, in his *Var. Sacra*, has well observed that there is an allusion to the custom of building citadels on the tops of rocks, &c.

18. καὶ πύλαι ᾧδου οὗ κατισχύσουσιν αὐτῆς. Here again we have to encounter the jarring interpretations of Commentators, of which I can only advert to those which are at least specious, if not true. Some ancient and several modern Commentators, among whom are Olearius, Rosenm. and Kuin, explain it tartareæ potestates, consultationes Diabolorum. The force of the phrase is, however, more correctly explained by Camer. Grot. Cler. Hardt. Wivensels, and especially Whitby and Dr. Maltby, to whom I am indebted for many of the following illustrations. It is remarkable that the expression πύλαι ᾧδου should be found (and in the same sense) both in the Classical and Hellenistic, both in the Greek and Hebrew writers. It probably had its origin in the bold imagery and poetic diction of the East. The word ᾧδης signifies in profane writers the god who presided over the regions of the dead, and also the place supposed to be their destined abode. In the Scriptures it partakes of both significations, but generally bears the latter. By both sacred and profane writers the expression *gates of hell* conveys the very same idea, i. e. the approach to the place of departed souls, the state of the dead, or death itself. So Hom. Il. 9, 312. Theocr. Idyl. 2, 159. See many more examples in Wets. It is, however, more desirable to examine the sense of ᾧδης in the Old Testament. The Hebrew לִנְשׁוֹת and יְרֵשׁוֹת corresponds to the meaning which has been affixed to ᾧδης and ᾧδου πύλαι. See Gen. 37, 33. Prov. 14, 12. & 16, 25. in all which passages the word (which in the Sept. expresses the place of the

departed, and even the state of death itself) is the very same with that which is here translated *hell*. In Psal. 6, 5. & 94, 17. the word rendered grave, or silence, is the same in the Greek version with that whose signification we are now considering. So in 1 Cor. 15. "O, grave, where is thy victory?" In Is. 38, 9, 10, 18. "I shall go to the gates of the grave," — the expression can only mean the grave, or death itself. And yet in the Greek version, the words are the same with those here translated *hell*. So Sapiens. 16, 13. σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατὰ γεις εἰς πύλας ᾄδου καὶ ἀνάγεις where the English translation renders the *gates of hell*. So Act. Tat. 3 Macc. (ap. Wets.) There are other passages of the Old Testament where a different phrase occurs, but apparently of the same signification; where for *למנוח* and *אֵדָה* some word is substituted, more unequivocally denoting death, as *תּוֹב* and *θάνατος*. Job. 38, 17. Ps. 9, 13. Ps. 107, 18. In the passage of Matthew it must be noticed that *πύλαι ᾄδου* are for *Ἄδης* personified, as in the striking apostrophe and personification of St. Paul. (1 Cor.)

So we find *Dis*, and sometimes *Orcus*, in the Classical writers. Petron. Sat. 62. Arce autem miles fortis, tanquam Orcus. Sometimes *Mors*; as Apul. 7. Ipsaque Morte, quam formidant alii fortiozem. This prince of the shades below was sometimes, by the Jews, represented as a Janitor. So Aloth. 24. and Chagiga 15, 1. Etiam janitor Gehennæ resistere tibi non potuit, cum eò venires ad educandum Acharem. So also Hom. Od. λ. 276. ἡ δ' ἔβη εἰς αἶδας πυλάεσσιν κρατέροισιν. See more passages ap. Wetstein. Vide Windet de vit. funct. statu. 8. 4.

18. οὐ κατισχύουσιν αὐτῆς. The *αὐτῆς* may refer to either of two antecedents, *ἐκκλησίαν* or *Πέτρος*, and it has been a subject of much discussion to which it ought to be referred. Almost all the Commentators maintain that the *former* is to be understood (i. e. *ἐκκλ.*) Some Critics, however, of great name, adopt the *latter*; as Le Clerc, and Wets. who

thus remarks: "Prædicat Petro, eum in discrimen vitæ venturum, mei tamen eò absteritum iri, quo minus constanter in doctrinâ magistri perseveraret, mortemque adeo ipsam hostium terribilissimam vinceret atque triumpharet." Dr. Maltby too has very recently supported the same opinion, with his accustomed acuteness and erudition. (Serm. 23. vol. 2.) If, says he, by the gates of death is to be understood *the fear of death*, such fear can operate only upon a *person*. Peter is the person described by the *rock*; and, if our acceptation of the phrase *gates of death* be correct, the latter part of the sentence should seem also to refer to him. The meaning then would be, that his courage and resolution in founding the Church of Christ would be so great, that not even this fear of death would discourage him from the effectual discharge of his duty. Now this, we know, was fulfilled; for, after a temporary falling off, occasioned by too much presumption, St. Peter became conspicuous for his zeal and constancy in preaching the Gospel, and finally suffered martyrdom.

The passage, Dr. M. adds, may be thus paraphrased: Thy name is *rock*, and thy character for firmness and constancy well befits the name. Upon such a rock as thee, by thy patience, suffering, zeal, and courage, I shall establish my religion; and not all the fierce opposition of the world, not even the fear of death itself, shall deter thee, faithfully and boldly, from teaching to others the truths which I have taught unto thee.

With deference to so high an authority, I must express my dissent. The reasoning seems to me not conclusive, and the interpretation somewhat harsh and far-fetched. I entirely assent to the great majority of the Commentators, who refer the *αὐτῆς* to *ἐκκλησίας*, both because it is the nearest antecedent, and also since it thus yields the more important sense of the *two* interpretations of which it is susceptible. For *ἐκκλ.* may be taken collectively, (thus the greater part of the Commentators,) and

the following sense will arise; namely, that the Church shall not die, or become extinct, in this world. So Wolf. Campb. Clarke, &c. But here it is not without reason objected by Le Clerc and Maltby, that such an assurance might seem superfluous, since the constant tenor of prophecy, and the very nature of the dispensation itself, warrant us in expecting that it will continue unimpaired and unshaken to the end of the world. It seems, therefore, safer, with Euthymius, Grotius, Camer. Hammond, and some others, to understand by ἐκκλ. the *individual* members of which composed the body of the faithful; a sense which it may very well bear, and which occurs elsewhere in the N. T. I cannot, however, assent to the interpretation of Grotius and Whitby: "They shall enjoy here in prospect, and hereafter in certain accomplishment, a happy resurrection." Under the collective term ἐκκλ. is comprehended Peter; who, indeed, is *particularly* meant. On this interpretation, the passage admits of the following satisfactory paraphrase: "Neither persecution, nor even death itself, shall prevent thee, and thy faithful followers, who build on thy example, and who will constitute my Church, from persevering unto the end in the profession of my Religion."

19. καὶ δώσω σοι τὰς κλεῖς τ. β. τ. οὐ. The signification of these words will, as Dr. Maltby observes (*ubi supra*), depend on the sense of the formula, βασιλεία τῶν οὐρανῶν. Now this, from the connection in which it stands with the preceding words, and agreeably to the concurring opinions of the most learned and judicious Commentators, denotes (as frequently elsewhere) *the Gospel dispensation*. Of this important phrase, the origin and nature is admirably illustrated by Dr. Maltby, who refers it to the Jewish notion of Theocracy. As Christ (says he) was to reign in righteousness, the exercise of spiritual authority was expressed in phrases which properly denote temporal power. The *head* of this spiritual body would be described as *a king sitting upon the*

throne of his glory. The *Apostles* would hereafter sit on twelve thrones, judging the twelve tribes of Israel. If then (continues he) we understand that the spiritual dominion of Christ is represented under the notion of worldly power, we shall perceive that the *Kingdom of Heaven* is, in Scripture language, *the establishment of the doctrines of the Gospel on earth.*

Having gained a clear idea of the nature and design of this kingdom, we shall easily ascertain what is meant by giving to any one the *keys* of it. The key was a badge of high office and distinction in the regal governments of antiquity, of which vestiges remain even in our own times. Thus the Lord Chamberlain of the British Court is installed into his office by delivering to him a silver key. This key (sometimes worn suspended from the shoulder) was also among the Greeks an ensign of sacerdotal dignity. (See Callim. Lav. Cer. 45. and the note of Dr. Blomfield. Valck. on Theocr. Ædon. 335. Wolf, (on the authority of Ursini, Antiq. Hebr. and Pincinelli's *Lumina reflexa*,) tells us that it was a custom with the Jews to accompany and denote promotion by the delivery of a key. And from other authorities we learn that the Doctorate of Laws was conferred by putting into the hand of the aspirant a key of the closet where the sacred books were kept. To confer the key is therefore a phrase equivalent to bestowing a situation of great distinction and trust. Thus in Isaiah 22, 22. "And the key of the house, of the house of David, will I lay upon his shoulders, so that he shall open and none shall shut, and he shall shut and none shall open." Where see Bishop Lowth. Thus to confer the keys of the Kingdom of Heaven on any one is to invest him with authority therein, for the promotion of its establishment and preservation. Now in this situation (continues Dr. M.) Peter was placed. By the strenuous efforts he made, and the conspicuous part he acted after Christ's ascension, and the effusion of the Holy Spi-

rit, (through whom also the Gentiles were first admitted to a participation in the privileges of the Gospel,) he emphatically unlocked the doors of the Kingdom of Heaven. We are now prepared to understand the yet remaining, and more intricate, clause of this very difficult passage.

19. ὁ εἰάν δήσῃς—οὐρανούς. It is well observed by Dr. Maltby that δέιν and λύειν, with their compounds, which properly signify to tie and untie, are used figuratively in the judicial sense of condemning and absolving, and yet more extensively denoted the various acts of plenary power, legislative and executive. *Here* they must be interpreted according to the nature of the administration confided. Now, (adds the same learned Theologian,) the exercise of government has reference to *three points*: 1. making and repealing laws; 2. imposing or remitting contributions; 3. dispensing rewards and punishments.

Dr. M. then attempts to shew, that all those took place in the case of the Apostles, and are all to be included in the terms δέιν καὶ λύειν. The hypothesis is not a new one, having been before propounded by Bengel. in Gnom. in these words; “*Ligandi et solvendi verbis comprehenduntur omnia ea, quæ Petrus in virtute nominis Jesu Christi, et per fidem in illud nomen, apostolicâ potestate gessit; docendo, convincendo, hortando, prohibendo, permettendo, consolando, remittendo, sanando, resuscitando, puniendo.*” Elsner, too, combined the first and third of the above points.

Of those *three points* Dr. M. has *most* satisfactorily established the *first*; but in the second he has, I think, quite failed, since it would be harsh to interpret δέειν and λύειν, of imposing or remitting taxes or contributions; nor is it probable that our Lord would advert to such a circumstance on such an occasion. Dr. M. indeed, cites a solitary example of δέειν καὶ λύειν in this sense, and that not from a writer of Hellenistic, but Classical Greek, and the verb is not λύω, but ἀναλύω. As to the third point (i. e. the power of

dispensing rewards and punishments, by either removing disorders or inflicting them, which was first proposed by Olearius, and was adopted by Clericus), I cannot consider it as satisfactorily established, and must apply to it the words of Wolf: *Nec à contextu, nec a parallelissimo, nec a frequentiori vocis usu fulcitur.* Nay, he adds a still stronger censure of the interpretation: *Vix a me impetrare possum, ut credam virum doctum (Olearium) hunc genuinum esse verborum Domini sensum, sed eo potius animo hæc protulisse suspicor, ut appareret, quæ interpretatio dari posset, si, cæteris hermeneutices presidiiis relictis, acquiescamus in significato illo qui uno alterove loco se tueatur.* The defenders of this interpretation have been *more* successful in establishing the sense of λύειν than of δέειν. They produce instances of the *thing* in the cases of Ananias and Sapphira, of Elymas, of Hymenæus and Alexander, but not of the *word*: δέειν νόμον has *never* been produced. But I have met with something *approaching* to it in Sophocl. Antig. 40. λύουσ' ἂν ἡ φάπτουσα, προσθείμην πλέυν; where the Schol. interprets λύουσα τὸν νόμον, ἡ βεβαιούσα. The expression is, however, very rare, and merits attention; for which reason I have cited it. But to the mode of interpretation adopted by Bengel, or by Dr. M. there is yet this *stronger* objection; that it not only mixes together more senses than can well be supposed to be included in the words δέειν and λύειν, but attributes some which those words do not bear, at least in Hellenistic Greek, and others which, *taken alone*, would be unsuitable to the context. It is manifest that we must look around for some other and *more satisfactory* mode of interpretation. I shall therefore lay before the reader *two* which seem to carry with them the greatest probability; and one of which, if I mistake not, will be found the true one.

I. That brought forward by Schmid. Salmasius, and Wolf, and afterwards confirmed and illustrated by Professor Adam, in a Dissertation on these verses,

Colon. 1789, which is adopted by Rosenm. who thus states the heads: $\Delta\acute{\epsilon}\iota\nu$ et $\lambda\acute{\upsilon}\epsilon\nu$, quando de *clavibus* est sermo, idem est ac *claudere*, et *aperire*. *Januæ* enim *veterum* claudebantur funibus, quibus ligandis vel solvendis, claves adhibebantur: unde quod nobis est *januas claudere* et *aperire*, id iis fuit *ligare* et *solvere*. *Seræ* non erant, nisi obices quidam, pessuli, vectes, repagula, quibus vinculo adstrictis ostia occludebantur, solutisque, valvæ patebant. Cf. Homer. Od. δ . 802. θ . 447. ϕ . 45. et 240. Referas hunc simulacrum fœminæ, dextrâ clavim, sinistrâ funes, tenentis ap. M. A. Causseum in simulacris Deorum, tab. 15, tom. 5. Antiq. Rom, p. 776. $\Delta\acute{\epsilon}\iota\nu$ igitur quando de personis usurpatur, erit *repellere* et *excludere*; $\lambda\acute{\upsilon}\epsilon\nu$, *admittere*; ergo vertere possis, "Si quos repuleris (ab ecclesiâ meâ) in terrâ, ratum id erit apud Deum; si quos admiseris (in ecclesiam meam) itidem in ratum erit apud Deum."

The supporters of this interpretation urge the similar passage of Matt. 18, 18; but the words there relate not solely to exclusion from, or admission to the Church, but chiefly to the management and general regulation of its affairs. The above interpretation also gives (I think) too *limited* a sense, not to mention that it would be harsh *here* to take things for persons, in neuters for masculines. That Christ says not (remarks Whitby) what *persons* thou shalt bind on earth, but what *things*, seems to intimate, that our Lord speaks *primarily* of *things*, and only consequentially of *persons* to be bound and loosed, as having contracted guilt by, or as being absolved from the guilt of, those things. It is well observed by Kuinoel, that the image taken from the *keys* seems *not to be continued* in these words, but that they contain rather a *fuller developement* of the *care* and *power* of which keys are a symbol (on which see Artemid. 3, 54. ap. Wet.)

After mature deliberation, I do not hesitate to adopt, with some slight modifications, the interpretation of Lightfoot and Selden, which was embraced

by Hammond, Wagenseil, Campbell, Vitringa, Whitby, Limborch, Schleusner, and Kuinoel. Δέειν signifies to *forbid*, not only in the Rabbinical writings perpetually, (see Lightfoot and Wets.), but also, says Kuinoel, in Dan. 6, 8, 9, 11, 16.; so also in the Chaldee Paraphrase on Num. 11, 28: and λύειν (לִּוּי and לִּוּי) (see Light. & Buxt. Lex Tal. in v. and Holtinger. Diss. de Usu Script. Heb. in N. T. 400.) denotes to *pronounce lawful, concede, permit, direct, constitute, &c.* This clause of the sentence may be rendered: "Whatsoever thou shalt declare lawful, and constitute in the Church, shall be ratified, and hold good with God."

The student will observe, that this sense of the words δέειν and λύειν is directly contrary to that which obtains among the Classical writers, in which λύειν (νόμον) is synonymous with καταλύειν (ν.) to *abrogate, &c.* but *no where*, perhaps, in the sense *concede, permit*, except in Diod. Sic. l. I, 27. ὅσα ἔγω δήσω οὐδεὶς δύναται λύσαι, cited by Selden. But that is the *literal* Greek version of an Oriental inscription, and therefore is likely to contain the eastern idiom. This is so obviously the sense, that I am surprised it should have been missed by so many learned men, and especially by so consummate a scholar as Wesseling, who has in his editorial capacity introduced ἐνομοθέτησα into the text (for δήσω), a manifest gloss, which not even the testimony of a thousand MSS. could induce me to receive.

Thus much for the opposition in λύειν. The phrase δέειν νόμον has never been produced. I have, however, met with a passage which *approaches* to it in Soph. Antig. 40. εἰ ταῦτ'—ἔγω Λύουσ' ἂν ἡ' φάπτουσα προσθείμην πλέον;

That the above powers were exercised by Peter, in conjunction with the other Apostles, is indisputable. We need only advert to the decisions of the Council held at Jerusalem, when nearly the whole of the Mosaic ritual law was *loosed*, given up, and *abrogated*, but *part* was *bound*, and still held obligatory.

In truth, the terms in question are so comprehensive, that they may well *include all* the measures pursued by the Apostles for the establishment, and ordinary regulation of the Church; even binding and loosing, in another and more figurative sense, i. e. condemning and absolving, a power which we know was bestowed, from the words of John, 20, 23, "whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained:" and, among the rest, what Dr. Maltby ranges under his *second point*, i. e. directing the payment of contributions for the maintenance of ministers, and the relief of pious poverty. For as to the power of working miracles, removing disorders, or inflicting them, *that was extraordinary*, (meant as an attestation of their divine legation,) and does not seem to be adverted to in the above words.

Finally, to use the impressive and eloquent language of Dr. Maltby, whichever of the above interpretations be adopted, it will supply no ground of confidence to the Church of Rome. The praise bestowed upon, and the powers entrusted to, the *Apostle Peter*, will not justify the assertion of any peculiar prerogative to the *pontiffs* of that see. Every part of the prophetic declaration contained in this address of our Lord was, we know, completely fulfilled, but surely not in such a manner as to supply even the shadow of a reason for deducing from it the supremacy of St. Peter in the persons of his *successors*, or the right of judicial punishment and plenary absolution, claimed, and exercised, in too many fatal instances, by the opponents of Protestantism. On this subject it may not be unedifying to contrast the well-known language of modern Catholics with that of St. Jerome, as we find it expressed in his Comment on *this* passage, and extracted by Wetstein: "Istum locum Episcopi et Presbyteri non intelligentes, aliquid sibi de Phariseorum assumunt supercilio, ut vel damnent innocentes, vel solvere se noxios arbitrentur; cum apud Deum non sententia sacerdotum, sed reorum vita quærat.".

20. διαστείλατο. Διαστέλλεσθαι signifies sometimes *imperare*, jubere, to strictly charge (see Camer. ap. Pol.) and, with a negative following, to interdict. It is rarely used in this sense by the *Classical* writers, but an example has been produced by Munthe from Diod. Sic. 262. Wetstein has some others. It often signifies *distinctè definitio*, to definitely determine; from whence arises this of disertè præcipere, *imperare*. The reading ἐπετίμησεν, which is found in the MSS. is a gloss, or derived from the parallel place.

21. δεῖ αὐτὸν—πολλὰ παθεῖν. So Hom. Od. κ. 465. ἐπειὴ μάλα πολλὰ πέποσθε. ε. 223. ἤδη γὰρ μάλα πολλ' ἔπαθον, καὶ πολλ' ἐμόγησα. Mark 5, 26. Hor. A. P. 412. Qui studet optatam cursu contingere metam, Multa tulit fecitque puer.

21. ἀπὸ τῶν πρεσβυτέρων. Members of the public senate, *principes*, *non solum ætate, sed dignitate*. First called *patres*, then *senatores*; distinguished from the people, and termed בְּנֵי־זֵקֵן. So the συνέδριον is not unfrequently called τὸ πρεσβυτέριον and γερούσια. And even now in the East *senex* is a name of *dignity and office*.

21. καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. This phrase denotes after two days, i. e. the next day but one. An idiom to be found even in the *Classical* writers; as Thucyd. 7. 75. Paulus, Thiess, &c. deny that Christ foresaw and predicted his resurrection; and they have devised many subtle hypotheses, and fine-spun interpretations; which, however, carry with them scarcely a vestige of truth, or even verisimilitude, and have been answered at large by Suskind, Flatt, Reinhard, and especially by Kuinoel, whose note presents a careful digest of what is important in their tracts. I must not omit an observation of Rosenmuller; namely, that the Apostles indeed confessed that they did not understand these sayings of our Lord. (Mark 9, 32. Luke 9, 45. & 18, 34. Joh. 20, 9.) But the cause of this is manifest. They did not understand, *because* the common persuasion of the Jews con-

cerning the Messiah was so fixed in their minds, as to prevent them from crediting his representations concerning his resurrection.

22. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος. On the interpretation of these words there has been much controversy. It seems to me that *προλαμβάνω* properly means to take by the hand, and draw on one side; an action usual to those who familiarly advise, or who chide or remonstrate with another. Schl. Lex. gives an example from Plutarch. To which I add, Aristoph. Lys. 1128. λαβοῦσα δ' ὑμᾶς, λοιδορῆσαι βούλομαι. So with us it is vulgarly said, "*to take one to task*;" where, observe, by the expression *to task* is meant to *tax*, i. e. to chide.

22. ἤρξατο ἐπιτιμᾶν. The meaning of this word must not be too much *strained*. It merely denotes affectionately chiding him for indulging in such melancholy forebodings.

22. ἰλεῶς σοι. The phrase is elliptical; and to complete it must be supplied the words Θεὸς ἐστὶ, *miseratur tui Deus, propitius sit vobis Deus*. That ἰλεῶς was especially appropriated to this sense *propitius* is clear from the passages cited by Wetstein. This formula answers to the Hebrew one לִי לֵיָהּ, in 1 Paral. 11, 19. where the Sept. renders ἰλεῶς μοι ὁ Θεὸς τοῦ ποιῆσαι τὸ ρῆμα τοῦτο. Add, 2 Sam, 20, 20. 23, 19. Genes. 43, 23. Jos. Ant. 7, 11, 8. Not dissimilar to this is our own phrase *God forbid!* Thus in 1 Macc. 2, 21. ἰλεῶς ἡμῖν καταλίπειν νόμον, God forbid that we should leave the Law. The following words, οὐ μὴ ἔσται σοι τοῦτο, are exegetical of the preceding; where observe the use of the future for the optative, *Hebraicè*, μὴ γένοιτο. (Kuinen. Rosenm. and Kypke.)

23. Σατανᾶ. Hebr. שָׂטָן, which the Sept. sometimes renders ἐπίβουλος, at other times διάβολος. It however frequently signifies (as in Sam. 19, 23.) an evil counsellor; and so perhaps it may here; q. d. "Under the appearance of attachment, thou givest me the worst counsel." So Rosenm. and Kuinoel.

Most other Commentators (with Schl.) take it in the sense of an *adversary*.

23. σκάνδαλόν μου εἶ—*offendiculo mihi es*, i. e. by fostering that horror of his painful and ignominious death, which at various times, more or less, harassed Jesus. So Rosenm. But Kuinoel, less judiciously, takes σκάνδαλον in the sense of *seducer*, and *evil adviser*: as in Matth. 4, 10.

23. οὐ φρονεῖς τὰ τοῦ Θεοῦ. This formula, which is illustrated by Alberti, Raphel, Kypke, and Wetstein, signifies to mean “well inclined to, well affected to, to take one’s side, follow one’s orders.”

24. εἰ τις θέλει ὀπίσω μου ἐλθεῖν—be my disciple, embrace my religion. Of this formula, and the following one, αἰρεῖν τὸν σταύρον αὐτοῦ, see note on 10, 38.

24. ἀπαρνησάσθαι ἑαυτὸν—let him deny himself, neglect his preservation, not value his life, &c. This word ἀπαρνησάσθαι answers to the Hebrew דָּנָה, in Is. 31, 70. and is by the Sept. sometimes rendered ἀπαρνήσασθαι, at other times ἐξουθενεῖν. One may compare Act 20, 24. οὐκ ἔχειν τιμίον τὴν ψυχὴν αὐτοῦ. and Luke 14, 26. μισεῖν τὴν ἑαυτοῦ ψυχὴν. Kuin. Origen and Jerome (ap. Bulk.) apply the expression to abandoning vice. See also Suicer, 1, 422.

25. ὅς γὰρ ἂν θέλη—αὐτήν. See note on Matth. 10, 39. Wetstein compares the following passages: Plut. 1, 109. A. Polyb. 3, 63. Cic. ad Famil. 14, 4. Quintil. Decl. 377. Synes. Epist. 112. To which I add, Thucyd. 2, 42. καὶ ἐν αὐτῷ τῷ ἀρῖναςθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόττες σώζεσθαι.

26. τί γὰρ ὠφελεῖται. This is an ellipsis of κατὰ. For as ὠφελεῖσθαι has in the active the accusative of the person and another of the thing; so in the passive it retains one, and changes the other into a nominative. Rosenm. This is, I think, a proverbial expression, which Jesus transfers from temporal to spiritual application: q. d. “If we think an earthly and temporary life cheaply bought, at whatever price, how much more a heavenly and eternal one. (See Campb. and Whitby.) Kuinoel, with too much

limitation, interprets (comparing Luke 9, 25.): "What will it profit you, if you shall have received all worldly advantages, honours, &c. but shall have rendered yourself miserable?"

26. τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; The difference between the Classical and Hellenistic use is this: the Classics use the *dative* (as Thucyd.); the Sacred writers the *accusative*. Though Wetstein quotes Herodot. 7, 39. and Agath. 3. as examples of the accusative. I must not omit to observe, that the word ζημιωθῇ here contains *no* allusion (as Doddridge fancied) to undergoing capital execution.

26. τί δώσει ἄνθρωπος ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ; Similar passages are quoted by Wetstein from Hom. Il. 401. Eurip. Supp. 775. Plat. 458. D. Æschyl. Pers. 844. ὡς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ. Other passages may be found in Pincinelli's Lum. Reflex. on this passage, and Elsner. I add, Liban. ap. 671. B. where he tells us that Socrates said, Τιμωτάτων τῷ μὲν ἀνθρώπῳ ψυχὴν εἶναι· δεύτερον δὲ τὸ σῶμα· τρίτον τὲ χρημάτα· πῶς ταῦτα πείθοντος ἦν ἀργεῖν· ὅς τῷ μὲν τὰ τῇ φύσει δεύτερα, πρὸ τῶν ἀμεινόνων ἄγειν. Vide Wakef. Eurip. Alc. 308.

27. μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι. Whitby refers these words to Christ's *second* advent, the day of judgment (whom see in Elsley's abstract of his observations); but Grotius, Simon. Rosenm. and Kuin. &c. interpret the words of the *first* advent. Kuinoel thus points out how much more suitable this interpretation is to the context. "Peter, when Christ had spoken of the calamities which hung over him, and his death, had advised him to avoid the danger of the death, and not endure that such unmerited calamities should happen to him. But Jesus had shewn that it was necessary for him to perform the will of his Father, and that whoever would be worthy of being called his follower, must be ready to undergo all sorts of calamities, nay even submit to death itself, for the sake of professing his religion: that whoever was so minded, and showed this piety

both by words and by deeds, would be recompensed with supreme felicity, both in this life and in that which is to come. To calm, however, the sorrow of his disciples, he adds, that notwithstanding the cruel death and calamities which must befall himself and his followers, his dignity would not be in the least depressed, nay rather that it would acquire an increase; for that there would be a glorious manifestation of his kingdom, and that those who had despised and opposed his religion would suffer punishment; and points out the certainty of this event so plainly, as to declare that many of his hearers would be eye-witnesses of it.

27. ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. So Eurip. Andr. 741. ἔργοισι δ' ἔργα διάδοχ' ἀντιλήψεται. And Lucian, cited by Triller ap. Wolf: Καὶ ἐστὶν ἐν οὐρανῷ βλέπων δικαίους τε καὶ ἀδίκους, καὶ ἐν βίβλοις τὰς πράξεις ἀπογραφόμενος, ἀνταποδώσει δὲ πᾶσιν, ἣν ἡμέραν αὐτὸς ἐνετείλατο.

28. γεύσονται θανάτου—*mori*. It properly signifies to try, feel, perceive, be partaker of. As applied to *death*, it is confined to the Hebrew writers. But the Greek Classics use it of *other evils*; as γεύεσθαι μόχθων, Soph. Tr. 1108. Eurip. Hec. 375. γεύεσθαι κακῶν. Herc. Fur. 1353. γύεσθαι πόνων. Pausan. 9, 7, 4. κακῶν μεγάλων γεύσασθαι. Pausan. 10, 39, 1. κακῶν ἀπέλαυσαν ἀνιάτων. And in Aristophanes we find γεύσαι τὰς θύρας. So Mr. Weston has produced from Shakspeare, *taste your legs*. This sense is also found in a cognate word of the French language, *tâter le pouls*, feel one's pulse. See Cotgrave's Fr. Dict.

28. ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. This spiritual kingdom had its commencement after our Lord's resurrection and ascension, when he sent the Holy Ghost, and propagated the Gospel by miracles throughout the world. (Rosenm.) Whitby, Kuinoel, and Wetstein, on the other hand, more accurately, I think, understand the words of Christ's *first* advent, after forty years, to the destruction of the Jewish nation, &c. and therefore not only St. John,

but *many* standing there, might see it. By ἑστῶτων Markland (ap. Bowy.) interprets *being*; and truly observes, that "all verbs of posture and gesture, as *go, walk, stand, sit*, in good Greek writers (and some in Latin), signify *to exist, to be*. He observes too that *τινές* is often said of *one* person.

CHAP. XVII.

VERSE 1. ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλόν. The force of the preposition, which almost all the interpreters have neglected, deserves attention. Translate, *took them up*. So Mark 9, 2. Luke 24, 51. καὶ ἀνεφέρειτε εἰς οὐρανὸν ὄρος. It is proper to observe, that high mountains were by the ancients accounted *sacred*, and especially suited to religious worship. See Strab. 456. D. and 726. c. cited by Wetstein. Jesus *especially* made choice of them for prayer and religious meditation: which was the precise mountain is uncertain. The most ancient opinion is, that it was *Tabor*, which, however, seems founded only on the circumstance of its vicinity to Cæsarea, at which the transactions before narrated took place. But (objects Rosenmuller) in eight days Jesus might have traversed a considerable distance. To which I answer, there appears no motive to have induced Jesus to travel to a considerable distance. The reader who desires to enter further into the subject, may consult Wolf on this passage, and especially Koecher.

2. μετεμορφώθη ἔμπροσθεν αὐτῶν. On this mysterious and awful transaction many are the sophistical hypotheses of the sceptical theologians of Germany. Some are fully detailed and satisfactorily refuted by Kuinoel, who has himself proposed an hypothesis ingeniously devised, and acutely and learnedly supported, but which does not carry conviction to my mind. Not to mention other objections and difficulties, it should seem to have been unworthy of Jesus to have countenanced their error. That were more suitable to an Apollonius. Besides, after their minds

had been enlightened by the Holy Spirit, there was no *reason* to permit the continuance of the error. And yet St. Peter himself, in his 2 Ep. 1, 17. et seq. especially refers to this as a real occurrence. It is well observed by Olearius, in his Obs. Sacr. on this passage, and by Michaelis, that the purpose of this transfiguration was, that the Apostles might by a sign from Heaven be assured that their confidence in Jesus was well founded.

2: μεταμορφώθη. This word denotes that his form and aspect were changed. Μορφή signifies ὄψις, θέαμα, exhibiting an indescribable dignity and majesty. Wetstein has produced passages of the Classical writers, but none very apposite.

3. ἰδοὺ, ὠφθησαν αὐτοῖς—συλλαλοῦντες. For that both should appear at the time of the Messiah was an ancient tradition among the Jews, as appears from the Rabbinical passages adduced by Lightfoot, Schoetgen, and Wetstein. Paulus, and others, think that these were not Moses and Elias, but some unknown persons. That is, however, refuted by the words of St. Luke, 9, 32. See Koecher.

4. ποιήσωμεν ὧδε τρεῖς σκηνάς. The word σκηναι denotes booths composed of branches of trees, such as travellers are accustomed to construct when they meet with a pleasant spot, unmindful of time and business. So Peter, forgetful of the cares and troubles of this life, and absorbed in the splendour of the appearance, wished to fix his habitation there, &c.

5. νεφέλῃ φωτεινῇ; nimbus apparuit. Ex. 16, 10. 40, 34. Ezek. 43, 2. Ἐπεσκίασεν, circumfudit, circumdedit. See Schl. Lex. Wetstein cites Virg. *Æn.* 2, 590. et purâ per noctem in luce refulsit. Servius; in luce, in nimbo, qui cum numinibus semper est.

5. ἀκούετε, pro ὑπακούετε. To the examples of Wetstein I add Soph. *Antiq.* 64. *Ædip.* Col. 172. 1645.

6. ἔπεσον ἐπὶ πρόσωπον αὐτῶν. Stunned, and struck with fear, as though they had heard thunder. Any sudden glare of light makes us cast our eyes to the ground: on the same principle, then, it is no wonder

that a *more* powerful stupefaction should cast our very *bodies themselves* to the ground. Similar words are used, on a kindred subject, by the Sept. in Levit. 9, 24. The disciples therefore, stunned by the thunder, overpowered by this radiant light, and awed, as if by the divine presence, fell on their faces, as it were, struck with thunder. The antients had a notion, that when they beheld a deity they must die. (Rosenm.)

9. μηδενι εἴπητε τὸ ὄραμα. *Tell the vision* (as some interpreters explain it), or rather, simply, *what you have seen, to no man*. So also Schleusner: which mode of interpretation is confirmed by Mark 9, 9. διεστείλατο αὐτοῖς ἵνα μηδενι διηγησώνται ἃ εἶδον.

11. ἔρχεται πρῶτον, i. e. is coming, is about to come. The present is here used for the future.

12. Ἡλίας ἤδη ἦλθε, i. e. in the person of John the Baptist.

12. οὐκ ἐπέγνωσαν αὐτὸν. Euthymius remarks, διὰ τῆς κακόνου αὐτῶν, which will not excuse them.

12. ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν; *ut libuit, pro libidine*; i. e. malè eum tractarunt. Ἐν αὐτῷ corresponds to 2, as the Hebrews joined פָּוֶה with 2. Markland (ap. Bulk.) has well illustrated this by a similar expression used by Xenophon, Cyropæd. 2. p. 56. D. where an eagle having caught a hare, ἀπενεγκὼν ἐπὶ λόφον τινὰ οὐ πρόσω, ἐχρήτο τῇ ἀγρᾷ ὅτι ἠθέλει. So Mark 9, 18. They have had their will of him: which was to *kill him*. Luke 23, 25. τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

15. σεληνιαζεται—he is moon-struck. The Commentators observe that, from the symptoms subjoined, this appears to have been the epilepsy. The application given it (says Campbell) shows the general sentiment at that time concerning the moon's influence on this sort of malady. Isidorus 4, 7. (ap. Schl.) says of epileptics: "Hos vulgus lunaticos vocat, quod per hunc cursum comitatur eos insania dæmonorum." When seized with the paroxysm they lose all mental power, and almost all bodily

sense. Their speech is an inarticulate noise, not unaptly expressed by κράζει in Luke 9, 39.

15. κακῶς πάσχει. Vide supra, 8, 6. et Æsop. F. 257, κακῶς πάσχων ἐβέβλητό.

15. πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. That this frequently happens to epileptic patients is well known; and it is noticed by Aretæus and Cælius on the epilepsy, cited by Wetstein. See also Celsus, 3, 23. Mark adds that the evil spirit εἰσέρχεται αὐτὸν καὶ ἀφρίζει καὶ τρίζει τοὺς ὄδοντας αὐτοῦ καὶ ξηραίνεται, *contabescit*: all symptoms of the epilepsy.

17. Ὁ γενεὰ ἄπιστος καὶ διεστραμμένη. Rosenm. maintains that the words are addressed to the Disciples, which he thinks evident from the context, since in c. 20. he censures their unbelief, &c. This, however, is not certain. I should rather agree with Doddridge, Beausobre, Kypke, Paulus, and Kuinoel, that the reproof was meant for those whom it might concern, according as they had deserved it. Or perhaps of the whole Jewish nation, says Markland, who has well observed (p. 102), that our Saviour seems to allude to the words of Moses, Deuter. 32, 5. concerning the Jews γενεὰ σκολία καὶ διεστραμμένη. (as does St. Paul, in Philip. 2, 15.) After which he turns to the persons present, and says, Bring him hither to me. Dr. Whitby refers these words to the Scribes, who at that time were disputing with the Disciples. It seems probable that ἄπιστος is to be referred to the Disciples; διεστραμμένη to the Scribes: the former ὑμῶν to the Disciples, the latter to the Scribes. See Hor. Serm. 1, 1. "*hinc vos, vos hinc, mutatis discedite partibus.*" Rom. 14, 10. where I have noted many instances.

17. διεστραμμένη. See the following passages, cited by Wetstein: Arist. Polit. 8. Deut. 32, 20. To which I add, Polyb. 2, 21, 8. Diod. Sic. 5, 33. τὰ ἔθνη πρὸς κακίαν διαστρέφεται. Æschyl. P. V. 694. μορφή καὶ φρένες διάστροφοι. Act. 20, 30. λαλοῦντες διεστραμμένα. Prov. 2, 14. χαίροντες ἐπὶ διαστροφῇ.

Soph. Aj. 447. *καὶ μὴ τοῦ ὄμμα καὶ φρένες διάστρυφοι*. Shakspeare, Henry VI. Hence, heap of wrath! foul, indigested lump! as *crooked* in thy manners as thy shape.

20. *διὰ τὴν ἀπιστίαν*. The reading *ὀλιγοπιστίαν* is a mere gloss, or softening: but it is unnecessary. For *ἀπιστία* is to be understood *comparatively* to that complete faith which they ought to have had, considering their long instruction, and the nature of the office entrusted to them. What is in Latin called *levitas* might be imputed to them, which consisted in a want of that complete *reliance*, whose very essence it would have been, to consider that, aided by the assistance of the Deity and Christ, they would be able to effect every thing, even what should exceed human powers. Rosenm.

20. *ὡς κόκκον σινάπεως*, i. e. If ye had confidence, even in the smallest proportion. A proverbial comparison, a grain of mustard being the smallest of all seeds. *ὡς* like *ἵ* may note not only quality and similitude, but magnitude and quality.

20. *ἐπεῖτε τῷ ὄρει τούτῳ· Μετάβηθι — μεταβήσται*. These are proverbial hyperboles, (of which examples are produced by Lightfoot on Matth. 21, 21. and from the Classical writers by Wets.) and are therefore not to be strained too far. They are explained by the following words, *οὐδὲν ἀδυνατήσει ὑμῖν*. The passage may be thus paraphrased: So long as you trust in God and me, and are not deficient in self-reliance, you may accomplish the most arduous labours, undertaken for the purpose of furthering my religion. Rosenm.

20. *οὐδὲν ἀδυνατήσει*. The difference between the Classical and Hellenistic use of the word deserves attention: in the former it denotes *non posse*, in the latter *impossibile esse*.

21. *τοῦτο τὸ γένος, i. e. δαίμονων* q. d. This sort of disease cannot be removed. Jesus accommodated himself to the *usus loquendi*, just as we employ many

phrases derived from the rites and religion of the Gentiles.

21. εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. Jesus had just before said that implicit reliance was necessary to perform such mighty works. He now shows *how* it happened that they had it not; and indicates by what means it may be attained, namely by prayer, and, in subservience to it, fasting. These two are often conjoined, as in Luke 2, 37. Act. 10, 30. & 14, 23. 1 Cor. 7, 5. Upon this whole passage Mr. Bulkley has the following sensible observation: "Without believing that they could really work the miracle, they would not attempt it; and therefore could not to be sure perform the cure, while they had any distrust in that particular remaining: and this distrust was blameable, since our Saviour had assured them by express promise, when he sent them out, that they should have power over unclean spirits, and therefore prayer and fasting were proper for exciting their attention to divine promises, and to make them act a more consistent part." This being the manifest sense of the passage, and that in which all the best Commentators acquiesce, I am surprised that Bowyer and Paulus should have adopted a conjecture so absurd as that broached by Dr. Sykes, namely, ἐν προεχει νηστείᾳ, which (as Doddridge long ago observed) is neither natural in itself, nor pertinent to the occasion. It seems not at all to our Lord's purpose to speak of the *natural* methods of cure, in answer to the Apostle's demand, why they could not *miraculously* perform it? As if (says Rosenm.) Christ had meant to teach them what the diseased ought *themselves* to do, in order to be freed from the disorder. Euthymius (oddly enough) jumbles *both* together, assigning the prayer to the θεραπεύων, and the fasting to the patient. Ἐν, ministerio, &c. See Schl. to whose examples I add, Æschyl. Choeph. 760.

24. οἱ τὰ δίδραχμα λαμβάνοντες. Piscator here pro-

poses to read, just after, τὸ; but that would render it necessary to change δίδραγμα into δίδραχμον. For the student must observe, that it is not declined τὸ δίδραγμα, τοῦ διδράχματος, but τὸ δίδραχμον, τοῦ δίδραχμου. This I should have thought too minute to deserve mention, had it not seemed necessary to correct an error into which many critics, not of the lowest order, have fallen; ex. gr. Doddridge, Campbell, Hammond, and *several* in Pole's Synopsis. Translate therefore, "those who collected the didrachms. There is a propriety in the use of the *plural*, which is intended (as De Dien observes) with reference to the many from whom it was collected, each contributing *one*. In fact, the τὸ δίδραγμα (the didrachms) was a collective *name*, for the *tax of didrachms*. I entirely agree with those who tell us that this was the sacred tribute, the half shekel (of which see more in Elsley). Observe αὐ is for οὐχ, which is more properly used in an interrogative sentence.

25. καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν. It may be enquired *who?* *Jesus*, says Whitby, and almost all the Commentators. I would, however, understand it of *Peter*, with L. Brug, and as the Syriac expresses it, doubtless from a very ancient marginal note. So also Cod. Corb. 1. We may therefore paraphrase it thus: "When Peter had entered into the house (whither Jesus had already gone, while the tax-gatherers were applying to Peter for the contribution), and was just about to ask Jesus whether he would not pay the contribution, Jesus was beforehand with his question, by asking *him* one, namely, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη, &c." And thus Euthymius seems to have taken the sentence. See also Theophyl. Some MSS. read προσῆλθον, and so Hammond reads; by which the beauty of the above construction is destroyed.

25. προέφθασεν αὐτὸν ὁ Ἰησοῦς. The word is unaccompanied by an example in St. Thes. It is, however, to be found in three passages of Thucydides.

25. ἡ—ἀπὸ τῶν υἱῶν αὐτῶν, ἡ ἀπὸ τῶν ἀλλοτρίων; Wetstein cites Justin. 1, 10. and Jos. 7, 15, 9. By υἱοὺς understand not *cives* (as some), but in the proper acceptation, *sons*, those of their family; and by ἀλλότριοι those not of their family. So Campbell, who renders, from their *own sons*, or from *others*. This is copiously illustrated by Hammond. Schleusner explains, *a suis liberis, aut ab iis qui non sunt familiares*. Compare Psal. 49, 2. Sirach. 40, 29. Jos. 7, 15, 9.

27. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, i. e. that we may not give them a handle for saying that we despise the temple, &c.; or rather, lest we should make them suppose that we undervalue the temple; which might cause them to stumble at, and reject my pretensions to the Messiahship. See also Whitby.

27. τὸν ἀναβάντα ἰχθύν, i. e. rising to, meeting the hook, as Brug. Beza, and Kuinoel, who translate *decucurrit ad hamum*; or we may supply ἐκ τοῦ ὕδατος, which may be taken from the words εἰς τὸ ὕδωρ, which must be understood after βαλέ ἀγκίστρον. The complete phrase occurs in Matth. 3, 16. Schleusner in his Lex. interprets as if he supplied ἐκ τοῦ ἀγκίστρον, which I think harsh. Ἀναβάντα may, however, be rendered *eductum*; for Rosenmuller truly observes, that the Hellenists use neuter verbs in a passive sense. As to the piece of money, we may suppose that it had before fallen into the sea, and been devoured by the fish; for there are not wanting instances of valuables found in the bellies of fish. In this view Wetstein has cited Bereschith, 11. 5. Herodot. 3, 42. Strabo, 9, 45. B. We need not therefore suppose (with Schmidt) that the piece of money was *created on purpose*. Doddridge well remarks on the *illustrious knowledge* and power of our Lord evinced in this transaction. The miracle has received the same treatment as others from the sceptical theologians of Germany, whose hypotheses and futile remarks scarcely deserved the full examination and refutation which they have received

from Storr in his answer to Paulus. The most important matter from both has been selected by Kuinoel, who agrees with Rosenmuller in rejecting the above hypotheses.

CHAP. XVIII.

VERSE 1. ἐν ἐκείνῃ τῇ ὥρᾳ. Whitby has noticed, and very ingeniously reconciled, the apparent difference that subsists between the Evangelists; which, however, Markland thinks may be done by simply placing a comma at ὥρᾳ. The sense is, "At that time, the disciples disputing among themselves which of them would be greater than the other in the kingdom of Heaven, came to Jesus."

1. τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. This disputation, which had taken place on the way to Capernaum, seems to have arisen from the preference apparently shown of late by Jesus to Peter, John, and James, which had excited the pride of those three, and the envy of the rest. To repress these equally unchristian dispositions, Jesus (on Peter's return from fishing) asks them what they had been disputing of on the way. The interrogation of the disciples is thus put by Wetstein: Quis erit imperator? quis consiliarius, quis procurator? An qui primus in doctrinam tuam se tradidit? An qui tibi sanguine est conjunctior? an qui te frequenter hospitio excepit? an ætate provector? They then avow it, and make the matter of their debate by the way the subject of a direct enquiry.

1. τίς—μείζων ἐστὶν, i. e. μέγιστος ἔσται. The comparative for the superlative, say the Commentators (see Kuinoel), as is frequently the case. But to this principle we need not here resort. One may suppose, that they did not merely wish to know, who would be the *greatest*, but who would occupy the *chief* posts in the court of the Messiah; as, quis imperator? quis consiliarius? &c. ap. Wet. As the plural is often taken for the singular, so is the singular

for the plural. Therefore we need not take μέζων in a superlative, but only comparative sense, who shall be the *majores*, the magnates.

2. προσκαλισάμενος—παιδίον. That his admonitions and expositions should more strongly strike the minds of his hearers, Jesus is accustomed (says Wetstein) to represent (according to the Oriental usage) his spiritual doctrine by corporeal images, obvious to the sight. There is an interesting tradition that the boy was the afterwards celebrated Ignatius.

3. εἰ μὴ στραφήτε. Unless ye be changed in disposition, and become, &c. There is, I believe, no other example in the New Testament of this metaphorical sense. On this Rosenmüller has the following remark: "Pueris similes vult fieri Christus sectatores suos, modestiā et honorum periturorum despicientiā, quod ea ætas longissimè absit a studio honorum, quod ne ad inventam quidem se ad virilem et robustam ætatem referri solet: nam, ut Horatius ait, *Conversis studiis ætas animusque virilis Quærit opes et amicitias, inservit honori.*" (See also Whitby.) This being the manifest sense, I am surprised that Wetstein should interpret γένεσθαι ὡς παιδίον to be *acknowledging the superiority of others to ourselves, and that we are, (q. d.) as boys compared to men*, a comparison not unfrequent in the Classics, and of which he produces several examples. It will not, however, justify his interpretation, which is too limited and far-fetched. Though I know that the Apostle to the Romans 12, 10. gives it a characteristic of true Christians, ἐν τιμῇ ἀλλήλους προηγούμενοι, yet the interpretation is too restricted. Our Saviour means to inculcate a childlike disposition in *unambitiousness*; not, however, that our Saviour intended to confine himself to that circumstance. He might advert to the general simplicity and humility, docility and guilelessness of *young children*, and such was this, by Jesus taking him in his arms. The admonition, therefore, is very similar to that of St. Paul, 1 Cor. 14, 20. ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν

ἀλλὰ τῇ κακίᾳ νηπιάζετέ, τοῖς δὲ φρεσὶ τέλειοι γίνεσθε. Such were the sentiments of that gracious Being, who seems to have had a *peculiar affection for children*, and who particularly desired that they might be suffered to come unto him, and not be forbidden. John Calvin, however, presumes to teach us a contrary doctrine; telling us, in his Instit. 4, 15, 10: “infants bring along with them their own damnation from their mother’s womb; having the seed of sin in their very natures, though not developed. Nay, their whole nature is a sort of seed-bed of sin, and therefore they cannot but be odious and abominable in the sight of God.”

5. καὶ ὃς ἐὰν δέξεται. The connection here is not very obvious. It has been explained by Whitby and Kuinoel, but not very successfully. Perhaps it may be thus laid down: And remark, for your encouragement in your Apostolic labours, that my maxim is (and this I shall openly declare), He that receiveth one such guileless creature in my name, i. e. because he is my disciple, receiveth me; and whosoever by the *contrary*, i. e. by persecution, shall cause him to stumble at and forsake my faith, &c. Or perhaps the word *whosoever* might be addressed to the *by-standers* in general; for we are not told that this was addressed to the Apostles privately.

6. συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς—τῆς θαλάσσης. The sentence is elliptical; *rather than that he should commit such a crime*, must be supplied. So in the parallel passage, 16, 2. λυσιτελεῖ—ἢ ἵνα σκανδαλίσαι ἔνα, &c. The student must observe, that in a large μύλη there were two mill-stones; the upper, which was moveable, and when large turned by asses, called in the Hebrew צֶמֶר, as riding upon the other, in Greek ἐπμύλιον and ὄνος; the lower, immoveable, called μύλη. Schleus. who here translates *lapis molaris asinarum*. I add, Virg. *Æn.* 8, 520. *Ramis vestisque molaribus instat.* Herodot. 3, 2, 14. πεποιημένον μολίτου λίθου. On which see Irmisch.

6. καταποντισθῇ. This was not a punishment used

among the Jews, who, it appears from historians and commentators, had but four sorts of capital punishments, burning, stoning, strangling, and beheading. It is a proverbial and hyperbolic expression, which may have derived its origin from their neighbours, the Egyptians or the Syrians, among both of whom it was in use. And there is reason to think that it extended to other parts of the East; for I find it said, in the Travels of F. M. Pinto, that the King of Mattaban, after being subdued and taken a prisoner, had a stone tied round his neck, and was cast into the sea. This mode of punishment was also in use among the Greeks. So Diod. Sic. t. 7, 93, 2. Bip. τοὺς δ' ἄλλους ἱεροσύλους κατεπόντισε· where Wesseling remarks, that the punishment was frequent, and cites Liv. 1, 51. and adds, “Cæterum inter legitimas sacrilegorum pœnas et καταποντισμὸς censebatur.” Phil. Jud. νόμου κειμένου, τὸν ἱερόσυλον κατακρημίνεσθαι, ἢ καταποντοῦσθαι, ἢ καταπίμπρασθαι. I add, that the observation, as it regards the κατακ. is confirmed by Ælian. V. H. 11, 5. and Diod. Sic. l. 16, § 35. So also in Diod. Sic. t. 7, 93. τοὺς δὲ ἄλλους κατεπόντισε; so that in t. 7, 82. of the same author, instead of κατεκόντισαν, I conjecture κατεπόντισαν; also, in p. 155, 4. for κατεκοντίσθησαν I conjecture κατεποντίσθησαν. In both places the criminals mentioned had been guilty of sacrilege. Also in Pausan. 10, 2, 3. for κατεκοντίσθη read κατεπ. from the conjecture of Palmer. A very similar hyperbole is produced by Elsner from Julian. Orat. 6, p. 198. οὐ βελτιόν ἐστιν ὑπὸ τὴν Χάρυβδιν, καὶ τὸν Κωκυτὸν, καὶ μυρίας ὀργυίας κατὰ γῆς δύναι ἢ πεσεῖν εἰς τοιοῦτον βίον.

6. ἐν τῷ πελάγει τῆς θαλάσσης. This is not a very frequent phrase, but examples are produced by Alberti and Kypk. some of which may be seen in Schl. Lex. In fact, πελάγος in its primitive and proper sense, signifies the *deep*. But, as it was mostly applied to the *sea* by the addition of τῆς θαλάσσης, so at length it came to signify the same, without the addition. See Suic. Thes. 1, 661. The meaning of

this hyperbolical phrase is, "the worst punishment (and such was thought this) would be too good for him:" as Origen says on this passage, *ὡς συμφέροντος αὐτῷ ἐπὶ θεραπείᾳ τοῦ κρεμασθῆναι μύλον*.

7. οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη—ἔρχεται. Κόσμῳ, i. e. hominibus. Ἀνάγκη γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα. Compare the parallel passage of Luke, 17, 1. where the words *ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα* must be interpreted, "it cannot but happen that offences (*σκανδάλια*), circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur, whether occasioned by persecution, denial of the common offices of humanity, contempt, &c. See on this passage Whitby and Grot.

7. I do not discern the connection of the next two verses, and I suspect, with Kuinoel, that they were not spoken by Christ in *this* connection, but are introduced from chap. 5. on the occasion of the word *σκανδάλων* being mentioned. It is not unusual for Matthew to conjoin speeches which were uttered at different times; though occasionally I suspect that the passages have been introduced from the margin, where they had been written by some *malè feriatì homines*. Certainly *here* the verses are parenthetical, for the former subject is resumed at verse 10. On the *sentiment* inculcated in these see note, *supra*, 5, 29, 38.

10. οἱ ἄγγελοι αὐτῶν—μου. It was an opinion of the Gentiles that some persons had attendant angels. So Dio. Cassus, 37. p. 75. (ap. Bulk.) Plut. Anton. 33. ὁ σος, ἔφη, δαιμονίαν τὸν τουτοῦ φοβεῖται. And Horat. Ep. 2, 1, 87. scit Genius—caput. Where see Dacier, and the other interpreters. I believe, however, that they confined them to persons of distinction. Among the Jews, however, it was a general belief (which Christ in his wisdom pleased not to disturb), that *every* person had his attendant angel, who was considered as his representative, and to whom they seem to have thought that he bore a personal resem-

blance. (As we find from Acts, where Rhoda tells the assembled Disciples that Peter is at the gate, to which they reply, *it is his angel*.) Some confined them to the *good*. So Hebr. 1, 14. there are said to be ministering spirits to those who shall be heirs of salvation. By the *generality* it was thought that all, both good and bad, had their attendant angels. So Theophyl. This notion is retained by the Mahometans.

They had many opinions about the *offices* of these attendant angels, (which may be seen in Lightf.) of which I need only advert to this, namely, that they thought the angelic representative stood in the same favour with God as did the person himself. This will guide us to the real meaning of our Saviour's words, which is this: "These my humble and unambitious followers enjoy the perpetual favour and approbation of my Father in Heaven. Therefore despise them not, nor refuse them the offices of humanity. So Euthym. τῶν δοκούντων μικρῶν — ὄντων δὲ μεγάλων τῷ Θεῷ, δι' ἀρετὴν. And so indeed Theophyl. whom see. With the other opinions of the Jews about angels, which were handed down to the Christians, we have nothing to do. I confess I cannot see from these words of Jesus any certain testimony to the reality of this angelic attendance: an opinion liable to many objections, which it would be irrelevant here to introduce.

10. βλέπουσι τὸ πρόσωπον τοῦ πατρός μου, i. e. enjoy the favour of. There is a reference to the Oriental custom by which monarchs are sequestered from the public view, and none admitted to see them, but such as are in especial favour. Compare Luke 1, 19. 1 Reg. 10, 8. Esth. 1, 14. רעי פני המלך.

11. σῶσαι τὸ ἀπολωλός. Neuter singular for masculine plural, as is often the case. But *here* the neuter may have a reference to the neuter noun πρόβατον. The complete phrase occurs in Matth. 10, 6. πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. And Matth. 15, 24. I am sent to the πρόβατα ἀπολωλότα

αἰκου Ἰσραὴλ. (Where see note.) And Peter, πρὸ-
βατα πλανώμενα.

12. The connection (which is not very obvious) is perhaps this: "You may figure to yourselves the grief and anger which the Almighty feels at *one* of his faithful being seduced away, by the joy which he feels at the recovery of one that had gone astray: it is like that of the shepherd, &c.

12. ἀφελς τὰ ἐννεηκονταεννέα—the ninety nine; i. e. the *other* ninety-nine. This force of the article may be illustrated by the following passages from Herodot. 3, 90, 15. τὰ δὲ τριακόσια. 3, 150, 10. τὴν μίην. 4, 28, 9. οὕτω τοὺς ὀκτώ μῆνας διατελέει χειμῶν ἔων· τοὺς δὲ ἐπιλοιπούς. 6, 27, 5. ὀκτώ τε καὶ ἔννην.

13. I agree with the ancient versions, and Erasmus, Castilio, Rosenm. and Kuinoel, who connect ἀφελς with ἐπὶ τὰ ὄρη: first, on account of the parallel passage in Luke 15, 4. where I take ἐν τῷ ἐρῆμῳ for in *pascuis*. That the Desert abounded in pasture is well known. (vide Rosenm. on Matth. 3, 1.) because (as Rosenm. says) "nefas esset deserere non-aginta novem oves, nisi tutæ essent in montibus, i. e. in locis pascuosis relictæ." For examples of this sense Kuinoel refers to Fischer on Weller, 3, 2, 141. Perhaps we may compare Luke 17, 35. δύο ἔσονται. Αἰλήθουσai ἐπὶ τὸ αὐτό. H. Steph. Beza, and others (as Sch. Lex.) connect with πορευθεῖς, and (I believe) Wetstein, who cites Max. Tyr. D. 25, 2. and Pausan. 170. But ἀφελς ἐπὶ τὰ ὄρη. I would not render, *in locis desertis et montibus, ubi tutæ sunt*, with Rosenm. but rather take ἐπὶ τὰ ὄρη in the sense of *mountain pastures*. For the mountains were a frequent pasture for sheep. 2 Chr. 18, 16. I did see all Israel scattered on the mountains, and as sheep. Ezek. 34, 6. My sheep wandered through all the mountains. And 13. Compare Job. 40, 20; and many others. The reason is obvious: for the mountains attract the showers, which nourish the grass. So Psal. 147, 8. Who maketh the grass to grow on the mountains. Indeed not only in the East, but in the

West, mountains are thought favourable to sheep pasture. So Virg. Ecl. 2, 21. Mille meæ Siculis errant in montibus agnæ. Theocr. Id. 3, 46. ἐν οὐρέσι μᾶλα νομεύει, and 8, 2. These and other passages may be seen in Wetstein.

15. There seems here no connection with the preceding verse. A new subject is commenced; and Kuinoel thinks that it was delivered at some other time. It is introduced by Luke 17, 3, 4. in another connection. Kuinoel thinks that Matthew in this chapter has, according to his usual custom, joined together *varios atque diversos Christi sermones*.

15. ἐὰν ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός, i. e. if thy brother Christian injure thee. Though, if the spirit of the injunction be observed, it may be extended to all, as being brother men, and being born for each other. In this view see Mark. Ant. 11, 18. Of this phrase, ἁμαρτάνειν εἰς τίνα, Wets. gives many examples from the Classical writers.

15. ἐλεγξον αὐτὸν. Supply τῆς ἁμαρτίας. The genitive is sometimes expressed. (See Schl. Lex.) Campbell renders "expostulate with him," which is too free a version. I would translate "endeavour to convince him of his fault, make him sensible of the injury he hath done thee."

15. μετὰ σοῦ καὶ αὐτοῦ μόνου, i. e. ἰδίᾳ, as Chrys. explains. So Plat. Apol. Socrat. where Socrates tells Melitus that he ought not to have brought him into court for his supposed criminality, but to have admonished him privately, ἰδίᾳ λάβοντα διδάσκειν καὶ νοθετεῖν. Bulk. So Anton. 11, 18. where see Gataker, p. 404.

15. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. If he attend to thy representations (Luke ἐάν μετανοήσῃ) thou hast gained him, preserved him as a Christian. So in 1 Cor. 9, 19. ἵνα τοὺς πλείονας κερδήσω. Compare verses 20, 21, 22. & 1 Pet. 3, 1. Mark. Ant. 5, 28. (cited by Wolf.) εἰ γὰρ ἐπαίει, θεράπευσεις, which is strikingly similar to this passage, as are many maxims, &c. in Philostr. Porphyr.

Jambl. and more or less in most of the Philosophers who lived after the time when the New Testament came into general use; and which seems to have arisen from a perusal of the New Testament.

15. Unto the 14th verse Christ had admonished those who despised others; from the 15th he begins to teach those who were themselves despised. Wets.

16. ἐπὶ στόματος δύο μαρτύρων. A Hebraism for ἐπὶ μαρτύρων. So Xen. Hist. 6. Lucian de Gym. 11. Reviv. 27. pro lapsu 1. (ap. Wets.) Ἐπὶ στόματος Ἰσ'Υγ sermone ac testimonio. Rosenm. In order to bear testimony, not of the *offence*, (as Hammond and Whitby understand it,) but that thou hast in vain endeavoured to obtain redress by a private representation. I am here supported by the authority of Euthymius, who explains βεβαιώθη by ὅτι σὺ τὸ σὸν ἐποίησας, καὶ οὐδὲν ἐνέλιπες. Vide Intr. ap. Polum. Doddridge adds, "*to silence his objections;*" which is not quite relevant. Εἰπὲ τῇ ἐκκλησίᾳ, i. e. the congregation of which you are both members, and of course to him who holds authority in it, and who may procure you redress.

17. ἔστω σοι ὡς περ ὁ ἐθνικός καὶ ὁ τελαῖνης. Of this passage there are many interpretations in Pole. Mr. Bulkley presents us with the following by a certain Dr. Collop (in his Catholic Medicine for the Disease of Charity): "Cite him before the Gentiles' tribunal, as thou wouldst a heathen or a publican." To this I cannot accede. The most probable sense is this: "Account him as a flagitious person, and one whose intercourse is to be avoided, as that of heathens and publicans." To such persons (observes Rosenm.) the common offices of humanity did not cease to be due (as most of the Jews thought), but only those which respected a nearer intimacy. This admonition, however, is temporary and local, and, as not accommodated to our times, needs not be observed. For this public admonition can have place only in a very small congregation, without the least appearance of civil authority, and governing itself entirely by the precepts of Christ. To the present state of

the Church this Christian discipline is little adapted. Vide Nitch de judicandis morum præceptis in Nov. Test. a communi omnium hominum ac temporum usu alienis, Comment. 8. p. 165. seq.

I add that the enlightened interpreter of the New Testament must carefully distinguish between the *letter* and the *spirit* of the Divine injunctions, between *counsels*, (as they have been called by the acute Montesquieu,) which relate only to the time when the Apostles lived, and *laws*, which are of perpetual and universal obligation. On this subject I must refer the student to an excellent essay of Lord Clarendon on the Reverence due to Antiquity, and must content myself with the following extracts; "There is not any one Christian church in the world that at this time doth believe all that the Fathers did believe and teach in their time, even in those things in which they did not contradict each other, nor is it the worse for not so doing: nor is there any one church in the Christian world that at this day doth enjoin and observe all, or the greater part, of what was enjoined and practised in the primitive church. And therefore it is little better than hypocrisy to pretend that submission and resignation to the ancient Fathers, and to the primitive practice, when they very well know that the learning and industry of pious men who have succeeded the Fathers, and the great skill in languages which they have arrived to, together with the assistance they have received from them, have discovered much which was not known to them, and made other interpretation of Scripture than was agreeable to their conceptions: and that the difference of times, the alteration of climates, the nature and humour of nations and people, have introduced many things which were not, and altered other things which were in the practice of the primitive church, and observed in the primitive times. And we have no reason to believe that such introductions or alterations are unacceptable to God Almighty, or

that he ever meant to limit posterity, when his church should be propagated and spread over the face of the earth, to observe all that was at first practised, when all the Christians of the world might have been contained in two or three great cities. This liberty God permitted to his own church of the Jews; which, notwithstanding his so particular prescription of whatsoever he thought fit for his worship, introduced many things, and left out other things, which they had been accustomed to. Many as material alterations have been, as warrantably, introduced by succession of time and difference of climates, and natures of people, both before and since, into the Church of God.

18. ὅσα ἐὰν δέσσητε—οὐρανῶ. This passage agrees almost verbatim with that C. 16, 19. which I have so copiously illustrated, where I have proved that the sense of δέειν and λύειν is to prohibit and forbid, or to permit and direct. Here, however, the general sense may be somewhat restrained by the circumstances of the present case. The sense of the passage may therefore be thus expressed: Whatever you shall determine and appoint respecting such an offender, whether as to his removal from the Christian society, if obdurate and incorrigible, or his re-admission into it on repentance, I will ratify. I must not omit to subjoin the following paraphrase of Wetstein. "If any one shall set at nought the sentence so pronounced by you respecting him, he will do it to his own utter condemnation. For if he refuses to be reconciled to you, he will be guilty before God. On the contrary, if he appease you by a reconciliation, he shall obtain pardon of the offence committed against you from God also."

19. περὶ παντὸς πράγματος, de quacunque re. The Hebr. use כל. The signification of the word παντὸς must be restricted to the circumstances of the case. The sense is, any thing concerning religion, its propagation, and the salvation of their souls. Rosenm. and Kuinoel.

19. *γενήσεται αὐτοῖς*. They shall obtain it. This is not only a Hebraism but a Grecism, as has been proved by Raphel, Alberti, Elsner, and Kypke. Wetstein thus paraphrases it: Such will be the efficacy of the prayers of him who received the injury for him who had done the injury. I add, Polyæn. 745. It is *also* a Latinism.

20. *οὐ γὰρ εἰσι δύο ἢ τρεῖς*—a very few. A certain for an uncertain number. Kuin. So the Rabbinical writers said: “ubi duo consistunt sermonem habentes de lege, Schechinah est inter ipsos. Wetstein cites Jos. C. Ap. 2, 32.

20. *ἐν μέσῳ αὐτῶν*, i. e. *μετ’ αὐτῶν*, affording my assistance. So the Latin *adesse alicui*. Rosenm.

22. *ἑβδομηκοντάκις ἑπτὰ*—seventy times seven. A certain for an uncertain number, i. e. as often as he repent. Compare Luke 17. So App. 1, 757, 53. *ἐς δὲ*. Gen. 4, 24.

23. *διὰ τοῦτο*. This is an ellipsis: supply *λέγω ὑμῖν ἐστὶ*. Rosenm. Or, as Kuinoel thinks, a formula transitionis.

23. *ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ*, i. e. the economy of the Divine government may be compared to that of a certain King, &c. *Ἀνθρώπῳ* is not emphatic, but merely for *tis*, as the Hebrews use *וְכֵן*. Compare 20, 1.

23. *ἠθέλησε συναῖραι λόγον*, rationes conferre. A Roman forensic term. So ver. 24. and 25, 19. It here signifies simply to bring together accounts, *close accounts* with, settle accounts with: for which the Sept. in Levit. 25, 50. has *συλλογίζεσθαι*.

23. *μετὰ τῶν δούλων*. With his *ministers*, says Grotius; his *treasurers*, says Kuinoel. I should rather think collectors of the revenues, or governors of provinces, who would have to pay a certain annual sum for their government, as is customary in Turkey and in the East. Hence the immense sum said to be due, which we may suppose would be in *arrears*, since in the East sometimes governors of provinces are often deeply in arrears, and do not pay

until compelled by an armed force. Wetstein produces similar passages from Galen, in which occurs the expressions ἀποδίδοναι and ἀπαιτεῖν λογίσμους.

24. προσηνέχθη. The Vulgate and Beza render *oblatus est*; Kuinoel *accedebat*. I prefer *adductus est*, brought up, as we say. It is sometimes used in a good sense; as τότε προσηνέχθη αὐτῷ παῖδια, but here it is used of those who are brought up as malefactors or debtors. Compare Luke 12, 11. ὅταν προσφέρωσιν ὑμᾶς ἐπὶ τὰς ἀρχάς. And, 23, 14. προσηνεγκατε μοι τὸν ἄνθρωπον ὡς ἀποστρέφοντα τὸν ὄχλον.

25. μὴ ἔχοντος αὐτοῦ ἀποδοῦναι — not being able to pay. There is an ellipsis of τὸ ὀφειλόμενον. Kuinoel produces examples, which are, however, not quite apposite. The following passage from Polyæn. 7, 6, 8. will be found more so: πικρὴν ὕδωρ οὐκ ἔχοντες, not having water to drink.

25. ἐκέλευσεν αὐτὸν—πραθῆναι κ. τ. γ. According to the Hebrew laws free men, when insolvent, became the servants of their creditors, who came into possession of their property. Vide Amos, 8, 6. 2 Reg. 4, 1. which state, however, only continued six years.

26. πεσὼν—προσεκύνει αὐτῷ—prostrated himself at his feet.

26. μακροθύμησον ἐπ' ἐμοὶ. Engl. Vers. "have patience with me," i. e. wait a little longer for me. There is the same syntax in Sirach 32, 22. & 35, 18. and Luke 18, 7. That μακροθυμεῖν may signify *defer* is plain from a passage of Artemid. 4, 12. ap. St. Thes. κακροθυμεῖν κελεύει καὶ μὴ κενοσπουδεῖν. The Latin phrase is *indulge mihi*. All these, and such like phrases, are frequent in the mouths of debtors, who, when urged, promise more than they can perform.

27. τὸ δάνειον ἀφῆκεν, Thus granting more than he asked. Rosenm.

28. καὶ κρατήσας αὐτὸν ἔπηνιγε. He seized him by the throat, or the collar; an action often attributed by the ancients to severe creditors. See Wets. and Hensch. in Luke 1, 423. and Elsn. in loc. Doddridge presses the signification too far, when he ren-

ders "laying hold of him by the throat, and almost strangling him." It often meant no more than *urgere, extorquere*.

28. ἀπόδος μοι ὅ,τι ὀφείλεις. Plut. de Vit. Ær. Al. has well said οὐδὲν ἐστὶ τούτων αἰσχίον, οὐδὲ δυσχερέστερον σοῦ ἀκούσαι ἀπόδος. This confirms the omission of μοι in many MSS. and versions. The common reading ὅτι is almost destitute of authority, and is perhaps a gloss of εἴ τι.

29. πεσάν—εἰς τοὺς πόδας αὐτοῦ. The words εἰς τοὺς πόδας αὐτοῦ are indeed omitted in many MSS. and are expunged by Griesbach, which I can scarcely approve, since they may have been omitted propter ὁμοιοτέλετον. Vater has done better, by inserting them between brackets.

31. διεσάφησαν, gave an exact account of. The διὰ is intensive, having the sense of *throughout*. The word occurs in the Sept. Polybius, Arrian, Diod. Siculus, and Xenophon. Hesych. διασαφεῖ διασαφηνίζει. See also Alberti, Munthe, and Palairer.

34. παρέδωκεν αὐτὸν τοῖς βασανισταῖς. The sense seems to be *jailors* (δεσμοφύλακες), not *tormentors*; for though the word had originally that sense, yet when applied to those who kept debtors confined, it can only mean *jailors*. Nor does it, indeed, appear that creditors had the power of using *torture* towards their debtors. The word βάσανος sometimes signifies *carcer*; for Grotius has well observed that *carcer* is styled *cruciatum corporis* by the Jurisconsults. I know not what *authority* Campbell has for asserting that the jailors were commanded to treat the wretches under their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects; or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who, to release an unhappy person, for whom they had a regard, from such extreme misery, might be induced to pay the debt; for let it be observed, that the person of the insolvent debtor was absolutely in the power of the

creditor, and at his disposal." I answer, no further than to confine his person, though indeed incarceration is of itself a *torture of the mind*. Vater observes, that *custodes carceris idemque, esse necesse tormentores*. Perhaps debtors and malefactors were confined together.

35. *ἐὰν μὴ ἀφῆτε*. So James 6, 15. Here is the full *ἀνταπόδοσις*, or comparison.

35. *ἀπὸ τῶν καρδιῶν ὑμῶν*, from your hearts, *integro animo*. So *ἀπὸ ψυχῆς* in Theophr. Ch. Eth. 18. *θαυμάζω εἰ συ καὶ ἀπὸ ψυχῆς με φιλεῖς*.

CHAP. XIX.

VERSE 1. *εἰς τὰ ὄρια*, territory, of which see note *supra*.

3. *κατὰ πᾶσαν αἰτίαν*, for any cause whatsoever, even the slightest. So Aristid, *μηδὲ ἐκ παντός τρόπου συνεβίξειν πλέον ἔχειν*. Eurip. Phæn. 526. On this question the schools of Hillel and Shammah were divided in opinion, interpreting the scriptural words in Deut. very differently. The former thought a man would be justified in so doing. Of this opinion was Joseph, Ant. 4, 8, 32. *γυναῖκος—βουλόμενος διαζευχθῆναι κατ' ἂς δημοτοῦν αἰτίας κ. τ. λ.* (quascunque ob causas) *ἰσχυρίζεσθω*. And on this doctrine he himself acted in his own case, putting away his wife because she was (as he tells us) *μη ἀρεσκομένης αὐτῆς τοῖς ἡθεσιν*, unamiable and disagreeable in her manners. See Krebs on Matth. The latter, adhering more to the *letter* of the Scriptures, maintained that he ought *not*, except for some manifest turpitude, as adultery, &c. The question was, however, yet a controverted one. And therefore the Pharisees (though with a malignant intention) bring it to Christ for his determination.

4. *ὁ ποιήσας*. Supply *ἄνθρωπον* from the preceding *ἄνθρωπον*, or from the passage in Genesis.

Rosenmuller, however, takes *ὁ ποιήσας* as a particle instead of a noun, *Hebraicè*. Rosenmuller and Kui-

noel regard αὐτοὺς as redundant, Hebraicè : but they are mistaken. Αὐτοὺς has a reference to the collective noun ἄνθρωπον, which is supposed to precede (as in Gen. $\square\Delta\eta$ precedes, and $\square\eta\eta$ follows. The construction is, ἐποίησεν αὐτοὺς (κατ') ἄρσεν καὶ θήλυ (γένος). Γένος is supplied in Ap. Rhod. 1, 824. Had Dr. Campbell seen this, he would have spared his verbose and erroneous annotation, and forborne to censure our common version. He asks, what argument can be drawn from the circumstance of God's creating them male and female, to show that marriage was indissoluble. I answer, that it may seem indeed as an argument against *polygamy* rather than *divorce*. But the words ἐνεκεν τούτου do not refer to the preceding ones. Examine Genes. 2, 24. where they refer to the words, "she is bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man." From which Adam (or rather *Moses*) infers, that the mutual attachment of the married couple should be complete. Christ manifestly regarded these words as Moses's, who doubtless inserted them in order to check the custom of divorces, to which the Israelites were so prone. The argument (which, though not logical, is yet *popularis*) is that which Jesus himself states, namely, What God hath joined together, let not man separate. Bradford, in his Fifth Sermon at Boyle's Lectures, thus puts the argument: "God at the first made one man, and one woman, and he himself joined them together in so strict an union, as to declare them thenceforward to be but one. Why did he make no more wives for Adam than one, but that he intended it as a pattern to all posterity? And why did he so expressly declare the strict union of these two, but in order to the preventing either the taking in a third, or the causeless separation of these?" But the force of the argument is not intended to rest on these words, but in the words προσκολληθήσεται and ἔσονται οἱ δύο εἰς σάρκα μίαν. The phraseology is Hebrew, in which language *unimport-*

ant circumstances are sometimes expressed in separate members, as well as *important* ones. But in Greek, Latin, and the Western languages, unimportant circumstances are brought in as *participles*. A Western writer would *have thus* expressed it: God, who from the first made them male and female, hence commanded them to be attached to each other, and though two in number, to be one flesh or body.

5. προσκολληθήσεται τῇ γυναικὶ αὐτοῦ. The word προσκολληθήσεται (which occurs also in Mark 10, 7. Eph. 5, 31. and often in the Sept.) denotes close and intimate connection, whether of wedlock or otherwise. In the Classical writers it usually denotes illicit venereal connection, as in Plat. 839. E. (apud Wets.) τοῖς δὲ προσκολλᾶσθαι, διώκοντα κατὰ τὰς ξυνουσίας, I add Liban. Æn. 355. D. πᾶσι δ' ὡς δούλοις ἐρασταῖς ἐπιτατιπύλους δ' ὁ ζῆλος τοῖς κακοδαίμοσι πρὸς ἑαυτοὺς. τῇ δεῖνι προσεκολληθή; (for I take it interrogatively) μακάριος. 1 Cor. 6, 16. ὁ καλλωμένος τῇ πορνῇ. So the Latin *agglutinare*. Plautus *Mencœchm.* 2, 3, 6, 3. (cited by Wets.) says of the *meretricibus*, "*se applicant, agglutinant.*" It is sometimes, however, used in a good sense, as applied to the tender attachment of wives towards their husbands. So in Athen. 6, 17. A. δ' ὁ ἱατρὸς ἔλεγε τὴν κολακείαν ἔχειν τὴν ἐπαυμίαν ἀπὸ τοῦ προσκολλᾶσθαι ταῖς ὁμιλίαις.

5. εἰς σάρκα μίαν. Just. 2, 6. Ante Deucalionis tempora regem habuere Cecropem, quem, ut omnis antiquitas fabulosa est, biforfem tradidere, quia primus marem feminae matrimonio junxit. So also Eusthath. in Il. σ. p. 1213. applies the same observation to Charax. Wets.; who observes: "The very notion of matrimony includes a perpetual society and the closest friendship. For if he who marries a wife leaves the father and mother with whom he had hitherto lived, he ought to do it, not through levity or lustful impetuosity, but after mature consideration, so that he may change a former good for one greater and more durable. If the bond of matrimony be closer than all others, it ought surely not to be tem-

porary. The education, too, of children, requires an undivided society. *Eis σάρκα μίαν* is an Hebraism for *σὰρξ μία*, and *σὰρξ* means *homo*, person רֶשֶׁת. Grotius aptly compares the Platonic maxim, *σύντηξας ἢ σύμφυσσαι εἰς τὸ αὐτὸ, ὥστε δύο ὄντας, ἓνα γεγόνεναι*, and the old proverb, which says of friends, that they are *μία ψυχὴ*. So also Tacit. de Morib. Germ. says of the German wives, “*sic unum accipiunt maritum quomoddò unum corpus unamque vitam.*”

6. *συνέzeugen*, consociavit. It is a *vox solemnis* de bar re, used by the best Classical writers. See Kypk. and Wess. Those are mistaken who refer this to the causes and occasions of contracting marriage; for that is not the subject, which is the nature of matrimony. This God, the author of it, intended to be the closest bond of friendship. If therefore even *other* friendships are not torn asunder, *κατὰ πάσαν αἰτίαν*, without incurring great censure, how much less that which is kept together by the bond of so many pledges, on which depends both the honourable procreation and education of the noblest being, created after the image of God. (Grotius.)

6. *μὴ χωριζέτω*. Which he does, who either thrusts out an innocent wife, or even refuses to bear what may well be tolerated. (Rosenm.)

7. *τί οὖν Μωσῆς—αὐτήν*; for *διὰ τί*. An objection is here proposed: “If the bond of matrimony is perpetual, why did Moses permit divorce, and why did he forbid her that was divorced to be married again? (Wets.) But every thing *permitted* by the law of the land is not just and equitable, as Christ shows. (Rosenm.)

7. *βιβλίον ἀποστασίου*. On this Koecher refers us to the Mishnah, to Calmet, Spencer, Buxtorf, Carprou, &c.

8. *Μωσῆς, πρὸς τὴν σκληροκαρδίαν ὑμῶν, ἐπέτρεψεν*, i. e. Moses, not God; so that it is a *consilium hominis*, not *imperium Dei*, says St. Jerome (ap. Rosenm): Moses is named as the promulgator, not of a common, primæval and perpetual law, but of one only

Jewish, given in reference to the times. (Grot.) See also Whitby, who has ably treated the subject of divorce, both morally and theologically.

8. πρὸς τὴν σκληροκαρδίαν. Some explain *contumaciam*, unyielding spirit. So Mark 16, 14. and in the Sept. So σκληροτῆς and σκληροτράρχηλος. Others interpret *inhumanitatem*, which seems indeed more suitable. And so σκληρός in Matth. 25. 14. signifies severe, rigid, unforgiving, inhuman. See Eustath. ap. Wets. Euthymius has well remarked, that here our Saviour turns their cause against themselves, as on many other occasions. Kuinoel has this observation (from Theophyl.) on the whole passage: "Moses, that he might check the licentious levity of the Israelites in dissolving the matrimonial bond: and lest divorce should take place on sudden pique, or slight causes, had ordered, that a writing of divorcement should be requisite to be given for repudiating the wife; which, since few knew how to draw up such a paper, was to be written by a scribe or notary, by whose exhortations mutual concord might be restored. The sum of Christ's words is this: Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, and that because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison." On the seventh and eighth verse Whitby has admirably treated. The law of Moses (observes Rosenmüller) was written *non optimæ rei-publicæ, sed tanquam faci Israel*.

8. ἀπ' ἀρχῆς οὐ γέγονεν οὕτω. Schleusner explains *a. a.* all the time that had elapsed from the creation of the world to the time of Moses. It may be rendered *antiquitus, of old*: as in Herodo. 2, 104. Αἰγυπτίοι περιτάμνονται ἀπ' ἀρχῆς, and 2, 113. ὁ νόμος οὗτος διατελεῖν ἔων ὁμοίως μέχρι ἐμοῦ τῷ ἀπαρχῆς. Aristoph. Ran. 1031. ἀπ' ἀρχῆς—ὡς ὠφέλιμοι γεγέννηται. Also in Thucyd. 6, 21. Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχῇ ἐσφέρεται. Several of the best MSS.

read ἀπαρχῆς φέρεται, which is, not without reason, approved by some critics.

9. εἰ μὴ ἐπὶ πορνείᾳ. Whitby, contrary to all other commentators, will have it to mean fornication committed before marriage, and discovered after cohabitation. But his reasonings are rather precarious.

9. ὅς ἂν ἀπολύσῃ. A restriction necessary in that age, when divorces were grown so common, as appears from numerous authorities. Hence in Eurip. Menalipp. frag. 9, 6. αἱ γὰρ διαλύσεις οὐ ῥαδίαι, I conjecture εὐ ῥαδίαι.

10. εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, *si talis est conditio viri cum uxore*. (In the *Æth. lex.*) I think with Camer, that this is a Latinism, and, like many other phrases in the New Testament, derived *e foro Romanorum*, in which *causa* often denoted *condition* and *state*. Many authorities may be seen in Brissen de Verb. Sign. 3, 102. In vain do Schwartz and Olearius de Stilo. 376, 3. deny it by producing Greek examples; for they are derived from *later* Greek authors, who wrote when Latinisms were plentifully introduced (ex. gr. Philostratus). Campbell need not have altered our common version; for *case* (which seems derived from *causa*) well expresses the sense.

11. οὐ πάντες χωροῦσι τὸν λόγον τοῦτον. Χωρεῖν means properly to hold, contain (of liquors) *capax sum*: as in Mark 2, 2. Jo. 2, 6. 21, 5. Sept. and the Classical writers. Here it signifies *capax sum* in a metaphorical sense, to admit, to be sufficient to bear (or, as some say, percipere, intelligere), be capable of, able to carry this maxim into practice. Λόγον is, however, interpreted *rem* by Grotius (from the Syriac and Origen), Palairet, Rosenmuller, Kuinoel, and Schleusner in v. § 25. res de quo agitur; whose examples see. Many Classical examples are produced by Els. Kypk. Grotius, and Wetstein. This was a hint meant for the Pharisees, q. d. You, for instance, cannot, &c.

11. ἀλλ' οἷς δέδοται, scil. ἐκ Θεοῦ, as in 1 Cor. 7, 7. Yet not without the co-operation of human exertion, as appears from the following words. So Clem. Rom. Tertull. Clem. Alex. On this subject Greg. Naz. has the following eloquent and judicious observation: οἱ μὲν ἐκ φύσεως νεύουσι πρὸς τὸ ἀγαθόν. Φύσεως δὲ ὅταν εἴπω, οὐκ ἀτιμάζω τὴν προαίρεσιν, ἀλλ' ἀμφοτέρα τίθημι, τὴν γε πρὸς τὸ καλὸν ἐπιτηδεϊότητα, καὶ τὴν εἰς ἔργον ἄγουσαν τὸ ἐκ φύσεως ἐπιτηδεῖον, οἱ δὲ ὑπὸ διδασκάλων ἐκτέμνονται τὰ πάθη· οἱ δὲ, δι' ἑαυτῶν ἐκτέμνουσι ταῦτα, διδασκάλων μὲν οὐκ ἐπιτυχόντες. ἑαυτοὺς δὲ διδάξαντες τὰ προσήκοντα, καὶ τὴν τε ῥίζαν τῆς κακίας ἐκτεμόντες, καὶ τὰ ὄργανα τῆς πονηρίας ἐξορρισαντες.

12. εἰσὶ εὐνουχοί, οἵτινες—εὐνουχίσθησαν. This is an hyperbolical phrase for voluntarily abstaining from vengery (similar to that of ἔκκοπτειν τὴν δεξίαν, &c. Matt. 5, 29, 30.) (Kuīn.) These were called *eunuchi mystici*. Vide Suic. Thess. 1, 1255. seq. So also Max. Tyr. D. 34. ἄφελε τὴν αἰδοίαν ἐπιθυμίαν, καὶ διέκοψας τὸ θήριον. Euthymius has the following beautiful passage, derived, as I suspect, from Chrysostom: ἐπαίνιτοι οἵτινες εὐνουχίσαν ἑαυτοὺς, ἵνα τύχωσι τῆς βασιλείας τῶν οὐρανῶν, οὐ ξυρῶ σιδήρου τὰ παιδογόννα μόρια ἐκτεμόντες, ἀλλὰ ξυρῶ σωφροσύνης τὸν οἶστρον τῆς ἐπιθυμίας ἀποκόψαντες, καὶ ἔρωτι παρθενίας τὸν ἔρωτα τῆς συνουσίας καταμαρῶναντες.

12. ὁ δυνάμενος χωρεῖν χωρεῖτο, let him that is capable of performing this, let him perform it. God (says Theophyl.) does not compel any one παρθενεύειν: he does not abrogate marriage; he only *prefers virginity*. This somewhat savours of monkish superstition. Euthymius, with rather more judgment, explains it thus: "God, knowing that the thing is arduous, and to be attained by few, leaves it to the voluntary choice of men." I know not whether there may not be as much of permission, as of command, in this verb, as is the case in many imperatives. Be this, however, as it may, our Lord doubtless had reference chiefly to the Apostles and Disciples, and adverted

to the peculiar circumstances under which the primitive Christians were placed.

13. *ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς.* It was a persuasion with the Hebrews that the prayers of men eminent for their piety and holiness, and particularly prophets, were especially available, and never missed their fulfilment, and that happy and blessed were those whom they had thus recommended to God. (Gen. 48, 14. Numb. 22, 6. Luke 2, 28.) Hence these young children were brought to Jesus, that he might put his hands upon them, and pray to God in their behalf for certain benefits: for it was a custom with the Hebrews, that he who prayed for any benefits whatever for another, should lay his hands on his head. (Gen. 48, 14. Matth. 9, 18. Mark. Act. 6, 6. 8, 17.) The Apostles, desiring to converse longer with Jesus on the subject of matrimony, and to propose curious questions, did not relish what they thought an unseasonable interruption, and endeavoured to keep off those who brought the children; for to these belongs the *αὐτοῖς*, as appears even from Mark 10, 13. where we have *τοῖς προσφέρουσι*, which here lies hid in the verb *προσηνέχθη*. (Ros. & Kuin.)

13. *ἐπετίμησαν αὐτοῖς*, scil. *προσφέρουσι*, which Mark supplies. Various reasons are assigned by the Commentators why they did so. The most probable are these: first, that of Lightfoot, Brug. and Lock. they were afraid lest their master, who was in so great a crowd, should be too much harassed; secondly, that of Wetstein (copied by Rosenm. and Kuin.) that they wanted to put some curious questions to their Master on the subject of matrimony, and therefore ill brooked this interruption. Either or *both* these reasons may have influenced them.

14. *τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*,—of *these*, and *such like*, i. e. not only children in age, but children in disposition. (So the ancient Fathers, Maldonati, Brug. and, as it seems, Grotius.) Compare Mark 10, 15. Luke 18, 17. Dr. Doddridge acknowledges that these words will not of them-

selves prove *infant baptism* to be an institution of Christ; but if that appears from other Scriptures to be the case (which he thinks most probable), there will be proportionable reason to believe that our Lord might here intend some reference to it. On that subject the student will do well to consult the long and excellent annotations of Grotius and Whitby, and especially the tract of Dr. Wall.

16. εἰς προσελθὼν—a young and rich man (ver. 22.) ἀρχῶν, synedrii assessor. (Luke 18, 18.) He was not, says Euthymius, ὕπουλος: (as some think) he was in other respects good, and desirous of eternal life; but τῆς φιλαργυρίας ἢ ἄκανθα τὴν λιπαρὰν ἄρουραν τῆς ψυχῆς αὐτοῦ διελυμήνατο. He hastened with juvenile ardour, and paying reverential homage, γονυπέτησας (Mark), not in a captious spirit, but with a wish to gain information, said, &c.

16. τί ἀγαθὸν ποιήσω; The Pharisees (as was remarked on ver. 5, 20.) divided the precepts of the Law into the weighty and the slight; and thought that many of them might be neglected and violated, so that by that neglect no blame was incurred worthy of punishment. Those Laws, however, which respected external rites they almost solely referred to the number of the weighty. Hence this youth, aware of these Pharisaical decisions, and desiring more certain information what kind of virtues was especially to be cultivated, and expecting (it seems) that he should receive from Jesus some unknown, and weightier, precepts of virtue, interrogates him τί ἀγαθὸν ποιήσω; what must I do that will be pre-eminently promotive of salvation and happiness? Kuinoel.

16. ἔχω ζωὴν αἰώνιον; This doctrine, (only obscurely known to the Jews,) he had doubtless heard very plainly preached by Christ. Grotius.

17. τί με λέγεις ἀγαθόν; Jesus by his answer shows that he is not delighted, like the Pharisees, with vain and tumid titles. (Kuinoel.) q. d. Why ply me with the vain appellation of your doctors?

17. οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. This sentence is well illustrated by Grotius, who dilates on God's being the fountain of good, &c. Hence we may see the true force of the expressive term employed, with slight variations, by the Northern nations to denote the Supreme Being, the *Deus Optimus Maximus*, GOD. One may compare a similar passage of Phocyl. Frag. 13, 47. Edit. Gaisf. Μὴ γαυροῦ σοφίῃ μὴτ' ἀλκῇ, μὴτ' ἐνὶ πλούτῳ, Εἷς, Θεός, ἐστὶ σοφός, δυνάτος θ' ἅμα, καὶ πολύουλος. Such I conceive to be the true punctuation of that sentence.

17. εἰ δὲ θέλεις εἰσελθεῖν — ἐντολὰς, i. e. of God. Christ, indeed, has more exactly expounded the doctrine of morals (Matth. 5, 20. seqq.) but he neither abrogated the eternal law of right and good contained in the Books of Moses and the Prophets (Matth. 5, 17.) nor did he *add* any precepts. Rosenmuller; who refers to Michaelis in h. l.

17. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν. Jesus did not, after the manner of the Pharisees, recommend ritual precepts; nor yet did he prescribe any *new* rules to the interrogator; but he now confirmed what he had already before affirmed, namely, that he came for the purpose of imparting a greater authority to the usual precepts. (Matth. 5, 17.) And, for the purpose of example, quoted those precepts of the Decalogue which regarded the duties men mutually owe to one another. Euthymius says, it may be asked whether the observance of the precepts of the Law possess an efficacy to introduce any one to eternal life? To this he answers, "it does;" but not such a life as the Gospel promises; for by eternal life (says he) we are to understand eternal felicity in heaven, which is various and diversified; for it is written, "In my Father's house are many mansions."

20. τί ἔτι ὕστερῳ; It must be observed that ὕστερῳ properly signifies *to be too late*, in its derived sense, *to be wanting*. The accusative is governed of κατὰ. There are seven sorts of Pharisees (says a Rabbinical writer, in Wets.): "There is a Pharisee.

who says, what ought I to do, and I will do it. This is good. But there is another Pharisee who says, what ought I to do *besides*, and I will do it."

21. εἰ θέλεις τέλειος εἶναι. Grotius says that τέλειος signifies a true Christian (as he had proved on Ch. 5, 48.) The word is used comparatively. The τέλειοι are so called *in respect* to the less advanced. For, says Euthymius, those that perform the legal precepts are imperfect, since the precepts themselves were imperfect, because of the weakness of the Jews. Aristot. in his Metaph, says a thing is perfect to which nothing is wanting of that perfection which is proper to it. Τέλειος is here used not only in the moral sense by which God is said to be perfect, but in that comparative sense, by which a thing is perfect, so far as the constitution of it permits. It therefore denotes a consummate Christian. So Rom. 12, 2. Phil. 3, 13. Col. 1, 28. & 4, 12. Jac. 3, 2. Wetstein compares a not dissimilar passage of Jos. Ant 13, 10, 5. λέγειν——ἐπεὶ φῆσιν, ἡξιώσας γνῶναι τὴν ἀλήθειαν, εἰ θέλεις εἶναι δίκαιος, τὴν ἀρχιερωσύνην ἀπόθου. An equally *trying* requisition.

21. πώλησόν σου τὰ ὑπάρχοντα. It was a custom, says Origen (cited by Wets.) with the Pythagoreans, for any one who would be a disciple of Pythagoras to sell his property, and deposit the money, sealed up, with their master.

21. ἔξεις θησαυρὸν ἐν οὐρανῷ — præmium, retributionem. (Mensch.) Sirach. 29, 11. θὲς τὸν θησαυρὸν σου κατ' ἐντολὰς ὑψίστου, καὶ λυσιτελήσει σοι μᾶλλον ἢ τὸ χρυσίον. Euthymius observes, that Jesus says this as soothing his avarice, promising that he should again be rich, and what is better, rich in heaven.

22. ἦν γὰρ ἔχων. Some say this is an Hebraism. Others produce a similar construction from the Classical writers. None exactly see the peculiar sense, which is, "for he chanced to have." At least this is, I believe, its sense in Hellenistic Greek. Not so in the Classics, where it is a mere circumlocution. See Matth. Gr. Gram. 559, 9. The Classi-

cal writers use *τυγχάνω* to express that sense. The examples given by Schmid and Palairret are little to the purpose. The Greeks sometimes endeavoured to express imperfect action more accurately, by using a participle and the verb substantive, *εἰμι*, and sometimes *τυγχάνω*, as we do in English, *I was loving*; and sometimes they did so in the present. But this is not the case in this passage of Matthew.

23. *δυσχόλως—εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν* — will enter into my company, embrace my heavenly religion. Of this formula see examples in Schl. Lex. Riches are an excitement to evil, or at least an impediment to good. The reason is, because those who are rich, trust in their riches, and as it were, place their *summam boni* in them (as we see in Mark 10, 24). The difficulty was in those times increased by the dangers to which all who professed the name of Christ were exposed, namely, that of being excommunicated, and deprived of their property. Jo. 9, 22, 3, 4. 12, 42. Rosenm.

24. *εὐκοπώτερον ἔστι κάμηλον δ. τ. ῥ. δ.* Theophylact, with many ancient and some modern Commentators (as Bochart and Castellio), read *κάμιλον*, or at least interpret *κάμηλον*, a cable, as does Whitby. But Euthymius, and some ancient versions, with Grotius, Erasmus, Drusius, Lightfoot, Michaelis, Rosenmuller, and Kuinoel, are of opinion that the *κάμηλον* is to be retained. I am surprised that the Critics should prefer *εἰσελθεῖν*. Campbell has well defended the common reading. The Rabbinical citations adduced by Lightfoot, Schoetgen, and others, prove that there was a similar proverb in use among the Jews. And the very *proverb itself* is found in the Koran. Dr. Maltby, in a very able Sermon on this text, thus paraphrases the words: "So contrary is the real notion of my Kingdom to the expectations formed of it, so distinct from every notion of worldly power, or even comfort, that the rich will not surrender up their pomp and pleasure, will not bid adieu to their gratifications, renounce the prejudices of superstition and habits of vice, to be-

come members of a sect every where spoken against; as unlikely as for a camel to go through the eye of a needle." Dr. Maltby maintains that the expressions of the text apply only to the circumstances of the Gospel *then*, and that no conclusion can be drawn from them unfavourable to any order of men in the present day. I think, however that Jesus did not intend to confine the position solely to the circumstances of those times, but meant it as a *gnome generalis*, to be applied *mutatis mutandis* in every age. (As that of Matth. 13, 22. and elsewhere: "The cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.") And I, thus much, differ from Dr. Maltby as to think, that the narration and the solemn asseveration, which it called forth from our Redeemer, is *so far* unfavourable to the rich as to hint to them their *danger*; in order that they may exert themselves to surmount the peculiar temptations which assail them; and learn not to trust in uncertain riches, but in the living God. By the parallel passage in Mark it appears, that Jesus meant by *rich*, one who trusts in his riches. On the dangers of riches see Intt. ap. Pol. Grotius aptly cites Plato : ἀγαθὸν ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως, ἀδύνατον. Celsus said, that this of our Lord was the *same* sentiment *spoiled*. See also Denophilus and Aristot. (ap. Bulk.) Euthymius well remarks, "If the rich man shall with difficulty enter, the extortioner shall not enter at all. For if he who gives not what is his own is condemned, how much more he who seizes what is not his own." It is excellently observed by Dr. Campbell, "When it was only by means of persuasion that men were brought into a society hated and persecuted by all the ruling powers of the earth, Jewish and Pagan; we may rest assured, that the opulent and the voluptuous (characters which, in a dissolute age, commonly go together), who had so much to lose, and so much to fear, would not, among the hearers of the Gospel, be the most easily persuaded. The Apostle James, 2, 5, 6. accordingly attests this

to have been the fact : it was the poor in this world whom God had chosen rich in faith and heirs of the kingdom ; whereas, they were the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called. As little can there be any doubt of the justness of the sentiment, in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it so often inveigles man, are duly considered. So close an analogy runs through all the divine dispensations, that, in more instances than this, it may be affirmed, with truth, that the declarations of Scripture are susceptible of *either* interpretation."

25. ἐξεπλήσσοντο—λέγοντες. Τίς ἄρα δύναται σωθῆναι. Euthymius, and (perhaps from him) Markl. are the only Commentators who have perceived, that after *τις* there is an ellipsis of *τῶν πλουσίων*. The former has the following judicious exposition : ἐθορυβοῦντο. Πλὴν οὐχ ὑπὲρ αὐτῶν· πένητες γὰρ ἦσαν· ἀλλ' ὑπὲρ τῶν πλουσίων· ἤρξαντο γὰρ σπλάγχχα διδασκάλων ἀναλαβεῖν, καὶ ὑπεραλγεῖν τῆς ἀπωλείας τῶν ἀνθρώπων, λέγοντες, τίς ἄρα τῶν πλουσίων δύναται σωθῆναι ; and the latter observes, that there is a treatise of Clem. Alex. on the subject *τίς ὁ πλούσιος σωζόμενος*. The compassion, however, of the Apostles, was, we may suppose, exerted not only for the *rich*, but for those who might set their heart on attainment of riches, to the neglect, if not peril, of their souls.

26. ἐμβλέψας—εἶπεν αὐτοῖς. I cannot agree with the learned Comm. in Pol. Syn. respecting this word. Hammond is most grievously mistaken. The word must not be too much pressed, being used pleonastically, though it has a peculiar elegance and pathos. So I take Mark 10, 21 & 27. Luke 20, 17. Jo, 1, 36. and Xenoph. Cyr. 1, 3, 2. ἐμβλέπων αὐτῷ ἐλέγεν. In the same manner we have observed that ἐπιστρέφω is used as καὶ ἰδὼν αὐτὴν εἶπε. So in Act. 16, 18. ἐπιστρέψας εἶπε. This confirms the reading of the Venetian Manuscript ap. Appian. T. 492, 27. ἐπιστρέψασα

εἶπεν, received, though with hesitation, by Schweigh.

26. παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι. Non est humanæ opis tam tenacia vincula abrumperē. (Grot.) Viribus solis humanis. (Brug.) Grotius and Wetstein have produced some similar sentences. The whole passage is somewhat hyperbolic. How hard is it, says Christ, for a rich man to enter into the kingdom of heaven; hard, but not impossible. Reason, without the Gospel, can persuade few to renounce their riches, but the promises of God in the Gospel have persuaded many. Ἀδύνατον is difficult (as δύσκολον, ver. 23.—in the same sense Plato, ἀγαθὸν εἶναι διαφερόντως, καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον. Grot.), and δύνατον is easy, rather than possible, and impossible. (Le Clerc. ap. Elsley.)

27. ἡμεῖς ἀφήκαμεν πάντα. Rosenm. thus observes (from Grotius): "The two things which Christ had required of the youth, Peter here says *have* been rendered by himself and his companions, truly, but, as many think, a little boastingly. The third he does not add, (that of selling his goods, and giving to the poor,) because Christ had not required this of *them*, nor was it suitable to their poverty. With this confidence Peter asks, what shall be their future reward? Christ might have silenced him by saying, what you have done, you did for yourselves, not for me. But with his usual goodness, he cherishes their hopes, and says, that their endurance of loss shall not fail to attain a peculiar and honourable reward. (Kuin.) So Grotius: "Jesus does not estimate their virtue from the quantity or measure of the things relinquished, but from the mind and intention with which they had relinquished them." Euthymius has well observed, that they, by giving up all that they had to give, evinced that their wish and intention was complete. *That* all (says Dr. Maltby) was certainly *little*, but they yielded it cheerfully, and from fulness of conviction.

27. τί ἄρα ἔσται ἡμῖν; what shall be our reward?

will it be that promised to the youth? (Grot. & Brug.) This phrase is illustrated from the Classical writers by Wets. and Kypke.

28. *ὁμοίως—ἐν τῇ παλιγγενεσίᾳ—Ἰσραήλ.* There is scarcely any passage the meaning of which has been more controverted than this. See Pol. Synop. Wets. Koecher, and Bowyer's Conjectures, where Dr. Owen *cuts* the Gordian Knot by proposing to cancel the passage, as the insertion of some person who highly favoured the doctrine of the Millenium. One thing seems certain, and has been proved, especially by Kypke, namely, that the words *ἐν τῇ παλιγγενεσίᾳ* are to be referred, not to the *preceding*, with Beza, Calvin, Gattaker, &c. but to the *following* words. The opinion of those who take it in the sense of resurrection from the dead is very ancient. So Euthymius (probably from Chrys.) explains it *τὴν ἐκ νεκρῶν ἀντιστάσιν, ὡς παλινζωίαν*; from which Campbell does not seem to differ. But it is not, I think, well founded. Still it is difficult to fix the exact sense. The opinion of Schleusner is this; that the word *παλιγγενεσία* signifies either, as referring to Christ, the return to life, and, what follows it, a recovery of, and restoration to former glory; or, as referred to the Apostles, a resurrection from the dead, and a happier state after death. Had *παλιγγενεσία* meant resurrection, &c. (as Schleusner and others), whether referred to Christ or to the Apostles, it would have required some personal pronoun in the genitive. To Rosenmuller this seems the proper way of taking it: "Vos, discipuli mei, post meum in cœlum reditum; docendo et salutariter agendo Israelitis publicè consulētis; expōnetis Judæis pro me opes doctrinæ divinæ, eosque jubētis vitam omnem ad ejus normam dirigere. Sicut enim Christus per doctrinam et spiritum suum imperavit; ita etiam Apostoli leges de religione ferendo præfuerunt iis, qui ex Judæis Christo nomen dabant." This, however, seems harsh. To this, and to the hypothesis of Mede, Hammond, Fischer, &c. one may observe (with Kuinoel) that it is not countenanced by

any similar passages, nor does it appear *how* the Apostolic office, conjoined with its innumerable troubles, labours, and dangers, could be said to compensate them for all the evils which they had borne for Christ's sake. With deference to the opinion of other scholars, I incline to the opinion of Kuinoel, that by *παλιγγενεσία* some *time* must be understood when the Apostles should obtain the reward of their patient endurance, &c. namely, in that which the Jews called the *new world*, the future state, עולם החדש (see Lightfoot), when all things, they thought, would be as it were *born again*, including, of course, the resurrection of the dead. This is greatly confirmed by the ancient versions, Syriac, Arabian, Persian, and Æthiopian. In illustration of this sense, the following observations of Kuinoel will be found instructive: "Jesus, in order to quiet and soothe their perturbed minds, and restore them to confidence, promises the most abundant rewards of virtue and constancy, and used for this purpose the images of the Messiah's reign, familiar to the Jews, who thought that the Messiah would subdue the rest of the nations to their power, would recall the dead to life, and, bringing a new face over the world (see Lightfoot on Matth. 24, 9.), would restore the Jewish Theocracy to its pristine form, and bless the Jews with the highest felicity. It was to *these* opinions that Jesus had referred. This *παλιγγενεσία*, this *new world* (as the Syriac version renders it) this great restoration of all things, the Apostles themselves expected would then take place. Nor (as Flatt observes) did Jesus wish to thus delude them with a false hope, as is manifest from this and other conversations held with them, in which he studied to eradicate from the minds of his disciples a vain expectation of earthly advantages; so that they, and his other auditors, if not entirely stupid, must easily understand, that expressions, such as those above mentioned, were mere tropical phrases, elsewhere explained by Christ. He, moreover, used these *invo-*

lucra in his instruction, since he well knew, that in the minds of his disciples and hearers, there was not yet a clear sense of the felicity which he promised, nor such a desire for it, as could have weight enough to induce them to profess his doctrines with constancy. And although he well knew, that many of his disciples would attribute the natural sense (as so conformable to their prejudices) to expressions purely figurative; yet he foresaw too, that these preconceived opinions would be torn up from their minds; and, as the light of clearer knowledge beamed on them, and their understandings were reformed, they would place their wishes and expectations upon a felicity of a kind very different from that which is seated in vain splendour.

With the expressions ἐπὶ δώδεκα θρόνους, and κρίνοντες τὰς δώδεκα φυλάς, there will, I think, be less difficulty. All judicious and enlightened Commentators unite in taking the expressions as simply denoting *pre-eminence* over (by accommodation to their conceptions of it), and consequently *preference to*; by the communication of greater happiness, &c. So Schleusner explains: formula κρίνειν τινὰς, metaphoricè sumpta, et ex adjuncto, notat; superiorem et præstantiorem aliis esse, præcipua præ aliis felicitate, auctoritate et dignitate frui. That κρίνειν, and its derivatives, are used in the sense of authority, has been proved by the Philologists, (see Kypke and others). Exactly parallel is Luke 22, 28—30. Kuinoel concludes by observing that the sense of this passage, when freed from Jewish images, is this: “You, my Apostles, as a return for your losses and sacrifices in this life, shall some time receive the amplest rewards, even eternal ones, in the enjoyment (with me) of the highest dignity and felicity.”

29. πᾶς ὃς ἀφῆκεν, q. d. and not only they, but all Christians who, &c. Ἀφίημι signifies *posthabere* omnes illas res; which is called μίσειν in Luke 14, 26. The sense is, that spiritual things should be preferred to worldly ones, so that, if they should

come into competition, we may be prepared to give the preference to the former.

29. ἑκατονταπλάσιονα λήψεται. The phrases ἑκατονταπλάσιονα λήψεται are, I think, opposed to ζωὴν αἰώνιον κληρονομήσει. This distinction, however, is much clearer in the parallel passages of Luke and Mark, who add ἐν τῷ καιρῷ. For Wets. has well observed: "The event confirmed the prediction. Instead of *one* house, they found *hospitia* throughout the whole world. Instead of a few brothers and sisters, an innumerable multitude of Christ's disciples; instead of *sons*, all whom they should convert to the Christian faith; instead of lands and property, *all the goods* of Christians, which were common. Much the same had been said by Euthymius and Theophyl. Grotius, and Brug. &c. This, however, only applies to temporal recompence. It may be proper to advert to the spiritual compensation suggested by Ticinus and Maldonati ap. Pol. namely, that joy and peace of mind, resulting from God's grace and favour, which passeth all understanding, the inexpressible satisfactions of a good conscience.

29. καὶ ζωὴν αἰώνιον κληρονομήσει. The καὶ is by Rosenm. &c. rendered *tandem*. Dr. Owen, with his usual temerity, would take καὶ for *namely*: in order, as he says, to exclude the prospects of this life. But this seems a very unwarrantable limitation of the sense, and, as appears from the observations just produced, is irreconcilable with the parallel passage in Luke. I would rather suppose an ellipsis of some particle, left to be understood. Such as is found in Luke, who supplies ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. This, as Grotius tells us, was formerly shadowed forth in the Levites, who (says Philo) left parents, children, brothers, &c. that they might obtain, instead of a mortal, an immortal portion.

30. πολλοὶ ἔσονται πρῶτοι, ἔσχατοι καὶ ἔσχατοι, πρῶτοι. These words, says Le Clerc, plainly relate to the next chapter. And he thinks that the present one should have ended here. To the first position

I assent. It *does* appear closely connected with the next chapter, and forms a sort of *text*, on which the following parable seems founded. It was indeed the custom (as Schoetgen tells us) with the Rabbins, to first propound some *γνωμή*, or adagial sentence, which should then be illustrated by a simile or example, afterwards concluding with the *γνωμή*. I cannot, however, quite admit that the present chapter should have ended here. The following *γνωμή* is found united with the preceding passage in Mark 10, 31. And indeed it is not difficult to devise a *connexion*, which has been done variously by the paraphrasts (whom see). This was doubtless a proverb. So in Bara Bathra ap. Wets. "Vidi Mundum inversum: superiores inferius, et inferiores superius. So τὸ ἄνω κάτω θήσω, in Herodot. 3, 3. and τὸ ἄνω κάτω στρεφῆσθαι, in Demosth. not to mention many others. In like manner we say, *to turn things upside down*, which is the very sense of the Herodotean passage. It is, however, of more consequence to enquire *who* those are whom Jesus here has in view. Most Commentators (as Rosenm. and Quin.) interpret these of the Apostles; which I think most probable. Grotius, however, takes them to have reference to the Jews and Gentiles; and so also Theophylact. I think we are not warranted in *limiting* the application, which seems to be left general, and meant to apply to *all whom it might concern*. Though doubtless it was intended *chiefly* for the warning and edification of *all Christians*. Thus in the application Jesus says, πολλοὶ γὰρ εἰσὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ, words which suit neither the Jews nor the Apostles, and can only apply to Christians in *general* who are called, i. e. taken or hired into the spiritual vineyard. Thus in Luke 13, 30. in answer to the question, "are there few that shall be saved?" comes a passage of general instruction, intended for *all* Christians, ending with these very words.

CHAP. XX.

VERSE 1. ἀνθρώπῳ οἰκοδεσπότῃ. Observe the pleonasm of ἄνθρωπος, as in Luke 2, 15. οἱ ἄνθρωποι οἱ ποιμένες. Matth. 11, 19. ἄνθρωπος φάγος καὶ οἰνοπότης. 13, 25. ἄνθρωπος ἔμπορος. 18, 23. ἄνθρωπος βασιλεὺς. So Genes. 9, 20. ἄνθρωπος γέωργος. Nor is it only a Hebraism; for so also we find in Max. Tyr. 9, 3. ποιμὴν ἄνηρ. The sentence may be translated: "The same thing will take place in the Christian economy that happened in the management of a certain householder." There is here an hypallage, such as is observable in many parables. Gomarus observes that the similitude is perfect, having a protasis and an apodosis. In this simile, as in others, *some* things are *dissimilar*, which may only respect the ornament, and do not affect the *scope* of the parable: as the labourers waiting to be hired, and the murmurings, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last. In the Jerusalem Gemara there is a similar parable concerning labourers called into a vineyard.

1. ἅμα πρωτῷ — with the early dawn. So Thucyd. 4, 32. & 67. ἅμα ἕω. Hom. ἅμα ἡοὶ φαινομένηφι ἅμα ἡμέρᾳ occurs very frequently.

2. συμφωνήσας — ἐκ δηναρίου τὴν ἡμέραν — agreeing at, or for a penny. Of this, examples are produced from Diod. Sic. and Theophr. by Kypke and Kuin. A *denarius* was then the usual wages for a day, (see Wets. Tacit. Ann. 1, 17.) or, which was the same thing, a drachma. Tob. 5, 14. at ἡμέραν subaud κατὰ.

3. ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούσ. A place where the markets, judgments, and orations were held, and all public business was transacted, and the greatest number of persons assembled, where especially the idle, and those that were out of employ-

ment, assembled, in order to procure employment ; particularly at the third hour, which was the *πλήθουσα ἀγορά*. See Suid. Wetstein and Grotius cite Ælian, V. H. 19, 25. *μετεπέμπετο τοὺς ἐν ταῖς ἀγοραῖς ἀποσχολάζοντας κ. τ. λ.* Catull. 10. Varus me meus ad suos amores Visum duxerat *e foro otiosum*. Compare also Pollux. 7, 133. *δύο γὰρ ὄντων τῶν κολωνῶν—ὁ δ' ἦν ἐν ἀγορᾷ παρὰ τὸ εὐρυσάκειον, οὗ συνήεσαν οἱ μισθαγνούντες, ὅθεν καὶ τοῦτ' ἐστὶν εἰρημένον.* In illustration of the concluding words of the above passages, (which I had myself noted down,) I have to observe, that in Norfolk, Lincolnshire, and Cambridgeshire there is the same expression used, the *market-hill*, for the *market-place*. I add, Aristoph. Concion. 855. *τί γὰρ ἔστηκ' ἔχων ἐνταυθ' ; Ἄργου, unemployed.*

8. *ἐπιτρόπῳ*—to the villicus, procurator, hind ; so called because entrusted with the whole domestic economy ; paying and receiving, &c. Kypke proves from Aristotle, *Œcon.* 1, 5. that these *ἐπιτρόποι* were themselves servants. They were the *inspectores villarum et prædiorum*, whom Liban. Ep. 322. calls *ἐπιτρόπους τῶν χωρίων*. Hesych. explains *ἐπιτρόπος*, ὁ προστάτων χωρίων καὶ ὅλης τῆς οὐσίας.

8. *αὐτοῖς τὸν μισθὸν*. So Polyæn. 4, 6, 17, 384. *ἐκαστῷ τὸν μισθὸν ἀπεδίδου.*

9. *ἀνὰ*—*singulatim*, each. So Mark 6, 40. Luke 9, 3. Apocal. a *εἰς ἐκαστος τῶν πυλῶνων*, where it seems pleonastic.

12. *μίαν ὥραν ἐποίησαν*—wrought, laboured. Hebr. *יבדע*. Wetstein observes, they do not say *εἰργασάντο*, but *ἐποίησαν*, speaking slightly of the work which they had done.

12. *ἴσους*—*ἐποίησας*, i. e. *ἰσομοίρους*, equal sharers. Of which examples are produced by Raphel and Wetstein. I add, Plin. Paneg. 25. *Æquati sunt cæteris illi quibus non erat promissum.*

12. *τοῖς βαστάσασι*, i. e. *sustinere*. (See Sch. Lex.) So Liban. Ep. 245. *περὶ ἣν οὗτος πολὺ καῦμα πόλυν δὲ κάπνον ἠνέσχετο.*

12. καύσωνα. Καύσων, which is of the same form with δάσων, φάσων, σείσων, ἄξων, μύξων, &c. literally signifies *the burner*, the burning (wind) Eurys; as is often to be found in the Sept. Here it may be explained simply *heat*, as in Genes. 31, 40. ἐγενομένην, τῆς ἡμέρας, συγκαιόμενος τῷ καύσωνι, where in the Hebrew it is כרר, the *shriveller*, the *drier*. It is to be remembered, that though the air be cool in the early part of the day, yet during the remainder of it, the heat of the sun is exceedingly scorching.

13. ἐταίρε. Hebr. ער. So ἄγαβε, φίλε, *bone vir*, *mi homo*; an idiom common to ancient, and modern languages.

13. οὐχὶ δηναρίου συνεφώνησας. Here we must understand ἐκ, which is supplied in verse 2.

14. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι. Wetstein observes, that as the householder promises to give according to the proportion of work done, it is reasonable to suppose that the last, in only *one hour*, laboured as much as the former during the whole day. Perhaps too he had respect to the willingness and zeal of the labourers. So Berachoth. 2 Schir. R. 6, 2. Hi cœperunt murmurare ac dicere: Nos totâ die laboravimus, hic vero ne duabus quidem integris horis laboravit, et nihilominus plenam mercedem accepit. Quibus respondit Dominus: hic duabus horis plus præstitit quàm vos totâ die præstitistis." Le Clerc, indeed, thinks it likely that the Jewish writers (who came after the time of Christ) drew their parables from the Gospels. This, however, seems utterly devoid of probability. It is much more likely that the later *philosophers* profited by the Scriptures; as indeed I have observed on various occasions. The householder promises wages not correspondent to the *time*, but to the *work done*. To this purpose Drexelius de Rectâ Intentione, 2, 6, 5. observes that, by purity and ardour of intention only, one man may do more in one day, upon a moral calculation, than another in a whole year: that the labourer in the vineyard, who came into it at the ele-

venth hour, received a penny as well as they who had been working in it from morning to night: that long labour is one thing, intense labour another: and that God regards not *so much* how *long* a man labours, as how *well*.

15. ἡ οὐκ ἔστι—ἐμοῖς; Supply χρήμασι. Similar passages are cited by Wets from Terent. Eun. 3, 131. Plato, 969. E.

15. ὁ ὀφθαλμός—πονηρός. Envious. See Schl. Lex. and Wets. So said, because envy shows itself especially in the *eyes*. Indeed there is an allusion to this in the word *invidia*. Consequently, from the force of the antithesis, ἀγαθός signifies beneficus.

16. ἔσονται—ἐκλεκτοί. See Grot. ap. Elsley. "Many will receive my religion; but few will *so* receive it as to be approved by God. Kuinoel cites Virg. *Æn.* 6, 130. Pauci, quos æquus amavit Jupiter, atque ardens vexit ad sidera virtus." Markland thinks it a proverbial saying, like that of πολλοὶ μὲν καρθηκοφόροι, παῦροι δὲ τε Βακχοί. He translates, "there are many called ones, but few choice ones." So also Le Clerc and Grotius. See Doddr. 1273. As I observed before, there is much difference of opinion on the interpretation of these words. Dr. Owen eludes the difficulty by a device not unusual to him, i. e. he *cuts out* the passage, on the authority of two MSS. as if the testimony of *two* MSS. (out of an hundred and fifty) could have any weight. Here the cause of the mission is obviously *homœoteleuton*. I am surprised that he should think the words have no *reference* to the parable. Certainly that is not the *lemma* of the parable, but it is an important, though incidental lesson. The scope of the parable, I think, with Rosenm. and Kuinoel, is meant for *all* Christians. On the word ἐκλεκτός Kuinoel remarks: "καλεῖν, קָרָא, which is used of God and Christ in the New Testament, not only denotes *to destine* a benefit for, and offer it to, but to bestow it upon, any one. : Now since the Jews were the people of God, as it were, selected from the other nations, since they had the true religion, and had many ex-

cellent benefits conferred on them, they were called κλητοί, and also ἐκλεκτοί. But Christ and the Apostles were accustomed to apply the common forms of expression used in the Jewish ceremonies to Christians; and by them Christians were called κλητοί, as being distinguished with particular favours by God. The difference between κλητοί and ἐκλεκτοί is this: by τοὺς κλητοὺς must be understood those who took upon them the Christian religion, and by ἐκλεκτοὺς those who so received it, as to be Christians properly disposed and approved of God. It is also to be observed that בְּרִיךְ, ἔκλεκτοι, denote those who excel others, especially as applied to military affairs, 2 Sam. 6, 1. 21, 6. Ps. 89, 3. 56, 13. and מְבָרַךְ denotes all that is superior and excellent in its kind, and on that account approved and loved. Gen. 23, 26. where by the Sept. it is rendered ἐκλεκτός, and Matth. 12, 18. ὁ παῖς μου, ἐν ἡρέτιᾳ, is explained ὁ ἀγαπητός μου.

17. παρέλαβε — κατ' ἰδίαν — καὶ εἶπεν. Lest (says Euthymius) he should by openly predicting his death, irritate the hatred of the Jews against himself; and thereby seem to have purposely procured the fulfilment of the prediction. To the Apostles he had often said the same thing, more and more expressly; that they might bear testimony to his prescience, and his voluntary death.

18. ἀναβαίνομεν εἰς Ἱερουσόλυμα. This might be properly enough said of Jerusalem, in reference to its elevated site; but it is sometimes used of a metropolis, even when situated in a plain; as we say to go up to London, and down to the North. Kuinoel refers to a Dissertation of Michaelis *de notionibus superi et inferi* in SS.

18. κατακρινούσιν αὐτὸν θανάτῳ. This is to be understood *improprie*, (for they had no *judicial* authority,) they merely *pronounced him worthy* of death. This is more clearly expressed in Mark 14, 64. κατέκρι- νον αὐτὸν εἶναι ἔνοχον θανάτου. Compare Matth. 12, 41. and see Schl. Lex.

19. τοῖς ἔθνεσιν □ΥΓ. Here the Romans are especially meant.

19. εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι. Grotius would (with the Syriac) rightly have εἰς taken ἐκβατικῶς. It may be thus paraphrased: "The *consequence* of which will be, that he shall be mocked, scourged, and crucified."

20. προσῆλθεν—αἰτοῦσά. It is very natural for mothers to be anxious for their offspring, and to put up requests in their behalf; and Mr. Bulkley compares that of the Homeric Thetis, Il. 1, 505, 510. Ζεῦ πάτερ, τίμησόν μοι υἱόν κ. τ. λ.

21. ἵνα καθίσωσιν—εὐωνύμων. This may be considered as a common, and almost proverbial expression, for occupying the first and second place among the subjects. For, according to Eastern custom, the *degree* of *proximity* to the throne denoted the degree of dignity. This prevailed too among the Western nations. All which is illustrated by the Classical citations of Grotius, Wetstein, and others. See Vitring. Observ. Sacr. L. 2, 63. I add, Soph. Œd. Tir. 400. θρόνοις παραστατήσιν τοῖς Κρ. Herodot. 2, 30. οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ.

21. ἐν τῇ βασιλείᾳ σου—in thy kingdom: which they thought would be an earthly one, to take place after his resurrection.

22. οὐκ οἶδατε τί αἰτεῖσθε. The student will observe the propriety of the middle voice, which is thus expressed: "Ye know not the nature of that which ye ask *for yourselves*:" i. e. ye know not what sort of a kingdom mine is to be, and how many evils ye must encounter in your endeavours after such a dignity. Triller observes, that Lucian, in his Icarom. and Navig. wittily satirizes the absurdity and inconsistency of the requests which men offer to God. It is well remarked by Euth. and Theophyl. that the answer is made to the *sons*, because they had themselves asked, and Jesus knew that *they* had in fact set their *mother* upon the business, who (by the way) seems to have ventured on this freedom, in reliance on the merits of her long and sedu-

lous attendance upon Christ. So that Wetstein's citation from Seneca is very inapposite, as it glances a very unfavourable imputation on Salome.

22. δύνασθε — ποτήριον. An image frequent with the Hebrews, who thus compared God's benefits to an hospitable banquet and a liberal entertainment; and usually compared whatever is dealt out to men by the Almighty (whether good or evil) to a cup of wine. Nor was this confined to the Hebrews; for, as Doddridge tells us, it was customary among the ancients in general, to assign to each guest at a feast a particular *cup*, as well as *dish*; and by the kind and quantity of the liquor contained in it, the respect of the entertainer was expressed. Hence *cup* came in general to signify a portion assigned, (Psal. 16, 5. 23, 5.) whether of pleasure or sorrow. So Hom. Il. ω. 524. where see Heyn. See also Hierocl. upon that Pythagorean sentence, *ὡς ἂν μοῖραν ἔχης*. But the expression was more frequently used of *evil* than *good*. So Matth. 26, 39, 42. Apoc. 14, 10, 16. 19, 18, 6. Psal. 85, 9. Jos. 51, 17. Jer. 25, 15. Tibull. 1, 6, 14. Tristia cum multo pocula felle bibit. Plaut. Aulul. 2, 3, 12. Nam ecaster malum mœrorem metui ne mistum bibam. Ποτήριον is put for the drink. See Schl. Lex. Kuinoel compares Æschyl. Ag. 1408. κρατῆρ' ἐκπίνειν. So we say, to *drain* the goblet.

23. βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε; A metaphor expressive of deep affliction, very frequent among the Hebrew writers, and not unknown to the Classical ones: with this difference, that, in order to soften the harshness of the metaphor, the *latter* usually add some word expressive of the evil or affliction.

23. οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. The Commentators suppose an ellipsis of ἔργον, which is not unfrequently found *supplied*. Perhaps μέρος might be here preferable, and thus the sense would be *non passum*. Kuinoel compares the Hebrew לֹא נִתְּנָה. The early Commentators, misled by the ancient versions, thought that there was an ellipsis of

δοθένται, which gave an advantage to the Arians, who endeavoured to prove from *hence* the inferiority of the Son to the Father, to whom various replies were made, all of them, so far as concerns the present passage, unnecessary. For Grotius has satisfactorily proved that εἰ μὴ is put for ἀλλὰ. Ἀλλὰ, when a negative precedes, is the same as εἰ μὴ. So ἀλλὰ in Mark 9, 8. is by Matthew 17, 8. expressed εἰ μὴ. The sense is *ea a me tribui nonnisi iis potest quibus a patre meo destinata est*. Rosenm. and Kuin. add: "habitâ scilicet ratione virtutum mentis et fructuosæ industriæ in docendâ et propagandâ religione."

24—27. The rest of the Apostles, as well as James and John, occupied with preconceived opinions, and longing after vain glory, (see 18, 1.) were angry with their fellow disciples. Wherefore Jesus drawing them nearer to him (25.) thus addresses them: "You know that the princes of the world and their courtiers hold dominion over their countrymen, but ye ought not to imitate their manners: no one of you should exercise dominion over the rest, or look down with superiority upon any one. He who would hold dignity in my kingdom must study to exceed others in modesty, courtesy, and a readiness to serve them, postponing his own private convenience to the general advantage. Thus only will he be *greater* than others in proportion as he is *better*." (Rosenm. and Kuin.) Whitby justly infers from hence that none of Christ's disciples imagined that he had promised the supremacy to *Peter* by the words, "Thou art Peter," &c.

25. οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν—αὐτῶν—αὐτῶν. Wetstein thus explains: "Et reges gentium, et quos illi provinciis præficiunt, solent superbè et impotenter in subditos dominari, eosque ad suam libidinem vexare atque premere; ac si populus propter imperantem, non verò imperans populum esset: ipsi tamen reges et præfecti, qui videntur imperare, subjecti sunt iis qui apud ipsos sunt gratiosi, libertis aut præceptoribus aut ducibus." And so Grotius before

him, and Rosenmuller. But it is extremely harsh, thus to understand the first αὐτῶν of the *people*, and the second αὐτῶν of the *kings* themselves. Besides, it is quite irreconcilable with the parallel passage in Luke 22, 25. Why should we not take ἀρχοντες for princes, kings, and οἱ μεγάλοι for μεγιστάνες, *primores*, greater ones? Christ seems by the first to refer to the αὐτοκράτορες, or imperatores of the Romans, and by the second to the *great ones*, to whom the government of provinces was committed. They were sometimes named εὐεργεταί, by those whom they governed (to which Luke refers in the parallel place). The words compounded with κατά are often the same as the simple, which is used by Luke. The sense is not to *govern them according to their will*, as Whitby explains, but rather to *exercise power over them*.

28. δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Λύτρον properly signifies a price paid for the redemption of a captive, both in the Classical writers (see Wets. Kypk. Schleusner, and Munth), and in the Septuagint, where it answers to נָדָן. But by this very word, and by ΔΩΝ (Levit. 6, 23. Num. 8, 8.), is signified also the *hostia piacularis*, *sacrificium piaculare* (Levit. 10, 17.); and in this latter sense λύτρον must here be taken. (Kuini.) So Schleusner explains, “ut morte suâ homines a peccati vi et poenis liberaret.” We must understand Christ to have said that he undergoes death as a *piacular victim*. (1 Tim. 2, 6.) He gave his life ἀντιλύτρον ὑπὲρ πάντων, a ransom for all. Other Jewish and Heathen writers (says Whitby) have the like expressions as Joshua 2, 14. 60. ἡ ψυχὴ ἡμῶν ἀντὶ ἡμῶν. See Outram de Sacrif. 1, 22. Of the same opinion was Le Clerc, who has the following judicious remarks: “So both the Heathens and Christians used the word ἀντὶ.” Thus Alcestes said to Admetus: Ἐγὼ δὲ πρεσβεύουσα κ’ ἀντὶ τῆς ἐμῆς Ψυχῆς καταστήσω φῶς τὸδ’ ἑσπεῖν, Θνήσκω ——— ὑπὲρ σέθεν. The Heathens, both of this early age, and in later times, had an idea of a person’s avoiding death if another submitted to it in his place. Aristi-

des, contemporary with the Emperor Adrian, in Sacrarum 5, speaking of an oracular response founded on this idea, uses the same word, *ψυχὴν ἀντὶ ψυχῆς ἀντὶδωκε*. See more examples in Is. Casaubon, ad Sueton. Caligul. ch. 14. et in Adrianum Spartiani, et Claud. Salmasium. These persons were named *ἀντιψυχοί*: which word is often used by Ignatius in his Epistles; see Pearson's Vindic. Ignat. pars 2. ch. 15. Le Clerc. It has been matter of enquiry (says Kuin.) where there were, among the Jews living in the time of Christ, those who thought and expected that the Messiah would undergo many labours, many sufferings, and finally lay down life itself for the salvation of the people? Now the greater part of the Jews, and the Apostles, together with the Pharisees and Sadducees, thought that the Messiah could not die. (See Jo. 12, 34.) But there were certainly those, among the more enlightened Jews, who thought that the Messiah, the author of every kind of felicity, and who also should expiate the sins of the people by a sort of lustration, suffering punishment, the guiltless for the guilty, would also *die* before his supreme majesty should be manifest, or he be able to confer blessings on his people. Hence also they interpreted many passages of the Old Testament, which others understood and explained differently, of the misfortunes, calamities, and at length death, of the *Messiah*. Compare my note on Jo. 1, 29. p. 144, and note on Matth. 3, 2. Although, however, the nature of a suffering and expiating Messiah was not altogether unknown to the Jews, yet the Apostles, who believed, with the vulgar, that the Messiah would be an always successful conqueror, and never taste of death, occupied with this preconceived opinion, even *now* did not comprehend the words of Christ, though they were sufficiently perspicuous. (Kuin.) Thus this whole passage has been successfully vindicated from Socinian perversion by the above Commentators, and especially by Whitby; to whom, however, I can scarcely assent, when he so stiffly maintains that

πολλοὶ must be taken for πάντες. For which interpretation, indeed, he has the authority of Euthymius, who remarks that such a signification often occurs in Scripture; and adds: ὑπὲρ πάντων γὰρ ἔδωκε τὴν ψυχὴν αὐτοῦ, καὶ πάντας ἐλυτρώσατο, εἰ καὶ πολλοὶ θέλοντες ἐνέμειναν τῇ δουλείᾳ. I do not deny but there may be passages where it has that signification. I am, however, inclined to think they are few in number; and in the New Testament I know of scarcely *one* passage where that sense has been satisfactorily established. The truth is, there is in the word πολλοὶ a tacit opposition to, or comparison with, some smaller number, whether one or more, usually *expressed*, but sometimes *understood*. Now when that number happens to be only one, or very few, the difference between them is so great that πολλοὶ may in a *popular* sense denote πάντες, being, *as it were*, all. In such cases, πολλοὶ may be correctly rendered *very many*. Upon this principle perhaps *all* the passages in the New Testament to which that sense has been attached may be explained, in preference to the common interpretation. Here Grotius, Calvin, Brugensis, Maldonati, and some others, adopt the interpretation for which I contend. In Matth. 26. τὶ περὶ πολλῶν ἐγχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν: and in the parallel passage in Mark 14, 24. almost all the Commentators interpret *pro omnibus*. Some celebrated ones assign to it the sense which I have laid down above. In Matth. 20, 16. πολλοὶ γὰρ εἰσὶ κλητοί, there is evidently a comparison between the ὀλιγοὶ and the κλητοί. In Rom. 8, 29. εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, as also in Hebr. 9, 28. there is the *tacit* comparison above mentioned. The same principle is applicable to *some* cases where πολλοὶ occurs with the article; as Rom. 12, 5. οὕτως οἱ πολλοὶ ἐν σώμᾳ ἔσμεν ἐν Χριστῷ. In others, however, οἱ πολλοὶ signifies not *all*, but *the rest*. Thus I would understand Rom. 5, 15. εἰ γὰρ τῷ τοῦ ἐνδὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, i. e. all the remaining part of the human race. 1 Cor.

10, 33. *μη ζητῶν τὸ ἑμαυτοῦ, ἀλλὰ τὸ τῶν πολλῶν*, i. e. the rest of Christians. In exactly the same manner I find *οἱ πολλοὶ* used in Thucyd. 1, 38. *εἰ τοῖς πλείοσιν ἀρέσκοντες ἐσμέν, τοῖς δ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκουμεν*. The above passages are nearly *all* those of the New Testament to which the sense *omnes* has been applied; though, as I trust I have shown, *improperly*. Whether *πολλοὶ*, or *οἱ πολλοὶ*, ever bears that sense in the *Classical* writers is another question. I am inclined to think that they do *not*, though the contrary has been maintained by many philologists; e. g. Damm. in his *Lex. Hom.* in v. writes *πολλοὶ sæpe est pro πάντες*. Yet, upon examining the passages cited by him, (*Iliad*, P. 95. T. 214. *Odys.* τ. 334, φ. 367.) I do not find that they bear that sense.

Schleusner, in *Lex.* cites *Lucian*, 1, 44. *μάρτυρα γὰρ σὲ παραστήσασθαι πρὸς τοὺς πολλοὺς ἐθέλει*. But τ. τ. there has the same signification as in Thucyd. above cited, and *Rom.* 5, 15. 1 *Cor.* 10, 33. i. e. *ceteri*. James Gronovius, indeed, maintained that in two passages of *Arrian* *οἱ πολλοὶ* had that sense; i. e. *Exped. Alex.* 1, 3, 2. and 7, 19, 12. But there *τοὺς πολλοὺς* is well rendered by *Vulcanius* and *Raphel*, *illos multos*, those many, that populous nation. I wonder that none should have cited a passage of *Tyrtaeus*, cited by *Plato de Republ.* 772. A. αὐτ' εἰ πολλὰ ἀγαθὰ κεκτημένος: on which *Plato* remarks, *εἰπὼν σχεδὸν ἅπαντα*. But it there signifies *very many*.

30. *δύο τυφλοὶ*. Much has been said by some Commentators, who endeavour to devise methods of reconciling the minute discrepancy which here subsists between the accounts of the different Evangelists. (See *Grotius*, *Calvin*, and others, ap. *Elsley*.) I will only mention the hypothesis of *Euthymius*, as being hitherto unnoticed, and both ingenious and founded on the authority of *Chrysostom*. He conjectures that the blind man in *Mark* was different from these two.—and that the one spoken of by *Luke* is different from the one mentioned by *Mark*. For, says he, the

one of Mark threw down his garment, out of excessive haste, and received the cure *without touch*; but he in Luke, rather as Christ was coming to Jericho, and not departing from it, received his cure.

On these variations Rosenm. and Kuinoel remark, that they arose from the diversity of oral narration, and that such trifling discrepancies, which are perpetually found in the best historians, are of no moment, and that it is not necessary to anxiously hunt after conjectures by which such diversities may be reconciled; and that, as the credibility of *historians* is not diminished by such, but rather increased, so will not that of the Evangelists be at all affected.

31. ἐπετίμησεν—ἵνα—rebuked them because. E. T. But Campbell has more accurately rendered it, *charged* them that they should, &c. He well remarks: "The historian surely did not mean to blame the poor men for their importunity. Our Lord, on the contrary, commended such importunity, sometimes expressly in words, and always by making the application successful. And so Euthymius took it; for he observes in the following very beautiful language: "Ὁρα καρτερίαν, ταύτους μιμησώμεθα καὶ ἡμεῖς, οἱ πεπηρωμένοι τοὺς ὀφθαλμοὺς τῆς ψυχῆς, καὶ κράξωμεν πρὸς αὐτὸν ἐξ ὅλης καρδίας, καὶ ὑπὸ τίνων ἐμποδισθώμεν, ἐπιτείνωμεν τὴν δέησιν, καὶ μὴ ἀποστῶμεν, καὶ πάντας κάμψωμεν αὐτῷ, ὡς καὶ οὗτοι. On this of ἐπετί. Campbell has copiously treated on Mark 9, 25.

34. ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί. The sense is, "and his eyes received their sight." Wetstein compares Plato Charmide, ἀνέβλεψε τέ μοι τοῖς ὀφθαλμοῖς ἀμύχανον τί οὖν, καὶ ἀνήγετο ὡς ἐρωτῶσαν.

CHAP. XXI.

The following introductory observations on this Chapter are derived from Rosenmuller and Kuinoel.

Among the principal acts of Jesus must be reckoned this last and solemn entry into Jerusalem, which all the four Evangelists have thought worthy

of being commemorated. From this entry of Jesus, unto the evening on which he was apprehended by the Jews, is a space of five days. There are those in our times who calumniously represent that Jesus entertained a hope of founding a temporal dominion; that he aimed at innovation in government; and thus gave occasion to sedition. But facts refute this base slander. For during these five days Jesus did nothing but what he had been doing for three years before; he aimed at no innovation, but conducted himself in his own proper character. He declared, indeed, more distinctly than he had ever before done, that he was the Messiah; and made his entry into the city amidst public acclamations. He assumed indeed a singular *authority*; began to carry himself with something of a royal air; but so far was he from exciting sedition, and stirring up innovation, that he removed as much as possible every suspicion that he was affecting temporal domination. For (as we read in Luke 21, 37.) by day he taught in the Temple during the above period; but at night retired from the city to the Mount of Olives, spending the time in solitude, remote from the busy crowd. And now, after having for three years done things which might induce a persuasion that he was the promised Messiah, it was now become his duty, and wish, to make public profession of this; which, indeed, the Jews, *with rectitude of mind*, might have collected from his words and deeds. But in all things he so comported himself, that it should easily appear that he did not affect political dominion, nor was such a Messiah as the Jews had figured to themselves. Rosenmuller.

Though Jesus was aware that his death was decreed by the Jewish rulers, yet he proceeded to celebrate the Passover at Jerusalem, and made a solemn entry into the city. It cannot, however, be therefore contended that, inflamed with desire of glory, he was prodigal of life, and with fanatical impetuosity rushed on death. Actuated rather by the no-

blest inducements, and in order to discharge the duty enjoined on him by his Father, he exposed himself to the snares of his enemies; and encountered death itself. It was the wish of Jesus that the seeds of salutary doctrine hitherto scattered by himself should be spread far and wide; that they should, even amidst the heaviest calamities, abundantly flourish; and the event happily corresponded to his wishes. But if we follow history as our guide, we easily discern that the cause of this rapid progress and propagation of Christianity, the cause of this ardour and constancy of Christ's followers in holding fast and disseminating so salutary a religion, was not the excellence alone of their Master's precepts respecting the moral duties and offices, but especially the firm persuasion that he was the Messiah, and that he would at some future period return and reward his dutiful and faithful disciples with perpetual felicity. The Jews, as worshippers of the one true God, expected (though the Gentile nations did not) a Messiah; and this hope was raised, nourished, and supported by the Prophets of the Old Testament. If Jesus, in order to avoid the snares of his enemies, had retired to some other country, not only would the Jews have strove to destroy him by treachery, as a condemned criminal, but also in the promulgation of his doctrine he would have incurred the hatred and envy of the priests; and for the sake of preserving his life he would have been compelled to deliver his doctrine to a few only, and those disciples *interioris admissionis*. But then he could not have vindicated his claim to the dignity of Messiah. For it was in Judæa that the Messiah was to come forward and erect his kingdom: nor would all those hopes and expectations of Jesus, as Messiah, which his followers nourished, (and which, when he had returned to life and ascended back to heaven, proved their strongest excitement to virtue and constancy,) have then had place. But if the propagation of Christianity among Jews as well as

Gentiles, and the general reformation dependent on it, had been intercepted; the fruits of all the instructions which Christ had wished to be established would have perished. When, therefore, Jesus perceived that the kingdom of truth and virtue raised by him could only be established and confirmed by his death, and that from it advantages most transcendently beneficial would redound to the human race; and therefore that he must either abandon his holy office or meet a cruel death; moved by religion, and induced by the best and most humane counsels, and conformably to the will of his Father, he voluntarily and with tranquillity delivered himself up to his persecutors. and yielded himself obedient unto death. Kuinoel.

Verse 1. Matthew, Mark, and Luke, who pass by in silence the history of the raising of Lazarus, have in their narration joined what Jesus did and said at Jericho with his triumphal entry into the city, as if he had come to Jerusalem *sine diverticulo*. The narration of John (ch. 12.) is *fuller*. He relates that Christ made his solemn entry into the city, after having partaken of supper at Bethany (12, 2.) Matthew, Mark, and Luke, mention his entrance *before* that meal. (See Matth. 24, 1.) But it is certain, from other passages, that the Evangelists, and especially Matthew, did not always follow the order of time in their narrations. Kuinoel.

1. ἦλθεν εἰς Βηθφαγῆ. Mark and Luke add Βηθανίαν; therefore we may interpret thus, that Jesus proceeded to the confines of Bethany and Bethphage.

1. τὸ ὄρος τῶν ἐλαιῶν. The Mount of Olives, which was about five stadia east of the city. It derived its name principally from its olives; but it produced also figs and palms. Hence the name Bethphage is derived from בית, region or tract, and פ, fig.

2. ὄνον. That, in the East, asses were used, and still are, by princes and chief persons, is well known. The reason may be, that Syria has never been so favourable to the breed of horses as the neighbouring

countries, especially Egypt. Hence the horses were reserved for war, the ass destined to the purposes of peace, of which it was proverbially the symbol. See Niebuhr, Hasselquist, Harmer, and Kuinoel.

2. *πῶλον*. Mark and Luke add, *on which never man had sat*. Kuinoel observes, that yearlings which have never borne the yoke, and have never been employed for common purposes, are reserved for sacred uses. See Deut. 21, 3. 1 Sam. 6, 7. Horat. Ep. 9, 22. Ovid. Met. 3, 12. Virg. Georg. 4, 540, 551. Mark and Luke do not *mention* the ass as brought. Both are specified in the prophecy of Zechariah now fulfilled, and which Jesus had in mind. Thus Wetstein well remarks, that Christ, who had made the journey on foot, could have accomplished the yet remaining distance (less than a Sabbath-day's journey, i. e. five stadia), but he chose to be conveyed on an ass because of the *mystic signification*. It seems a very insipid remark of Kuinoel (from Michaelis Bib. Heb.) that Christ doubtless ordered the ass to be brought, that the colt might the more readily follow his disciples. The ass, indeed followed her colt from the natural *στόργη* (as Theophylact says, *ἀγομένῳ γὰρ τῷ πῶλῳ συνακολούθει καὶ ἡ μήτηρ*); but this does not hinder but that the circumstance might be purposely brought about by Divine Providence, which works by second causes. Euthymius observes, that they laid them upon both the ass and the colt, not knowing on which of them he would chuse to be carried.

3. *καὶ ἐάν τις ὑμῶν εἴπῃ τι*. This appears to me an Hebrew idiom, highly elliptical, but exactly similar to one in our own language. Kuinoel translates, "si quis vos interrogaverit;" but I prefer Rosenmuller's version, *contradixerit*, or that of Piscator, *si dehortetur vos ab institutio*. The ellipsis may indeed be filled up variously; either by modifying the verb, or by adding an interrogative sentence, as is done in Mark and Luke.

3. *ἐάν τις*. One might expect *τίνας*, but *τις* is often used where the plural is not employed.

3. ὁ Κύριος. Campbell rightly translates *the master*, i. e. our master. An imitation of the Hebrew מַלְאָךְ, which means both lord and master, and teacher. So Matth. 7, 21. 8, 25. Many other examples are produced by Schleusner. It is usually taken in the sense of Dominus, i. e. the Messiah; and Brug. expounds the *Lord of the universe*, the *Lord of Lords*, &c. The thing is so plain, that I am surprised that Markland (ap. Bowy. 109.) should make a puzzle of the passage. He is not certain whether αὐτῶν is to be taken with Κύριος, or with χρεῖαν ἔχει, but he prefers the *former*; thus it will mean the Lord of them and *of all things*, the proprietor of them wants them; which will remove (he says) the injustice objected. But what *injustice*? It was no great injury done to the owner, to borrow an ass for a mile, and then doubtless to feed and return it. But the Evangelists do not descend to such minute particulars; not to mention that it has been by many supposed, and it is indeed highly probable, that Jesus and the disciples were well known to the owner. The other conjecture of Markland, namely, that there is an allusion to the *aggaria*, or pressing for the service of the Emperor, is by means applicable *here*. Doddridge has shown far more judgment in the following remark: "There is no appearance of Christ's intending to shew his sovereignty in transferring the property of these creatures; and though, no doubt, he had a power to do it, his usual prudence would direct him to waive it at a time when so many eyes were upon him for evil."

4. τοῦτο δὲ ὅλον γέγονεν—λέγοντος. Hæc omnia a Christo sunt instituta, ut eventu comprobaretur quod prædixerit. The passage of Zachariah (9, 9.) contains a poetical description of the golden age, i. e. the Messiah's Kingdom. (Kuin.) Here, as in John 12, 14, 15. we have not the *very words*, but the *sense* of the Prophet, quoted, as some suppose, from memory. See Owen's modes of Quotation.

5. εἶπατε τῇ θυγατρὶ Σιών. A city of Sion, i. e. Je-

Jerusalem, its inhabitants. Sion, as being the most celebrated part of Jerusalem, is put (by synecdoche) for Jerusalem. It is a poetical figure usual with the Oriental writers to personify a country or city under a woman, girl, virgin, or daughter. See Glass. Philol. S. Neither was this unknown to the Greek Poets, especially the Lyric ones. Pindar very frequently uses it.

5. *πραῦς*—mitis, mansuetus, pacificus. (So Matth. 11, 29. Learn of me, for *πραῦς* εἰμι.) Wetstein cites Pind. Pyth. 8, 124. *ὃς Σαρακώσσαισι νέμει Βασιλεὺς Πραῦς ἄστοις, ὃς φρονέων ἀγαθοῖς; ξείνοις δὲ θαυμαστὸς πατρίῃ.* Of the etymology of the word much has been said, nothing, however, clearly established. Perhaps it is derived from *περάω*. The *primary* and leading idea seems to be *liquid, moveable*, as water which has a *passage*, yielding, &c. both in a *good* and *bad* sense. Of the latter we have, I believe, no example in the Greek writers preserved to us: (though one may compare *εὐχεδς. ὁ εὐκατάφορος* in Hesych. where see the interpreters). Yet that there was formerly one is clear from the Latin *prævus*, which must be derived from the Æolic *πραῖος*.

5. ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον οὐδὲν ὑποβύλιον. Jesus seems not to have used both. There is either an hendiadys (as Piscator and Rosenm.) or καὶ (like ἢ in Zach.) may be explicative, *nempe* (as Seulet and Kuinoel). Yet this does not seem quite satisfactory. For why should Matthew mention the two animals, the ass and the colt. Hence Euthymius, by ὄνον καὶ πῶλον, understands τὸν πῶλον, scilicet ὄνον μὲν τῇ φύσει, πῶλον δὲ τῇ ἡλικίᾳ. But this seems too subtle and far-fetched. As is that of Beza, who says: "Any one is said to go on three or four horses, if he have as many accompanying." Some, as Glass, Clericus, Campbell, Weston, take the plural for the singular. But that is so arbitrary and precarious a principle, that it ought not to be resorted to except in extreme cases, and this is (I think) *not* one. Why should not the second ὀνῶν be understood of ἵππια? and

set him thereon. Thus the difficulty will be removed. After having struck out this satisfactory solution, I find that it has been anticipated by Euthymius and Theophylact, who explain ἐπάνω αὐτῶν thus: οὐχι τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων. The latter, however, injudiciously adds: "or rode first on the ass, then on the colt." An interpretation absurd, and irreconcilable with the other Evangelists, and which has been long ago scouted by Euthymius, (perhaps from Chrys.) οὐκ ἰδίᾳ καὶ ἰδίᾳ, οὔδε αἷς ἐν συναρίδι. But after all, αὐτῶν may indeed seem suspicious. It is not expressed in the most ancient versions, nor is it found in several ancient MSS. especially the Cod. Cant. Campbell translates, "and made him ride;" but I prefer our common version, "and set him thereon;" which expresses the true sense. I am surprised that Griesbach and Kuinoel should read ἐπεκάθισεν. The authority of manuscripts is not worth mentioning, when the words are so similar. Ἐπεκάθισαν seems the most appropriate, for obvious reasons; since surely the same persons who laid their garments thereon, to do him honour, (compare 2 Reg. 9, 13.) would be likely to mount him thereon. More might be added, were it not irksome to discuss such minutiae.

8. ὁ δὲ πλεῖστος ὄχλος. The greater part of the people, the bulk of the people; as we vulgarly say the *greatest* part for the *greater*. Kuinoel says they were Jews, who were partly hastening to the festival, and were partly such as, on hearing of the resurrection of Lazarus, had left their city, and gone to meet Christ.

8. ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ. The custom of reverently strewing vests, flowers, &c. for the great to walk upon, was always, and still is, prevalent in the East. Compare 2 Reg. 9, 13. With this honour *Alexander* was received, (see Jos. Ant. 2, 83.) as also *Agrippa*, when he came to Jerusalem. (Phil. de Leg. 1.) Nor was it confined to the East.

We find mention of it in Plut. Cat. Min. 12. Æschyl. Ag. 918. where see Stanl. Herodot. 7, 54. Claud. de Nupt. Honor. Wetstein, from whom the above examples are selected, has also two from the Jewish writers, and several where the scattering of *flowers only* is mentioned, which I omit, as being not so apposite.

8. ἄλλοι δὲ ἔκοπτον κλάδους—καὶ ἐστρώοντων. This was meant as a symbol of joy. 1 Macc. 13, 51. 2 Macc. 10, 6, 7. They were also carried by the Grecian antesignani, called θαλλόφοροι, and the Romans. See Liv. 16, 47. (Kuin.) And not merely strewed them in the way, but (as we find from John) carried them in their hands, *honoris gratiâ*.

9. Ὡσαννὰ τῷ υἱῷ Δαβὶδ. Hebr. מְשִׁיחֵנוּ. Help us, we beseech thee, thou Son of David, the Messiah! A customary form of acclamation at the feast of tabernacles. This feast was celebrated in September, a little before the commencement of the civil year; and on this occasion they carried in their hands bundles of the boughs of palms, myrtles, withies, &c. Jos. A. 13, 13, 6. & 3, 10, 4. They then repeated Psal. 118, 24, 25. and in every one of the prayers, which they use to this day, they make mention of salvation; from which circumstances they gave the bundle, and these prayers, and the feast itself, the name of Hosanna, from salvation. They celebrated with the same forms also the Encænïa (2 Macc. 10, 6, 7. 1 Macc. 13, 51. Apoc. 7, 9.) and the Passover. And as they celebrated the feast with great joy and gladness, so in the same manner do they now express joy at the coming of the Messiah, whose advent they believed to be represented in all the feasts. Wetstein.

9. ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, i. e. he who is to come. Some join ἐν ὀνόματι Κυρίου with εὐλογημένος. Most, however, and indeed the best, interpreters, join ἔν ὀνόματι Κυρίου with ἐρχόμενος. Ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου is a periphrasis for *legatus*, ambassador, envoy.

9. Ὁσαννά (ὁ ὢν) ἐν ὑψίστοις, scil. οὐρανοῖς. A periphrasis of God. See Kuin. Luke 2, 14. Christ permitted this, since the time approached when he should *publicly* profess himself the long wished for Messiah. Rosenmuller.

10. ἐσεισθῇ πᾶσα ἡ πόλις, i. e. commota est, was put in commotion, not through fear, but *novitate spectaculi*. (Kuin.) Maldonati explains, "non admiratione et gaudio, sed metu et invidiâ." Rosenmuller has well remarked: "This was doubtless caused by the various emotions excited, according to the different state of men's minds; the Pharisees on the one hand being agitated by the impulse of inveterate hatred and envy, and on the other hand those being filled with exultation who expected that the hopes of their forefathers would presently be realized." Of this metaphorical sense of *σειώ* Schleusner has given examples from Pind. P. Δ. 484. Heliod. p. 484. I add, Liban. Ep. 1001. τὸ θεατρὸν δὴ ἐσειέτο. Heliod. 2, 370, 11. τὸ δὲ πλήθος ἐσεισθῇ, and 2, 405, 9; and, what is a remarkable phrase, 2, 58, 1. ἐσεισθῇ ἡ ὄλκας, i. e. nautæ, as here *cives*. This signification is also illustrated by Wakef. in his Sylva Critica.

11. οἱ δὲ ἔχλοι ἔλεγον. Not the Jerusalemites, but the strangers from the country; persons of simplicity and rectitude. (Maldon. and Brug.)

11. ὁ προφητῆς, i. e. whom we have hitherto acknowledged as a prophet, but now a *true king*. Markland would point and translate, "This is Jesus the Prophet—of Nazareth!—of Galilee!" which is very fanciful.

12. ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. It plainly appears from St. Mark 11. that Jesus did not do this on the *day of his entry* into Jerusalem, (though it is there said that he entered into the Temple, and looked round the whole of it,) but the *day after*; spending the night at Bethany, and returning to Jerusalem in the morning (and in the way thither working the miracle of the fig-tree).

As Mark is so decisive, and so particular, in his account, and as Matthew does by no means *expressly* join Jesus's driving out the traders with the events of the day, (though Doddridge says so,) we certainly ought to adopt St. Mark's account. To do which, there cannot be a greater inducement than the consideration that those who adopt the other hypothesis, are compelled (as Doddridge and Weston) to suppose that the circumstances of the driving out, &c. happened *twice on two successive days*. Nay *thrice*; for he had done much the same thing in the first year of his ministry. (2, 14.) Though Wetstein takes the words of John as descriptive of *this* ejection, yet, according to Matthew, the miracle of the fig-tree was worked the day *after* the ejection of the money-changers. I do not see how this trifling discrepancy can be reconciled. I would prefer Mark's account, as being more circumstantial and probable. Doddridge builds his preference of Matthew on the words in Mark, περιβλεψάμενος πάντα, which he thinks Jesus might do, without reforming the abuses. But he too much *presses* the words, which merely denote that he took a view of all the buildings. Indeed it is impossible to suppose that, *had* he cast out, &c. Matthew would not have mentioned it. But, indeed, the reason why our Lord did not then do it is suggested by the words of Mark, ὁψιὰς δὲ γενομένης, when the buyers and sellers had most of them retired. That it should then be evening is no wonder, considering the events of a day of such importance and pomp, and which must have occupied a considerable time.

12. εἰσῆλθεν—τὸ ἱερόν. Not the Temple itself, the ναός, the Sanctum Sanctorum, הֵיכָל, but that quadrangular space of five hundred ells square, called מִקְדָּשׁ. Within this were three courts, the women's, the Israelites', and the priests'. Before the women's, which was on the West side, was a space called the tabernæ, תְּבִינָה, into which an entrance was permitted to those polluted by the touch of dead persons,

and to the Gentiles: in the spacious precincts of which were daily sold frankincense, oil, wine, and other requisites for sacrifice, such as doves, lambs, oxen; all which victims were previously examined and approved. Rosenmuller and Kuinoel.

12. *τραπέζας τῶν κολλυβιστῶν κατέστρεψε*. John writes *ἀνέστρεψε*, and adds, *καὶ ἐξέχεε τὸ κέρμα*. *Κόλλυβος* properly denoted a sort of petty coin, as we learn by the Scholiast on Aristoph. Pac. 1199. and Poll. 9, 72. and Hesych. in *κολλυβιστῆς*. And thence the coin given for the changing of money, and finally the very permutation itself. Money-changers were hence called *κολλυβισταὶ*, as here. These, by the small coin exposed on the tables, and by exchanging Greek or Roman money into Hebrew, promoted the convenience of the buyers and sellers, and those who came to give or pay money into the treasury, as for instance the annual half-shekel. Rosenmuller, Kuinoel, and Wetstein, produce many citations from the Classics; and some still more important ones from the Rabbinical writers, too long for me to introduce. The reason why our Lord turned them out is thus stated by Kuinoel: "The noise of the traders disturbed and interrupted those who were worshipping God in the Temple. Various kinds of dishonesty were practised there. The impositions and fraudulent dealings of the traders produced quarrels and brawls; and thus the Temple was profaned; the priests, for the sake of sordid gain, allowing this profanation of the Temple." The practice, however, was not confined to the Jewish Temple. It had place also in the Greek and Roman ones; from whom, probably, the abuse was derived.

12. *περιστεράς*. The usual offering of the poor, and furnished by the *præfectus oblationum*.

13. *σπήλαιον ληστῶν*. The word *λησταὶ* *impropiè* denotes cheats, extortioners, or at least men devoted to lucre. John says, *οἶκος ἐμπορίου*. So Joseph. B. 5, 9, 4. (ap. Wets.) *οὐ τὰ κρυπτὰ μὲν τῶν ἀμαρτημάτων*

ἠδοξήκατε, κλοπὰς λέγω καὶ ἐνέδρας καὶ μοιχείας, ἀρπαγαῖς δ' ἐρίζετε καὶ φόνους, καὶ ξένας καινοποιεῖτε κακίας ὁδούς, ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε; I agree with Bishop Smallbrook that this has reference to the custom of robbers, who shelter themselves in the dens and caves which abound in Judæa. (See Jos. A. 14, 15, 15.) "Would to God (says the Bishop) that the money-changers and base traffickers in the Temple of our own Sion were ejected, whose simoniacal practices convert a house of prayer into a house of merchandize." The evil, however, is of long standing. For Origen, in his commentary on this very passage, 1, 442. B. and 443. A. B. speaks of those who, boasting to sit in Moses's seat, *sell whole churches of doves*, by committing them to the care of improper persons. As likewise of those who, being entrusted with the church revenues, enrich themselves by abusing that trust. He applies the language to all whose thoughts are engrossed in buying and selling, and the like worldly matters, seldom addicting themselves to prayer, &c. And Jerome on this passage says: "Latro enim est, et templum Dei in latronum convertit specum, qui lucra de religione sectatur, cultusque ejus non tam cultus Dei quam negociationis occasio est." Certainly the censures of our Lord were not meant only for the petty chapmen themselves, but were especially levelled against the *priests*, who tolerated such abuses, for a share in the lucre resulting from them.

14. προσήλθον αὐτῷ — were brought to him: or, as Schleusner explains, *adierunt precibus*.

15. ἰδόντες—τὰ θαυμάσια αὐτοῦ ἐποίησε—*miranda et inaudita*. So Sirach 43, 25. joins θαυμάσια καὶ παράδοξα. It was wonderful for him, whom they thought a private man, to exercise such authority. Though Jesus here acts as in his own house, as the Lord of the Temple, and *the Son of God*.

15. παῖδας κρᾶζοντας. Imitating, as usual, what they heard from their parents or others.

16. ὅτι ἐκ στόματος—κατηρτίσω αἶνον; Tandem tibi

parasti; spoken (in Psal. 8, 8.) of the existence and providence of God, which so clearly appears from the works of nature, that all persons not entirely devoid of understanding must see it. It is here applied to the present case. (Rosenm.) *Θηλαζόντων*, sucklings. The word is used both active and neuter. In our language it is distinguished by the words suckle and suck; as in the Latin by *lacto* and *lacteo*; the latter of which is rare, and almost confined to the Scriptures. So Luke 11, 17. Lament. 2, 20. Job, 3, 12. though it is cited by Wets. from Plut. Rom. 20. p.

17. *ἡκολύσθη ἐκεῖ*. The Vulgate renders *manavit*, Beza and others *diversatus est*. I prefer *pernoctavit*, as Cam. Syr. Ar. V. Not, however, *sub dio egit*, with Grotius and Rosenmuller; though Christ sometimes did so. This sense is vindicated and illustrated by Wetstein, Kypke, and Munthe. He left the city, not to avoid the snares that might be laid for his life, but to avert all suspicion of affecting earthly domination, which so populous a city, and the concourse of strangers resorting to the feast, and the night, so favourable to attempts of that sort, might generate, and for promoting which, the strongly fortified buildings of the Temple would afford encouragement. Rosenmuller.

18. *πρωίας δὲ ἐπαύσαν εἰς τὴν πόλιν*. On Sunday Jesus had made his solemn entry into Jerusalem, and had returned in the evening to Bethany. On Monday he ejected the money-changers, and in the evening again retired thither. On Tuesday he returned into the city, taught in it, and held all those discourses which we read in Luke 20. Mark 11—13. Matth. 21, 28—6. As to the fig-tree which Matthew and Mark relate that Jesus cursed, Matthew, narrating the thing more briefly, mentions it as being at once cursed and withered. But Mark, detailing the matter more circumstantially and accurately, says that Jesus had cursed it early in the morning of that day on which he drove the traders out of the

Temple, (2, 12.) that on the morning of the following day the Apostles had perceived that the tree was withered. (Ver. 20.) Therefore Mark says that it was withered, when this really took place, or else when it was observed by the Apostles that the tree on which Jesus had the day before pronounced the malediction was withered. Kuinoel.

20, παραχρῆμα ἐξηράνθη. The fig (I think) was cursed on *one* day, and on the *next* the Apostles, seeing it already withered, exclaimed πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ; Παραχρῆμα is well rendered by Campbell *forthwith*. It has ever been usual with the sages of the east to express doctrines by certain *symbolical actions*. (Is. 20, 2.) Thus Christ was accustomed to shadow forth his doctrines by signs and symbols. Here (observes Wetstein) he chuses a fig-tree in Judæa, a tree of the lowest estimation, and, indeed, one belonging to nobody, but standing in the public way; a tree which was neither bearing, nor promising, fruit; in which he might prove that his power to punish the guilty, was as great as that which he had demonstrated in conferring benefits, and, withal, that he might prefigure the imminent destruction of the contumacious Jews, because in the *time of fruits* they had borne none; as is more clearly indicated from ver. 33 to 41. Compare Ezra 22, 30. Buxtorf. Synag. 457. tells us, that the Jews themselves interpret the rites of the feast of Tabernacles allegorically. (Wets.) My readers will feel little surprise in being told that this miracle has met with the same irreverent treatment at the hands of Paulus as have almost all the rest; nay, he even more studiously depreciates it. His objections are, however, so futile, that they scarcely merited the notice which they have received from Kuinoel.

21. μὴ διακριθῆτε, doubt not. Whitby tells us, that μὴ διακριθῆναι here signifies, not to discriminate, or put a difference. That is, however, not the sense in the *present* passage. It here means to. hesitate, to doubt. There is the same metaphor as in διστάζω and diffido. It occurs in the same sense in Mark,

11, 23. Act. 10, 20. & 11, 20. Rom. 4, 20. &c. The various significations of this word are learnedly detailed by Heupel on Mark 11, 23. Τὸ τῆς συκῆς is an elliptical expression for τὸ περὶ τῆς συκῆς γεγονός, ἔργον. There is the same ellipsis of ἔργον in 8, 33. τὸ τῶν δαιμονιζομένων. See Raphel on this passage.

21. ἀλλὰ καὶ τῷ ὄρει τούτῳ εἶπητε, thou shalt say to this mountain. This is spoken δεικτικῶς, by which is meant the Mount of Olives. So also Jo. 3, 9. & supra. Whitby prefers the allegorical signification, because Luke, instead of *mountain*, says *sycamore-tree*. But doubtless Jesus made use of *both*; and Matthew mentions *one*, Luke *another*. From which one circumstance, and the manner of relating, I believe some of the greatest difficulties in the Gospels depend. See note on Luke 6, 20. (Markland.)

23. ἐλθόντι—εἰς τὸ ἱερόν. So Judas, an Essene under Aristobulus, taught and prophesied *in the temple*. Jos. Ant. 13, 11, 2. As also Jesus, the son of Anan, in the seventh year before the destruction of the temple. Jos. B. 6, 5, 3. Compare Act. 4, 7. (Wets.)

23. ἐν ποίᾳ ἐξουσίᾳ. It was the province of the Synedrim to grant the right of teaching in the temple. Now this Christ had never received. (Grot.) They hoped that Jesus would answer that he acted under divine authority, that he was the Messiah, by which they might make out a matter of capital accusation. (Kuin.) But it was a vain question, after they had seen his miracles, which proved his commission to be (as he said) from God.

24. Jesus does not *directly* answer them, but (as often) by an *interrogation*; thus solving question by question; as Luke, 7, 43. 10, 29, & infra, 40. This is usual to the Hebrew writers, of whom see Schoetg. Hor. Heb. on this passage. It was also to the Greek philosophers, as appears from the following citations in Wetstein: Diog. Laert. 2, 116. Sext. Emp. ad Log. 2, 215. Simplic. in Epict. p. 238. Sext. Emp. ad Log. 2, 227, & 292. ad Physic. 1, 133. & 2, 110.

& sæpe. Pyrrhon. Hypoth. 3, 13. To which I add Eurip. Orest. 500. ἐρήσομαι δὲ Μενελάως, τοσόνδε σε. That this declining to directly answer was not through fear, the parables now produced evince.

25. τὸ βάπτισμα Ἰωάννου πόθεν ἦν. Βάπτισμα here denotes the whole ministry and authority of John to preach repentance and reformation, and, as precursor, to announce the Messiahship of Jesus. It is put synecdochically, because baptism was the most striking peculiarity of John's function, being a symbol of the purity which he recommended. Campbell's free translation, "whence had John authority to baptize," better represents this sense than the literal rendering of our common version.

25. ἐξ οὐρανοῦ, from God. A signification which often occurs in the Rabbinical writers, in which *Heaven* is opposed to *men*. Numerous examples are cited by Wetstein: nor is it quite unknown to the Classical writers. A passage from Claudian is produced by Wetstein, and others from Pfochen, which, however, do not seem to me to satisfactorily prove its Classical use. It occurs sometimes in the Sept.

25. διατί—οὐκ ἐπιστεύσατε αὐτῷ; Supply; as well in other things as in the testimony to me as Messiah. (Grot.) That many of the Pharisees had rejected the pretensions of John, appears from Luke 7, 27. See note on Matth. 3, 7. (Kuin.)

27. οὐκ οἶδαμεν. Wetstein illustrates this by a remark of Donatus upon Teren. Eunuch. 5, 5, 11. nescio—"Perturbatur; nec negare potuit, nec consentire volebat, et ideo defensionis loco dixit: nescio." They dared not *deny* that John was a prophet, for fear of the people; nor were they willing to *confess* it, because then they must have believed in Christ, of whom John had borne testimony. Act. 19, 4. Jo. 1, 27, 36. 5, 33. When, therefore, they saw themselves hemmed in on all sides, they confessed their ignorance. From which Christ rightly inferred that they were not fit judges in this matter, and that he was not bound to reverence their authority, and

answer their question. (Wets.) Those objectors are completely in error, who represent that Christ sought out subterfuges, and eluded question by question. The truth is, that he expected a reply, from which he might derive arguments for demonstrating the point in question. For the proposed question being affirmed, it followed by a necessary consequence. But when he found his enemies so perverse as to be not disposed to confess what was manifestly true, he felt justified in refusing to tell them by what authority he did these things. Indeed, vain would have been whatever he might have said, so long as they maliciously dissembled a plain fact, striking the senses of all the people, in which manifest proofs of his authority had been contained. He was therefore content to have convicted them of malicious craftiness, being meanwhile prepared, if there had been any straight-forward reply, from that very answer to demonstrate his authority and its origin. Lest, however, he should leave any thing unattempted which might tend to their conviction, he adds some parables, (ver. 28, seq.) in which he graphically depicts their perversity, contumacy, and malice, and the just punishment which would overtake them. Rosenm. & Kuin.

28. τί δὲ ὑμῖν δοκεῖ; i. e. what think you? give me your opinion of what I am about to say. (Euthym.)

28. ἀρχαῖος εἶπε τέσσαρα δόξα. By the τέσσαρα δόξα most Commentators interpret the *Scribes and Pharisees*. Whitby, however, would understand the *Gentiles and Jews*. This interpretation had been before devised by Euthymius, who adds also an original observation, namely, that some parts of this parable were purposely expressed obscurely, that the Jews, not perceiving the intent, might give an unprejudiced answer. It was (says Rosenm.) an image of the publicans and harlots, who for a long time lived as if they denied that any laws had been laid down for them, but afterwards repented, and acknowledged Jesus for a divine teacher. Compare ver. 31.

29. οὐ θέλω. There is a passage very similar to this in the Charact. Eth. of Theophrastus, where he gives the following as a trait of αὐδαδεία. Καὶ φίλῳ δὲ ἔρανον κελεύσαντι εἰσενεγκέν εἶπαν, ὅτι οὐκ ἂν δοίῃ, ὅσ-
τερον ἤκειν φέρων.

30. ἐγὼ Κύριε. Grotius, Heinsius, and others, rightly take ἐγὼ in this form to correspond to the Hebrew וַנִּי, which is a phrase of responsive assent, rendered by the Sept. ἰδοὺ ἐγὼ. So 1 Sam. 3, 4. Numb. 14, 14. See Luke 1, 38. and Act. 9, 10. The Hebrews (say Vatab. Eras. and Brug.) answer by pronouns, where the Latins use verbs and adverbs, as, *etiam* Domine. It may be paralleled by our own idiom, “*aye, sir.*” So Origen, *καὶ, Κύριε*: and it is not improbable that *aye* (respecting which the etymologists give us little information) has its origin in ἐγὼ. Certainly, the Greeks perpetually use ἐγὼ and ἐγὼγε in this sense, of which Wolf here gives an example from Plutarch, p. 511. τί δὲ ἔφη πρὸς τὸν οἰμέτην, ἐκά-
λησας αὐτόν; ἐγὼγε εἶπεν. There is, however, an el-
lipsis both in the Hebrew and in the Greek formula, and on both of the verb substantive, which is found *supplied* in the Greek version of Is. 6, 8. καὶ εἶπα, ἰδοὺ ἐγὼ εἰμι, where the Hebr. is וַנִּי. So that there is no occasion to adopt the conjecture of an eminent Critic, ἄγω. It appears also more natural to adopt the ellipsis of the verb substantive than ὑπάγω, or ἀπέρχο-
μαι, or πρόβουμαι, which the Commentators suggest.

31. λέγει αὐτοῖς. One may suspect that Jesus pre-
faced these words with some *application* of the para-
ble, and that the words ὑμῖν, &c. formed the connec-
tion or *corollary*. Τελώναι and πόρναι are said by sy-
necdoche for immoral persons in general; q. d. even *they* might have taught you what to do.

32. ἦλθε—ἐν ὁδῷ δικαιοσύνης. Ἐν (γ) for with. To
come with any thing is to bring it, Hebraicè. Gro-
tius understands ὁδῷ δικαιοσύνης for δικαιοσύνη. But
this seems harsh. It simply signifies, “he came to
you in the *practice* of righteousness, practising
righteousness, and teaching true religion.” *Pisca-*

tor, Maldonati, and Campbell understand by δικαιοσύνη that singular sanctity and austerity of John, as exhibited in his manner, dress, fasting, &c. all which the Jews especially accounted righteousness.

33. ὠρυξεν ἐν αὐτῷ ληνόν. The ληνός properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the Sept. But as this vessel had connected with it on the side, (hence sometimes called προλήνιον), or under it, a cistern, into which the expressed juice flowed; so by *synecdoche* ληνός came to denote (as here) that *vat*; which, as it was necessarily subterranean, and sometimes *under the vat*, so it was often called ὑπολήνιον, as we see in Mark, and Is. 16, 10. These cisterns, which are even yet in use in the East, bore some resemblance to the λάκκοι of the Greeks, which the Scholiast on Aristophanes, Ecl. 154. (cited by Wets.) explains καὶ ὀρύγματα εὐρύχωρα, καὶ στρογγύλα τετράγωνα, (I conjecture, καὶ στρογγύλα καὶ τετράγωνα), i. e. capacious subterranean cavities, sometimes round, and sometimes square; plaistered and mortared for the reception of oil or wine.

33. ὠκοδόμησε πύργον. These towers were built for defence to the servants, and for pleasure to the owners*, answering to our *garden-houses*, or summer-houses. In the application of the parable, the wall, cistern, tower, &c. must not be dwelt on, nor paralleled by fancied resemblances in the Jewish economy, as has been done by several antient and some modern interpreters. It has been judiciously observed by Grotius, that they only express generally, that every thing was provided both for pleasure and defence.

33. ἐξέδοτο αὐ τὸν γεωργόιν. The γεωργός often (as here) denotes any tenant, or farmer, one who works

* The antients (says Schoettg. H. H.) were accustomed to build towers in gardens and vineyards, from which there being a view every way, the servants there stationed as guards would, as from a beacon, observe the approach of robbers.

the ground, as distinguished from the οἰκοδόμητορ, or proprietor. So Thucyd. 3, 68. τὴν γῆν—ἀπεμίσθωσαν ἐπὶ δέκα ἔτη. This (by the way) is one of the earliest instances on record of *letting on lease*. Ἀπεδήμησε, Kuinoel thinks, is inserted for ornament. Certainly, I do not see what it can be well referred to in the application; though here, as usual, the ancient Commentators exercise their ingenuity.

34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, the season of the year for gathering the fruits. So I take Mark 11, 15. οὐ γὰρ ἦν καιρὸς συκῶν. Mark and Luke omit τῶν καρπῶν.

35. ἔδειραν. Δέρειν signifies, properly, to skin, *excoriare*; 2dly, to severely beat, scourge, wound. There is a similar use of the expression in our own language, though confined to the vulgar. Indeed, in most languages, words which properly signify great violence are not unfrequently used in a milder sense.

36. πλείονας. Markland explains, “of greater dignity;” but that sense in the New Testament seems confined to the neuter πλείον. ἐλιθόβολησαν, drove away with stones.

37. ἐντραπήσονται τὸν υἱόν μου—they will treat with reverence. It signifies, first, *properly*, to turn away from; *secondly*, for fear, or through reverence. Lest this should seem to involve ignorance of futurity in God, the ancient Commentators tell us that the words denote not what would happen, but what might justly and reasonably have been expected, or what ought to have been done: and Grotius says the expression is to be understood, θεοπροπῶς, not to exclude prescience, but to denote that the contingency of an event is viewed in its causes. Perhaps, however, there is no occasion to resort to any such metaphysical distinctions. The circumstance seems merely ornamental, and not to be attended to in the application.

41. κακοὺς κακῶς ἀπολέσει. Of this phrase, which frequently occurs in the best Greek writers, numerous examples are given by Wetstein and others. Dr. Campbell thinks he has well expressed the sense

without losing the *paronomasia*, by translating thus: "He will put those wretches to a wretched death."

41. οἷτινες ἀποδόσουσιν—καιροῖς. It is worth while to notice this most ancient mode of paying *rent*, (which, by the way, signifies what is *rendered* or *paid*), namely, in *produce*: of which I have met with vestiges in several passages of the Classical writers; ex. gr. Plato de Legg. 8. γεωργίαι δὲ ἐκδοδομέναι δούλοις, ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν. Dion. Hal. 616, 36. γεωργοῦντες ἐπὶ ῥηταῖς τίσι τεταγμέναις μοῖραις, ὥς ἐκ τῶν καρπῶν αὐτοῖς ἐτέλουν. Xenoph. Econ. 15, 1. ἐπίτροπον σοι τὰ τῆς αἰραῖα ἀποδεικνύοντα. After these payments in produce came, in process of time, to be commuted for money-payments, the word which denoted them (ἀπαρχή) came to signify rent, tribute, revenue, &c. So we find it in Thucyd. 6, 20. Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχὴ ἐσφέρεται. I will take this opportunity of emending a corrupt passage of Josephus, in which the *α*. occurs in this sense. P. 329, 9. Hudson. καὶ νῦν δ' ἔτι τῆς ἰδίας ἀπ' ἀρχῆς διακοσίαι τάλαντα. I read ἀπαρχῆς when there is an ellipsis of ἐκ or ἀπὸ. The sense is, of his own private revenue, reserved to himself, on giving up the crown to his son David. So ἰδιον and ἐξαίρετον are joined by Demosth. de Corona. See Cant. 8, 11. Ps. 80, 9—12. Is. 5, 1. Herodian 1, 6, 8.

42. λίθον, for λίθος. See examples of this idiom, which is similar to the well-known passage of Virgil: "Urbem quam statuo, vestra est." It is frequent both to Greek and Latin writers: on which see Alberti and Wetstein, and Matth. Gr. Gram. Κεφαλὴ γωνίας, the *head* stone, the *corner* stone, and consequently the principal stone for sustaining the edifice.

43. αὕτη—θαυμαστῇ. This was a comparison usual to the Jewish writers. See Wets. Θαυμαστῇ may either be referred to γωνία, (with Wets.) and mean this extraordinary personage, or be taken feminine for masculine, Hebraicè. An idiom adopted by the Sept. in this place and elsewhere. Thus in 1 Sam.

47. for **ἐν τῷ** there is **τοιάντη** for **τοιούτο**. So also 11, 2. Jud. 19, 30. Genes. 24, 14. Ps. 27, 4. (Rosenm. and Kuin.) See also Vorst. and Fisch. de Hebraismis in Nov. Test.

42. **ὀφθαλμοῖς ὑμῶν**. Palairret endeavours to defend these words from the charge of Hebraism, and examples of the phrase are numerous; but the *mode* in which they are used is not quite the same.

43. **διὰ τοῦτο**. The passage may be thus paraphrased: "Because ye have rejected this stone, the benefits of the Messiah's kingdom and religion shall not be communicated to *you*, but imparted to a nation or race of persons, (whether Jews or Gentiles,) all the obedient followers of Jesus, who shall, &c. The Jewish nation shall no longer be the peculiar people of God; but that nation or race shall be so which (of whatever country) embraces the plan of salvation now promulgated." Rosenm. and Kuin. I know of no other modern Commentators who have perceived this sense. Though it had been long ago indicated by Euthym. who explains **ἐθνὸς** — **καρπούς** by **τὸ γένος τῶν Χριστιάνων**.

44. **καὶ ὁ πεσὼν—λικμήσει αὐτόν**. This should undoubtedly follow verse 42. Or rather it has been introduced from the margin, and derived from the parallel place in Luke 20, 18. Jesus alludes to Is. 8, 14, 15. and 28, 16. where God is compared to a holy stone or rock, to which whosoever flies for refuge, is safe. Those who distrust it are opposed to those who, through fear and carelessness in flight, trip at some stone by the way, fall and are bruised; which, if angular, wounds them worse. Dismissing the figure, the signification is, "whosoever shall stumble at, and reject me, as the Messiah, shall encounter misery, yet they *may* repent and be healed. **Ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν**. The words may be thus paraphrased: "But on whomsoever this rock, (the Messiah,) which might have been their defence, shall fall, it will crush them in irreversible ruin:" i. e. the former shall be miserable for a *time*,

until they repent, the latter for *ever and ever*. Wetstein observes: "He who *falls upon a stone* is bruised indeed, yet may be healed; but he on whom an immense stone falls is crushed as it were to dust, like the chaff dispersed to the winds. They, in a metaphorical sense, fell upon the stone who were offended at the mean station of Jesus, though they might be healed by a glorious resuscitation. The *stone falls upon* those who do not suffer themselves to be healed (and their prejudices removed) by all these miracles, and therefore will be involved in the common destruction of the Jewish nation. (Wets.) I have, however, ventured to give it a somewhat more general application. (See Doddridge.) Δικμάζω properly signifies to thrash, but also to beat, bruise. So Dan. 2, 44. See Schl. Lex. Rosenm. compares Virg. Æn. 12, 684. Velut montis saxum de vertice præceps quum ruit. He might more appositely have cited a Delphic oracular response in Herod. 5, 92, 92. Λαβδα κύει, τέξει δ' ὀλοοίτροχον· ἐν δὲ πεσεῖται Ἀνδράσι μουνάρχοισι, δικαιώσει δὲ Κορινθόν. Thus translated by Beloe:

"A stone which, rolling with enormous weight,
Shall crush usurpers, and reform the state."

CHAP. XXII.

VERSE 1. πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς. It would have been more Classical Greek if it had been διὰ παραβολῶν. So Aristoph. Ran. 61. σοι δι' αἰνιγμῶν ἔρω.

2. ἡ βασιλεία τῶν οὐρανῶν—the economy of the Christian dispensation. The heads of this parable, levelled like the last at the chief persons, are these: The felicity of the Messiah's kingdom is announced and offered to the chief rulers, the doctors, and the priests: but they, favouring vice, and nourishing and disseminating errors and prejudices, reject it, and injuriously treat the interpreters of the Divine

will. They will therefore suffer the most condign punishments; both their city and their country will be laid waste, and besides the Jews, other nations will be made partakers of the benefits of the Christian religion; while those who, after embracing it, do not live suitably to it, shall be excluded from the felicity of the Messiah's kingdom. To these heads the whole similitude should be referred; the other parts were added, merely for the sake of ornament. Kuinoel.

2. ἐποίησε γάμους τῷ υἱῷ. The early Commentators understood a marriage feast. The Syriac version renders it *convivium*. So also Alb. Kypke, and Dr. Marsh, on Mich. p. 146. The more recent ones, Michaelis, Rosenm. Kuinoel, and Schleusner, explain an *inaugural feast*. On that day (Rosenm. tells us) the Oriental kings were considered as *sponsi* and *mariti*, solemnly united to their country, which is compared to a *sponsa*. Compare Ps. 46. and 1 Reg. 1, 5—9. Other examples of this sense see in Luke 12, 36. 14, 8. Esther 2, 18. 9, 22.

3. καλέσαι signifies generally to invite. So the Hebrew כָּלַל Pr. 9, 3. 1 Sam. 9, 22. and the Latin *vocare*. In this sense the word and its derivatives is frequently used. It however signifies rather to summon those who had been invited. For Grotius, Brug. and Kuinoel (though Rosenm. thinks the point not satisfactorily proved) observe, that it was the custom among the ancients for the guests to be *twice* invited, (or rather first invited and then summoned,) *first* invited some time before, that they might prepare themselves; *secondly*, *summoned* a short time previous to the banquet, that they might be there at a proper time. The servants who summoned them, were called κλήτορες, δευτοκλήτορες, and *monitores*. See Grotius on Luke 14, 17. Pric. Saet. Claud. 39. and on him Oudend. and Pignorius de Servis 113. Add Echa R. 4, 2. (ap. Wets.) Quenam fuit gloria Hierosolymitanorum? Nemo eorum venit ad convivium, nisi *bis vocatus*.

3. οὐκ ἤθελον ἐλθεῖν. Wetstein compares 2 Paral. 30, 10. and Jos. Ant. 9, 13, 2.

4. τὸ ἄριστόν μου ἡτοίμασα. The ἄριστον was at first the *breakfast*; in process of time the noonday meal was so denoted; and as it became at length the chief meal of the day, and was deferred till the business of it was over, (namely, the evening,) it at length generally denoted a banquet, especially in the Alexandrian dialect. See Kypke on John 21, 12.

4. καὶ τὰ σιτιστὰ τεθυμένα. This is well expressed by our English *fatlings*. It included calves, sheep, and fowls, and all such animals as are *put up to feed*.

4. τεθυμένα, Θύω properly signifies *suffio*; from whence comes θύος, thus, and θύωμα, odoramentum in Porphy. de Abst. 2, 5. It has been truly observed by Hemsterhus ap. Lennep. Elym. that the ancient Greeks did not offer *bloody* sacrifices, but flowers, incense, &c. This was denoted by θύειν. When these were afterwards changed, and beasts were offered, yet the word θύειν continued in use for expressing *facere sacra*, but now denoted *mactari*. Yet the ancient signification was retained in the compound ἐπιθύειν, as appears from Aristoph. Ran. 915. (Hemsterhus.) I add, that the Hebrew זָבַח, which *denotes generally* to slaughter for eating, sacrifice, perhaps, originally meant only to *offer up*. See Ps. 50, 14, & 23. & 116, 7. Jon. 2, 10. Thus זָבַח, which seems cognate, denotes δῶρον. Schleusner, however, thinks that it first denoted *to slay*, for food or for sacrifice, and then, by metonymy, from the adjunct, to immolate, sacrifice, to offer odoriferous spices to the Gods; denoted, *secondly*, to offer up slaughtered animals; and, *thirdly*, to slaughter animals, whether for sacrifice or not. And as slaughter for sacrifice was generally on a large scale, so there seems an adjunct signification of a considerable number to be slain; very suitably to a royal feast. In this very sense the word occurs in Acts 10, 13. θύσον καὶ φάγε. This is (to use the words of Dr.

Maltby, Serm. 2, 487.) one of those many passages in the New Testament which refer to the happiness of another world in terms borrowed from entertainments here. "It may appear singular," continues Dr. M. "that in so many different languages, and so many forms of religion, the ideas of future bliss should be conveyed under the same imagery. Only we must recollect that what is understood *literally* in other dispensations is merely *figurative* in the Christian."

5. εἰς τὸν ἴδιον ἀγρὸν. 1 Farm. As in Luke 15, 15. and so also Thucyd. 2, 16. διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς—οἰκῆσαντες. Joseph. 862, 20. τοῖς δὲ ἐπὶ τῶν ἰδίων ἀγρῶν ἐγεγόνεισαν ἐξόδοι. And 771, 4. κελεύειν ἀπιούσιν αὐτοῖς ἐπὶ τοὺς ἀγρούς νέμεσθαι τὰ οἰκεῖα. And 834, 33. 373, 25. Appian. 1, 859, 55. καὶ οὐ πόλεις ᾤκουν, ἀλλ' ἀγρούς ἢ κώμας. Dion. Hal. 1, 686, 28. So sometimes is used the Latin *ager*; ex. gr. Cic. Off. 1, 20. Vixerunt nonnulli in agris.

5. εἰς τὴν ἐμπορίαν, to their business. Liban. Ep. 177. πλέουσι δὲ κατ' ἐμπορίαν. Kuinoel.

8. οὐκ ἦσαν ἄξιοι. The absolute use is found elsewhere in the New Testament, and in the Classical writers. Palairot compares a very similar passage of Cinnamus: ὁ μὴ γάμος ἑτοιμος, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι εἰσελθεῖν.

9. διεξόδους τῶν ὁδῶν, compita viarum; so called because there were many roads *competunt, concurrunt*. Thus διεξόδοι will denote places where many roads or streets terminate. See Loesner and Kypke.

10. ποτηροὺς τε καὶ ἀγαθοὺς. For Jesus showed his disciples, that among them who might profess his religion there would be those who should harbour vice, and that these, as not bearing the fruits of his kingdom, would be subjected to the heaviest punishments. (Kuinoel.) Γάμος, cœnaculum.

11. εἰσελθῶν—θεάσασθαι τοὺς ἀνακειμένους. By this circumstance ancient manners are accurately depicted. For, as Grotius here tells us, grandees, and those who gave magnificent banquets, used, when

their guests were seated, to enter the dining-hall. Thus in Aristæus. Ep. 1, 5. πάντων εἰς ταὐτὸν ἀθροισμένων—ὁ χρυσοῦς ἐστιάτωρ εἰσῆσι. And Trimalcio in Petronius says: "Amici nondum mihi suave erat venire in convivium, sed ne absentivus essem, omnem mihi voluptatem denegavi." (Grot.) Add Suet. Aug. 74. "Convivia nonnunquam et serius inibat, et maturius relinquebat, cum convivæ et cœnare inciperent, priusquam ille adesset, et permanerent digresso eo. Wetstein.

11. εἶδεν—ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου—not dressed in a banqueting robe, but only in his ordinary garment. Wetstein has produced two very similar parables from Koboeth R. 9, 8. and Midrasch 16, 11. where those who *curarunt et unxerunt se, poliverunt vestimenta sua, præpararunt se ad convivium*, are opposed to those *qui dederunt operam negotiis suis, et in regium palatium intrarunt in turpitudine sud.* I agree with Grotius, Cler. and others, that by this is meant, adorning our Christian profession, by a conduct suitable to our high calling. Euthymius has very judiciously illustrated this.

12. ἐράτῃ. See Grot. on 20, 13. So we English "friend." Both in the ancient and modern languages, this and similar expressions are used *impropiè* to those of whom we have little knowledge.

12. πῶς εἰσῆλθες ὥδε μὴ ἔχων ἔνδυμα γάμου; Πῶς is rendered *quomodo* by the Vulg. and Beza. E. T. and Campbell render it *how*: but Brug. Rosenm. and Kuinoel *quâ fronte*; which, however, may perhaps be taking too great a liberty. I prefer *quare* or *quo jure*, with Schleusner. It has always been an Oriental custom, to admit none to royal and other magnificent banquets, but such as are previously provided with a robe; to reject which, when sent, or to neglect to put it on, and to enter without it, would be considered as an insult, which would draw down on the offender at least expulsion from the company. See Harmer, and Henniker, p. 328. "And as all who are invited have robes provided, so

to enter without can only be imputed to the perversity of the guest, and the consequences rest with him, and are not to be imputed to the master*." Nor was this confined to the East. We find vestiges of it in the West. So Spartianus Vit. Sev. (ap. Bulkley.) "Habuit etiam aliud omen imperii. Quum rogatus ad cœnam imperatoriam, paliiatus venisset, qui togatus venire debuerat, togam præsidariam ipsius imperatoris accepit." And Capitolinus Vit. Max. Jun. "Ipse puerulus, quum ad cœnam ab Alexandro esset rogatus in patris honorem, quodd ei deesset vestis cœnatoria; ipsius Alexandri accepit."

13. ἐκβάλετε εἰς τὸ σκότος τὸ ἑξώτερον. See note on Matth. 8, 12. To be cast out from a feast was regarded as a mark of the greatest contempt. So Soph. Irachin. 267. where it is said of Eurytus, δειπνοῖς δ' ἦνικ' ἦν οἰνωμένος Ἐρρίψεν ἐκτὸς αὐτόν. Such an insult however to an eastern prince would be thought to merit more than ignominiously casting out, i. e. bonds and confinement.

14. πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. On this passage see note above, 20, 16. where Dr. Hammond has a very long, and most instructive annotation on the true sense of the words κλητοί and ἐκλεκτοί. I trust I shall render an acceptable service to the student, by laying before him the following very careful abridgment of this learned dissertation: "The words κλήσις and κλητὸς in the New Testament will mutually illustrate each other. It will be useful first to examine them in a place of 3 Macc. where both occur together. There κλητοί signifies *guests invited to a feast*: ἀθρόους τοὺς κλητοὺς ἴδαν, (as in the Classical writers; so Heracl. de Incred. θραν πῇ πληθῶμεν

* This is copiously illustrated by Altman. Melit. I. 121. and Paulsen. p. 466. referred to by Koecher. They maintain, (notwithstanding the doubts of Krebs,) that Christ had reference to this custom, and thereby meant to teach us that God is pleased to offer to all the means of salvation, i. e. grace, faith, sanctification, which when any depreciate and reject God cannot but feel wrath. and decree them to the severest punishment.

καὶ λαμπρῶς συνευχαίμεθα; to which is opposed ἀκλη-
τοι in Homer, and *invocati* in Plautus,) and κλήσις
the office of inviting and entertaining them: and
Judith 12, 11. a banquet, or invitation. So ὁ πρὸς
ταῖς κλίσεσι τεταγμένος is he that was to invite and en-
tertain (the κλήτωρ, invitator). In the Sept. the word
has another notion. In 1 Kings, 1. 49. & 41. οἱ κλη-
τοὶ τοῦ Ἀδωνίου are those called from Adonijah, i. e.
called after his name, and therefore his adherents.
So Absalom (2 Sam. 15, 11.) has two hundred such
κλητοί. So that hitherto κλητοί signifies those that
are selected to receive especial favours, or to be em-
ployed in special trusts; and the latter is the particu-
lar meaning of the word. So in Aristot. Œcon. 1. 2. we
find τεχνίτας κλητοὺς subjoined to σατράπας προσδοκί-
μους, i. e. choice artificers. Besides this notion of
the Greek, from the Hebrew for calling, there is
another for celebrate: and so the words נִיחָן and
נִרְנָן signify both *vocatum* and *celebrem*, and is ren-
dered ἐπὶ κλητός and κλητός. Thus in Exod. 12, 16.
and in Levit. often, κλητὴ ἁγία which may be com-
pared with Act. 13, 34. ὅσα τὰ πιστὰ, sure mercies.
The κλητὴ ἁγία signifies, literally, a *solemn holy*, or
holy solemnity, a holiday. Agreeably to the above
senses is that of ἐπὶ κλητός in the Sept. either as ap-
plied to a *day* (Num. 28, 18. ἐπὶ κλητός ἁγία), or as to
persons (Numb. 1, 16. οἱ ἐπὶ κλητοὶ τῆς συναγωγῆς, and
Num. 26, 9. σύγκλητοὶ βουλῆς). Thus far will the
Old Testament lead us into the sense of this word;
and by the consent which subsists between that and
the writers of the New Testament, κλήσις denotes
that peculiar favour now vouchsafed, first to the
Jews, and then to the Gentiles, which had not be-
fore been allowed to any, a state of favour vouch-
safed by God's especial providence and grace. In
1 Cor. 1. 26. κλήσις signifies that invitation unto
Christ, which brought in especially the poor in spi-
rit; not that others were not *called*, but they did not
accept the calling. In Ephes. 1, 18. & 44. ἐλπίς κλή-
σεως is that hope which results from the mercy of

God in revealing his Son. So in Philip. 3, 14. the *βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ* supposes the *κλήσις* to be some service of ours, to which the reward given by God, the judge, is styled *βραβεῖον τῆς κλήσεως*. So 2 Thess. 1, 11. *κλήσις* is the honour of belonging unto Christ as his followers. So in 2 Tim. 1, 9. the *holy calling* is the honourable condition of being Christians through the free mercy of God in revealing his Son. So in Hebr. 3, 1. *κλήσις οὐρανία* is the appertaining to Christ: and in 2 Pet. 1, 10. where we are exhorted to make our calling and election sure, the *calling* is again the mercy of God in making us Christians; and the *κλογία* either again the same, because the favour of having Christ revealed to them was an act of God's free choice, or else, the purpose and mercy of God's rewarding believers eternally. By proportion to this signification of *κλήσις* we must render *κλητὸς one* that has received this mercy, and the honour of appertaining to Christ. So *κλήτων ἀπόστολων*, in Rom. 1, 1. and 1 Cor. and ver. 6. *κλητοὶ Ἰησοῦ*, i. e. Christians, though not Apostles: and ver. 7. and 1 Cor. *κλητοὶ ἅγιοι*, though not so dignified as to be Apostles, yet servants of Jesus, or Christians: and 8, 21. *κατὰ πρόθεσιν κλητοὶ*, denotes either they that are thus loved and favoured by God of his special grace, or they that are come unto the faith of Christ, not in *body only* but in *soul*. So in 1 Cor. 1, 24. *οἱ κλήτοι*, the called (opposed to Jews and Greeks) are Christ's followers. Jude 1. *τοῖς κλητοῖς*, here the word is used *absolutely* and substantively, "to the saints or Christians." There are only three passages remaining; in two of which *κλητός* is opposed to *ἐκλέκτος*, here, and in ch. 22, 14. Here (i. e. 20, 16.) *κλητός* clearly has the sense of belonging to the service of Christ; and *ἐκλέκτος* that of special excellence or diligence therein. In the second place, Matth. 22, 14. the *called* are those to whom the first graces are given of inviting and calling to *Christ*, v. 3, 4. and yet farther, of bringing in to that spiritual feast, v. 10. but then those who were

invited, and did not at all come in, and so were not worthy, v. 8. that is, capable of the farther grace or reward, or reception there, and he that coming in, came without the wedding garment, (that due reformation and change of mind required of him in obedience to that call,) were not allowed those higher vouchsafements, but even those *which they had taken from them*, and they punished for the abuse of them, *cast into utter darkness, where there is crying out, &c.* The last place, Apoc. 17, 14. is very remarkable, where κλητοί, ἔκλεκτοι, πιστοί, *called, chosen, faithful*, are set down either as all one, or else as different degrees of Christians, and πιστοί the last or highest. 1. κλητοί, retainers to Christ, or to the faith of Christ; then, 2. ἔκλεκτοι, those that had lived like such, that had not in vain received the Gospel; 3. the *faithful* servants, that continued *faithful unto death*, performed all the trusts that God had reposed in them.

15. ὅπως αὐτὸν παγιδεύσωσιν. Παγιδεύειν signifies, properly, to lay snares for birds, but it is here used metaphorically, as Prov. 6, 1. (Symm.) ἐπαγιδεύθης ἐν ῥήμασι στομάτος μου (which Matthew seems to have had in mind. It may be rendered, that they might ensnare him in his words, *irretire, illaqueare, capture*. So Cic. Acad. 4, 275. & 15. cited by Wetstein.

16. μετὰ τῶν Ἡρωδιανῶν, partisans of Herod Antipas. The word Ἡρωδιανοί is formed after the model of the Latin termination in *anus*, which denotes "of a particular country, sect, or party." Thus in Roman history we read of the Cæsariani, the Pompeiani, Ciceroniani, and also Christiani, and many more produced by Wetstein. These held that tribute might lawfully be paid to the Romans, which the Pharisees denied; so that whomsoever Christ favoured by his answer, he would infallibly offend the other party. It appears that the Pharisees hoped that Jesus would have returned an answer *against* paying the tribute; and that they brought the Herodians

with them, as Luke says, ἐγκαθέτους, suborned as witnesses of his words. (Euthym.)

16. οἶδαμεν ὅτι ἀληθὴς εἶ, true, upright, neither practising simulation nor dissimulation. The formulas οὐ μέλει σοι περὶ οὐδενός and βλέπειν εἰς πρόσωπον τίνος mean nearly the same thing. The former, however, is a Greek phrase, of which Wetstein has produced examples: the other is a Hebraism, signifying the same with λαμβάνειν πρόσωπον. Luke 20, 21. Hebr. כִּי יִשָּׁא פָנָיו. Though Phocyledes 8. has ἀδίκως μὴ κρίνε πρόσωπον. and Symmachus, 1, 19. personarum spectare gratiam. Πρόσωπον signifies the external appearance, or condition. The Latins so used persona, hinting that this no more formed part of the man than does a mask, such as was worn by dramatic actors.

17. ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; Cicero pro Marcell. 10. Erat certamen inter clarissimos duces, multi dubitabant quid optimum esset: multi, quid sibi expediret: multi, quid deceret: nonnulli etiam, quid liceret. They do not enquire about the right of Cæsar over Judæa; for among the Jews that was admitted to be *none at all*. It was the one hundred and twentieth year since Pompey, acting as mediator between Aristobulus and Hyrcanus, who were contending for the kingdom, subjugated Judæa to the Roman power. Jos. Ant. 14, 4, 4. and 5. Afterwards the Romans set Herod and his sons over the Jews against their wills, and finally exacted the census, or capitation tax; and Judæa, being reduced to the state of a province, fell to the administration of avaricious and unjust governors. It grieved the Jews to see theatres erected by Herod,—eagles displayed aloft,—the sacred treasury plundered by Pilot,—the Antonia which overlooked the Temple fortified by a Roman garrison,—the high priests created, and removed, at the pleasure of the governor; and they, not unreasonably, feared worse usage. Hence, impatient of these injuries, they began to debate, whether the obedience so rendered to the Romans could con-

sist with the duty which they owed to themselves, their fellow-citizens, nay, to God himself? whether or not their ancestors were to be imitated, who had disowned the dominion of Pharaoh, and afterwards of the Kings of Syria with a success which they attributed to the co-operation of the Almighty? Would therefore God have instilled this love of liberty in their minds, would he have made them his people by the command of circumcision and of the law promulgated and ratified by promises, that they should suffer a base and miserable bondage to foreigners, uncircumcised, idolaters, and tyrants? See 1 Macc. 2. 24—68. 3, 59. Deut. 17, 24. Thus Judas the Galilean taught them. Jos. 18, 1, 1. & 6. B. 2, 17, 8. To others, however, who recommended pacific counsels, rebellion seemed not so much *unjust*, as *unavailing and ill-timed*. Jos. B. 2, 16, 4. So King Agrippa and Joseph. B. 5, 9, 3. Their opinion, however, predominated who urged revolt; and this they did with such union of mind, that the whole nation ran to arms, and were all involved in one common destruction. This opinion had, even already, taken deep root, when by the confident expectation of the advent of the Messiah, not only were the bad impelled to hopes of innovation, under the guise of piety towards God, and attachment to their country, but even persons of probity and rectitude (and among them the disciples of Christ) wishing to create him the Messiah (Jo. 6, 15. Act. 1, 6. Luke 24, 21.), which they thought never could be effected unless by shaking off the Roman yoke. Finally, such was the pride of the nation, that they could not endure the very name of servitude. Jo. 8, 33. Jos. B. 3, 8, 4. The Pharisees, however, thought that they had so craftily spread their net for Christ, that whichever way he should turn himself, he could not escape their snares. If he had pronounced an opinion in *favour* of the Romans, he would have alienated the minds of his countrymen and disciples. “Yet think ye him (would they have said) as Messiah, monarch,

and liberator of the Jews, who thus adjudges you to Roman servitude? Can you consider him as *true* and *regarding not the persons of men*, who in the wilderness, in the fields and villages, and among the populace, inveighs against the extortions of publicans and the vices of rulers, but in the city, where freedom of speech and truth would expose him to danger, fawns on our tyrants?" If, on the contrary, he had pronounced an opinion *against* the Romans, nay, if he had uttered a word which might seem to glance that way, they would have delivered him up to the power of the governor, as an exciter of sedition, (Luke 20, 20. 23, 2.) which would have exposed him to inevitable death; for never were the *judicia majestatis* more severely exercised than under the reign of Tiberius. Tacit. A. 3, 38. addito majestatis crimine quod tum omnium accusationum complementum erat. 66. Suet. Tib. 58. Senec. de Benef. 3, 26. Philostr. p. 18. de Statuis. Joan. Sausb. de Nug. Cur. 3, 10. What answer did Christ make? For *liberty*, or for *subjection*? Did he define the just limits of liberty and subjection? He did, I think, *neither*. For since (as Luke tells us, 20, 27.) the Pharisees themselves, admiring his answer, held their peace, and could not carp at a single word that he had said amongst the people; it is a manifest proof that he had uttered nothing which tended to the determination of the matter in question. Furthermore, since we know, from Luke 12, 13 & 14. that he had refused to undertake the office offered to him of arbitrator and decider in an inheritance, it is not credible that he would have made a similar disputed question his own; nay, one of much more difficult determination, especially if we consider that Christ, whose kingdom is not of this world, came to lead men to heavenly felicity, and not, by the Gospel, to abolish forms of government, or to interpret pacts and covenants between rulers and subjects; which, indeed, was not necessary, since the rights of kings and people, the bounds of authority and obedience, may be suffi-

ciently understood from the nature of man, of society, and of mutual compacts, and were understood even by those who had never heard the name of Christ. So that *here* there was no need for a *new revelation*. As the Apostles left the liberty or slavery of men, and their condition in this life in the very same state as they found it, so are we justified in supposing that Christ did the same. See 1 Cor. 7, 20, 21.

On the *Herodians* mentioned in this sentence various have been the opinions of theologians, which are detailed by Wolf, Koecher, Calmet, and Elsley. It may be sufficient for me to observe, that though, from the slight mention of them in N. T. and the silence of Josephus, *certainty* cannot be attained, the prevailing and best-founded opinion seems to be, that they did not form any distinct *religious sect*, (though probably Sadducees in opinion, as was Herod,) but were rather a political party, or association, composed of the courtiers, ministers, domestics, and partisans and adherents generally of Herod. This opinion is confirmed by the *termination* of the word *ἱεροδωται*, which was in that age appropriated to denoting political partisans, such as Cæsariani, Pompeiani, Ciceroniani, &c. Herod, however, neither favoured the domination of Cæsar nor the liberty of the Jews. Hence, whether Christ sided with him or with these, he would equally offend the Herodians.

As to Herod himself, it is truly observed by Wetstein, that he aimed at an authority supreme, and not accountable to others. To hold only a *part* of the kingdom, and that *precariously*, and by *favour* of the Romans, the *whole* of which should have been his by a natural and hereditary right, seemed to him hard and unjust. Against the events of anticipated hostility, he had collected in his armories, such a quantity of military stores as would have been sufficient for accontring 70,000 men. On which very account, having afterwards fallen under suspicion of conspiring with Sejanus against Tiberius, and of forming a treaty with Artabanus, king of the Par-

thians, against Caius, (as we read in Jos. Ant. 18, 7, 12.) he was stripped of his tetrarchy, and condemned to perpetual exile, in which he at last died, at Lyons, in Gaul.

18. γνούς—τὴν πονηρίαν αὐτῶν, malitiam et calliditatem. So Aristid. Leuctr. 1, p. 46. ὑπερβλήκατε πάντες ἀνθρώπους πονηρία καὶ κακία. And Lucian 12, 6. ἐκράτησε—οὐκ ἰσχύϊ ἀλλὰ πονηρία καὶ ἀπιστία. So Dan. 11, 27. (Theodot.) Mark 12, 15. ὑπόκρισιν. Luke 20, 23. πανουργίαν. So Cic. de N. D. 2, 30. malitia versuta; and in 3, 3. joins *malitiosi* and *callidi*; and, in his Tusc. Disp. 4, 15. he says, *malitia* is the name of a certain vice. And Terence, Andr. 4, 3, 8. joins malitia and astutia. (Wets.) So Justin, 18, 3. malitiā (craft) servos, non sapientiā, vincere. See also Schl. Lex.

18. ὑποκριταί. Campbell renders *dissemblers*. Whitby, however, interprets the word in its full force; as also does Euthymius.

20. τίνος ἡ εἰκών. The origin of stamps and impressions on coins is attributed to the Persians. (Rossmn.) See Beckman on Inventions.

21. Καίσαρος. Hence the denarius itself was sometimes called *denarius Cæsarianus*: as appears from a passage of Avod. S. f. 6. (ap. Wets.)

21. ἀπόδοτε. This may be rendered *pay*. So Matth. 5, 26. 18, 25. et sæpe. See Schl. Lex. Eusth. on Il. 42, 42. says that δίδωμι is used of a gift, ἀποδίδωμι of the payment of a debt. So Thucyd. 4, 65. ἀποδίδωμι ἀργυρίου τακτόν. Wetstein cites Phil. Jud. 3, 21, 1. The receiving of any coin as current in a country was thought an acknowledgment of subjection. Compare Dio. 52, p. 328. and 1 Macc. 15, 6. (ap. Wets.) And so plainly Maimon. (as cited by Wets.) in Gezel. ch. 5. Ubiunque numisma alicujus regis obtinet, illic incolæ regem istum pro Domino agnoscunt. And Hieros. Sanhedr. f. 20, 2. The argument is this: As by receiving as current the coins of Cæsar you acknowledge yourselves his subjects, then pay to *him* the tribute of *subjects*; but

to God render the things of God, i. e. the half shekel. It will also bear a more general application, which may be expressed in the words of Euthymius: Ἐξέσται γὰρ καὶ ἀνθρώποις ἀπονέμειν τὰ προσήκοντα, καὶ θεῷ τὰ ὀφειλόμενα· τοῖς μὲν, τοὺς φόρους, καὶ εἴ τι τοιοῦτον· τῷ δὲ, τὴν εὐσεβίαν καὶ φυλακὴν τῶν ἐντολῶν. Or, (with Le Clerc,) Cæsar is your *prince*, and may demand his *tribute*; your *religion* properly and solely belongs to God. Wetstein interprets the answer of Christ, as implying that the money was to be paid to Cæsar, whether he were ruler of the Jews or not; and certainly this may be fairly inferred from the *example* which he was himself pleased to set them, by working a miracle for the purpose of paying it.

23. λέγοντες μὴ εἶναι ἀνάστασιν. E. T. Who say that there is no resurrection. Dr. Campbell, however, maintains that the words ought to be translated, "who say that there is no *future life*." This he attempts to prove in a long and able annotation, of which the following will be found the substance. The word ἀνάστασις, when applied to the dead, properly denotes no more than a *renewal of life* to them, in whatever manner this happen. Nay, that the Pharisees themselves did not universally mean, by this term, the re-union of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels; in both which I had occasion to take notice in Diss. 6. p. 2, § 19. To say, therefore, in English, (in giving the tenets of the Sadducees,) that *they deny the resurrection*, is, at least, to give a very defective account of their sentiments on this very topic. It is notorious, not only from Josephus, and other Jewish writers, but from what is said Acts 23, 8. that they denied the existence of angels, and all separate bodies. In this they went much farther than the Pagans; who did, indeed, deny what Christians call *the resurrection of the body*, but acknowledged a state after death, wherein the souls of the departed exist, and receive the reward or the punishment of the

actions done upon earth. But not only is the version here given a juster representation of the Sadducean hypothesis, at the same time that it is entirely conformable to the sense of the word, but it is the only version which makes our Lord's argument appear pertinent, and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and the body shall hereafter be re-united; and our Lord brings an argument from the Pentateuch to prove—What? Not that they shall be re-united, (to this it has not even the most distant relation,) but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it, and, to the conviction of the hearers, confuted. Now this, I will take upon me to say, could not have happened if the fundamental error of the Sadducees had been barely the denial of the resurrection of the body, and not the denial of the immortality of the soul. The Sadducee, as is common with disputants, thinks it sufficient for supporting his own doctrine, to shew some absurdity in that of his antagonist. And he considers this as furnishing him with a better handle for doing this, to introduce upon the scene the woman and the seven claimants all at once, who are no sooner raised than they engage in contests about their property in her. But this is no reason why we should not interpret our Lord's words, and the words of the historian, relating to the opinions of the sect, in all the latitude which the nature of the subject, and the context, evidently shew to belong to them. (Campbell.) After all, however, there is perhaps no sufficient reason to deviate from the common interpretation. Let us always bear in mind, that the language of Scripture is, and must be, popular language; and therefore to handle it metaphysically, will be to miss its real

sense. There seems little doubt but that the expression *ἀνάστασις τῶν νεκρῶν*, or *ἀνάστασις* simply, as here (and Mark 12, 18. Luke 20, 27, & 36. 1 Cor. 15, 12. Job. 11, 24. So Lucian, 2, 294. ult. *τὴν Τυνδαρέω ἀνάστασιν*.) denoted, in common acceptance, not only the resurrection of the body, but the survival of the soul, i. e. *a future life*. The Sadducees, in fact, held the doctrines of what is now called materialism. Throughout the whole of this narration, *ἀνάστασις τῶν νεκρῶν* plainly denotes the restitution of bodies, and their conjunction with souls; so that marriages, &c. might exist, as the Pharisees maintained, whose opinion it seems to have been the especial purpose of the Sadducees to expose to derision.

23—24. *ἐπηρώτησαν αὐτὸν, λέγοντες*. The question of the Sadducees, and the argument adduced from it, was foolish enough, yet sufficient to refute the Pharisees. They thus argued.—Moses had laid down a law *de leviratus jure*. Now if the dead shall return to life, so that the souls be conjoined with the bodies, it will necessarily follow, that a woman who has been married, at different times, to *many* husbands, must then be the wife of many at once, which would cause a shameful *polyandria*; or, if *one*, then quarrels may arise, &c. Now, such an absurd law Moses could not lay down. Therefore, even so far as the authority of Moses is concerned, there is no resurrection. The argument of the Pharisees was bottomed on the false hypothesis, that after the resurrection of the dead, and in another life, there would not only be marriage, but these would be between the same persons who had entered into them in this life. Kuinoel.

24. *ἐπιγαμβρεύσει* — or, if *he* should refuse, the nearest of kin. See Ruth. This must be understood of a brother not already married. (Rosenm.) Then *μὴ ἔχων τέκνα* is well rendered by Campbell, “and leave no children.”

24. *καὶ ἀναστήσει σπέρμα* — progeny. This word, like the Hebrew *עוֹלָם*, is a collective noun, and may

denote either one or more, though in Scripture is almost confined to the *latter*. On the contrary, in the *Classics* it is generally used of the former. So Soph. El. 1510. et Œd. Tyr. 1087. A Delphic oracle in Thucyd. 5, 16. Διὸς υἱὸν ἡμιθέου τὸ σπέρμα—ἀναφέρειν. There are, however, examples in the Classical writers of σπέρμα in a *plural* sense. Thus Soph. Tract. 304. Eurip. Med. 798. ἀλλὰ κτανεῖν σὺν σπέρμα, τολμήσεις, γύναι; Examples of this signification in the *plural* are very rare; such as I could collect, or occurred to me, will be found in my note on Galat. 3, 16.

28. *τίνος*—ἔσται γυνή. The Pharisees thought that the future resurrection would take place immediately after the commencement of the visible kingdom of the Messiah; such as they fancied it would be. Whence Josephus compares the Pharisaical opinions on the *sort* of felicity to be enjoyed in the life to come, to those of the Greeks respecting the Fortunate Isles. See Horat. Epod. 16, 42, 53. The Sadducees, however, who believed that the resurrection was taught by Christ according to the opinion of the Pharisees, thought it an irrefragable argument against the doctrine, that, on that hypothesis, there would be a shameful *polyandria* in the other world. (Rosenm.) And not only so, but (as Euthymius suggests) there would be procreation and sustenance of children, property, and the strifes consequent upon it, wars, diseases, death, and all other matters of this life; so that the other scene of existence would not differ from this. Why then should there be a resurrection? It is a *reductio ad absurdum*. They might, says Wets., in like manner, have asked, "If all return to life at once, who will be king, who proprietor of houses, farms, vineyards, where will they all get food, drink, and clothing? What disputes and strife!" That such were sometimes matters of speculation among the ancients, we may suppose. So Artemid. 2, 67. νεκροὶ ἀναβιοῦντες ταραχὰς σημαίνει καὶ βλαβὰς, καθ' ὑπόθεσιν γὰρ ἐπινοῆσαι χρή,

οἱ αἱ ἔσται ταραχὴ τῶν νεχρῶν ἀναβιωσάντων, ὡς εἰκὸς γὰρ καὶ τὰ ἑαυτῶν ἀπαιτήσουσιν, ὅθεν καὶ βλάβαι καὶ φιλονεικίαι γίγνονται.

29. μὴ εἰδότες τὰς γραφὰς. As the Pharisees alleged a passage derived from the Pentateuch, and Jesus himself (ver. 32) produced a passage of that kind, undoubtedly we must *here* understand the Books of Moses. The next words Euth. thus paraphrases: "Not knowing the power of God, which is able to raise up the dead without their former passions and affections." As to the answering of *this* question, Wetstein observes: "When the Pharisees asked him respecting the liberty of the Roman government, that is to say, matters which regarded *this* life, Christ did not choose to concern himself with what did not belong to him. *Now*, however, when the Sadducees move this question concerning *eternal life* and immortality, he felt that, having come from the bosom of his Father, to bring life and immortality to light by the Gospel, he ought no longer to be silent. Wets.

30. οὔτε ἐγκαμίζονται. This question had exercised the powers of the most distinguished Jewish doctors, and, as we find from the Rabbinical citations in Wetstein, was frequently propounded for discussion. The more recent Rabbins have held that there is marrying, as well as eating, drinking, &c. in heaven. The ancient ones maintained the contrary.

Among the Greek writers, too, there was a diversity of opinion. Plotin. Ennead. cited by Wets. maintains that there is no marrying nor venery in heaven. Many of the profane writers maintained that none of the dead would or *could* return to life. Palæph. 41. ἐμοὶ δὲ δοκεῖ, μηδένα θανόντα δύνασθαι ἀναβιώσιναι. Dionys. Areop. πρᾶγμα τῇ παλαιότητι μὲν ἴσως παρὰ φύσιν δοκοῦν. Lucret. 3, 942. Nec quisquam expergitus exstat, Frigida quem semel ut vitai pausa secuta. Catull. 1, 3. Qui nunc et per iter tenebricosum Illuc unde negant redire quenquam. Æschyl. Eumen. 650. ἄνδρος δ' ἐπειδὴν αἵμ'

ἀνασπάσῃ κόνις, ἀπαξ θανόντος οὐτις ἐστ' ἀνάστασις. Plin. H. N. 29, 1, 2, 5. Nec Deum quidem posse omnia. Nam nec sibi potest mortem consciscere — nec mortales æternitate donare, aut revocare defunctos. Eurip. Herc. Fur. 296. εἰξείν νομίζεις παῖδα σὸν γαῖας ὑπὸ; καὶ τίς θανόντων ἦλθεν ἐξ ἄδου πάλιν; Senec. Hipp. 219. From these, however, others have dissented in opinion (see supra, 9, 25). Plato de Republ. 10. et Convivio Apollod. Bibl. 3, 3. Sext. Emp. ad Gram. 1, 261. Lucian. Gall. de Pythag. 18. Lactant. 7, 23. Mr. Weston compares Athen. 280. οὐ γὰρ νεκροῖσι πέπτεται γαμήλιος. scil. πλακοῦς.

Mr. Bulkeley has a very apposite citation from Maimonides de Pænitentiâ, 8, 3. In the future state nothing corporeal has place; but only the *souls* of the just, divested of body, and like to the ministering angels; and, as there will be no body there, so there will be no food nor drink, &c. nor any accidents of the body, as sitting standing, sleep, grief, death, &c. neither food nor drink nor cohabitation; but the just shall sit adorned with crowns, and imbibing pleasure and delight from the splendour of the Divine Majesty.

30. οἷς ἄγγελοι—εἰσι, i. e. similar to angels, in neither being subject to the appetites of the body, eating, drinking, &c. and in being immortal. (Luke 20, 36.) Euthymius thus explains in what respects: κατὰ τὸ ἀπαθὲς καὶ ἀφιληθόνον, ἔτι δὲ καὶ κατὰ τὸ ἀκήρατον καὶ φωτοειδές. They are to be, (Luke says,) ἰσαγγέλοι, but angels are composed of spirit only: like them, therefore, shall we be; and, if so, we shall have no faculties suited to propagation; therefore there will be no place for matrimony. The *nature* of those future bodies is described in 1 Cor. 15, 42. seq. From this comparison, therefore, of human beings restored to life with angels, it does not follow that we shall be destitute of *bodies*; for what Jesus says is not to be referred to the *mind*.

32. Θεὸς Ἀβραάμ, the God (and patron, benefac-

tor) of Abraham; for God is said to be the God of any one, inasmuch as he confers benefits on him. See Doddr. There is a very similar passage produced by Wetstein from Menasse f. Israel de Resurr. Mort. 1, 10, 6. Cùm Mosi primùm appareret Dominus, dixisse legitur: Ego sum Deus patrum tuorum, Deus Abrahami, Deus Isaaci, Deus Jacobi. Atqui Deus non est Deus mortuorum, qui non sunt, sed vivorum, qui existunt. Itaque Patriarchas etiamnum, respectu animæ, vivere ex eo rectè inferitur." Kuinoel observes on the *manner* of argumentation pursued by Jesus, so agreeable to the usual method of the Jewish doctors, who used to slightly allude to passages of Scripture, and left their auditor to find the *consequence* of any proposition, omitting in argumentation, the transitions and conclusions, the use and applications.

34. συνήχθησαν. Kuinoel adds *deliberaturi nimirum, quomodo eum opprimare possent*. But this seems unwarranted.

35. πειράζων. Some Interpreters (with Grotius) think it may here be understood in a *good sense, explorare*, to which Rosenmuller answers at large. Kuinoel supports the opinion of Chrys. and Theophylact, that the men came with an evil intention, but departed better disposed. See their notes. I assent to Kuinoel. Μεγάλη is for μέγιστη, as 5, 10, and elsewhere.

37. ἀγαπήσεις Κύριον—ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου. One need not seek petty distinctions on the difference between these formulas, which have much the same force, and are here coupled together, to express greater intensity. Whitby has a long note, or rather dissertation, which deserves perusal. The correspondent Hebrew formula לַבִּב נַפְשׁ מְאֹד כָּל is sometimes rendered in the Sept. by all these words, sometimes two: sometimes in the Hebrew we have only לַבִּב בָּכָל, and in the Greek ἐν ὅλῃ καρδίᾳ. (Rosenm. & Kuin.) Other passages (together with Mark 12, 30. Luke 10, 27.) will defend the word against

Drusius, who suspected it to be a *Scholium*. The Classics often use the phrase ἐξ ὅλης τῆς ψυχῆς, coupled with verbs of loving, trusting, striving, &c. See Wetstein. Herodot. 8, 97. ἐκ πάντος νόου, or, as the Latin, *toto animo*. The phrases are not often found *united*. The following are examples: Philo. 2, 191, 18. διανοία καὶ λόγῳ καὶ πάσῃ δυνάμει. Plut. Capt. 2, 3, 27. id persequar, corde et animo, atque viribus. Catull. 61, 69, toto exta pectore Theseu, Toto animo, totâ pendebat perditâ mente. Cic. Ep. Fam. 16, 8. Te videre totâ cogitatione cupio. More examples may be seen in Wetstein, from whom these are selected.

39. ὁμοία αὐτῇ, equal in importance, though it yields in dignity; as requiring (says Grotius) not internal, but external service, or as extending to all; also, as incessantly connected with the first; for "he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 Joh. 4, 20. See more ap. Grot.

39. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Most Commentators explain this, "to love and serve one's neighbour *as much as oneself*." But is this *possible*? I grant that Barnabus, Epist. p. 249. Voss. accounts it *one step* in the way of light, to love our neighbour ὑπερ τὴν ψυχὴν, *above* our own soul. But this should seem to be impossible. I agree with Brug. Grotius, Rosenm. and Kuinoel, that the ὡς is to be taken like the Hebrew כִּי, which often compares things *similar* but *unequal*: as Matth. 5, 49. Joh. 17, 21. Act. 3, 22. Thus it implies that our love should be sincere and unfeigned, *like* that which we bear towards ourselves. Casaubon explains, "Love others as you would wish to be loved by them, if you were in their place." It is to be carefully observed, that the term ἀγαπάω implies not only to wish well to our neighbour, but to do good to and benefit him; so that the maxim differs but little from that of "Do unto others as you would have them do unto you." What Grotius has written here concerning *friendship* is not appo-

site, as when he says, "friend is a second self," and that the goods of friends are common. We are not commanded to make bosom *friends* of *others* (and τὸν πλησίον has that extensive signification), but we *are* commanded to practice such affectionate *sympathy* towards *all* others, as may not only incline us to avoid injuring them (as we avoid injuring ourselves), but show active beneficence towards them. This interpretation is (as Campbell observes) confirmed by Rom. 13, 10. where the Apostle hence infers, that fulfilment of the law is *charity*, because it worketh no ill to its neighbour. For to work no ill to one's neighbour is, not to deny him any thing to which he has a fair claim, i. e. to treat him in the same manner as one might, if similarly circumstanced, justly expect that he should treat us. See Whitby's long note (or rather sermon) on this verse, which comprehends almost all that needs be said on the subject.

40. ὁ νόμος καὶ οἱ προφῆται κρέμονται. There is no allusion in this phrase, as some of the Commentators suppose, to this custom of hanging up the laws from a large pin. Neither, however, is it a Latinism, as others tell us. κρεμᾶσθαι, and other verbs of similar signification, both in Greek and Latin, are used in speaking of things which are closely connected, so that all form links of one common chain, depending from one origin. (See Genes. 44, 30. Judith, 8, 34.) This will more clearly appear by the examples produced by Elsner, Alberti, and Wets. Plut. 2, 116. c. γυνῶθι σεαυτὸν καὶ τὸ Μηδὲν ἄγαν ἐκ τούτων γὰρ ἡρτῆται τὰ λοιπὰ πάντα. Sext. Emp. 1, 158. Jamblich. Protrept. ad Symb. 24. τὸ γὰρ κυριώτατον ρίζωμα τῶν Πυθαγορικῶν δογμάτων τοῦτό ἐστιν, ἐξ οὗ τὰ πάντα σχεδὸν ἡρτῆται, καὶ ὑφ' οὗ μέχρι τέλους κρατύνεται, & de V. Pythag. 29. πάντα—ἐκείθεν ἐξηρτησθαι δοκεῖ. Eunap. in Maxim. ἐξεκρέματο τοῦ ἀνδρὸς. Hor. Ep. 1, 1, 105. de te pendentis, te suspicientis amici. One must, in the present passage, notice the use of the ἐν for ἐκ, which is an Hellenistic idiom. In propriety ἐν should have been followed by ἀνακεφαλοῦνται, or πληροῦνται,

as St. Paul expresses it, Rom. 13, 10. So the Syriac version *continentur*, and the Persian *comprehensi sunt*.

42. περὶ τοῦ Χριστοῦ. This question Jesus proposed to the Pharisees, in order to convince them how little they knew the true office and dignity of the Messiah. They expected a *terrestrial* king, who should, like other earthly princes, *reign* in splendour. But, from the words of the Psalm they ought to have concluded, that the Messiah was to reign not on earth in a visible form, but in Heaven, with God; whence it followed that David also is subject to his dominion, and for that cause calls him ἐν πνεύματι, his Lord. (Ros.)

43. ἐν πνεύματι. Rosenmuller explains it, *spiritu prophético*. Kuinoel takes it simply for *vates, propheta*, quoting Act. 2, 30. προφήτης ὑπάρχων. But he is mistaken: it signifies, "*under the influence of the Holy Spirit.*" There are many passages from the Rabbinical writers adduced by Wetstein, from which it appears that this was the sense which Jesus meant to express. It is such as was commonly used of David, and other inspired writers of the Old Testament. See Grot. So Mark in the parallel passage, 12, 36. ἐν πνεύματι ἀγίῳ.

44. κάθου ἐκ δεξιῶν μου. It is a comparison taken from kings, on whose *right* hand sat the heir, or he that was next in dignity, and he that was immediately below him in dignity, on the left hand. But sitting on the right *implied* also a participation in the regal power and authority. Hence συμβασιλεύειν is interpreted by Paul, 1 Cor. 15, 25, βασιλεύειν. See, on the term Κύριος for *Deus*, a long and learned note by Grotius.

44. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον. Rosenm. renders *ita ut*, as the Hebrew וַי, which particles (as Schleusner says) do not always note an interjected interval, so as to exclude any further space or time; but are, not unfrequently, so referred to the time preceding, that the contrary cannot be affirmed of the following. It may be rendered in English *while*

I make. The image which follows is taken from the ancient custom of putting the foot on the neck of a subjugated adversary. So Virg. *Æn.* 10, 731. Tum super abjectum posito pede. Petron. 115. Agnovique terribilem paullo ante et implacabilem Lycam pedibus meis penè subjectum. Aristænet. 1, 22. ἐγὼ σοι μόνῃ τὸν ὑπερήφανον ὑπέταξα τοῖς ποσὶν. (Wets.) In what sense these words are to be understood of the Messiah appears from 1 Cor. 15, 25. seq. (Rosenm.)

45. εἰ—ἐστι. The construction is inverted: the *direct* expression would have been, εἰ υἱὸς αὐτοῦ ἐστι, πῶς αὐτῶν κύριον καλεῖ. (Grot.) Whichever way it be taken, the force of the argument comes to the same thing. David, by calling the Messiah, one of his posterity, *Lord*, acknowledged that there was something *divine* in him. (Rosenm.) There was, too, something extraordinary that the son should be superior to the father. In which view Wetstein cites Quintilian, 3, 7. Est varia laus hominum—Illa quoque interim ex eo, quod ante ipsum fuit, tempore trahentur, quæ responsis vel auguriis futuram claritatem promiserint: ut eum, qui ex Thetide natus esset, majorem patre suo futurum cecinisse dicuntur oracula.

46. οὐδὲ ἐτολμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτ. By *τις* must be understood the Sadducees, Pharisees, and Jurists, all of whom he had silenced. (Rosenm.) For (as Doddridge observes) "the memory of this confusion impressed their minds during the short remainder of Christ's continuance among them; and he was *soon removed* from them, so that they had no longer opportunity to do it, when that impression wore off." Jesus, who knew all hearts, had thus effected what he had wished, had silenced them, had publicly exposed their malice and obstinacy to the crowd of people, and to those who *had ears to hear* he had afforded matter for meditating on the true dignity of the Messiah. (Kuin.) By ἐπερωτῆσαι must be understood that putting of such sort of captious, ensnaring questions as those above-mentioned.

CHAP. XXIII.

VERSE 2. ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν, namely, by teaching and expounding the books of Moses, and such other precepts of the law. So *κάθεδρα* was used by the Classical writers, where Seneca calls the philosophers *Cathedrarii*. The Archisynagogi, &c. stood during the time of reading the very words of the law; then they sat down while they interpreted it. Luke 4, 7. (Rosenm.)

3. πάντα οὖν ὅσα—ποιεῖτε. In the interpretation of this passage, we must restrict the words to the precepts read in the books of Moses; not extend them to traditions, even if they assert them to be from Moses. Euthymius explains the *πάντα* thus: “all precepts that tend to correct and improve the morals, and which are not contrary to the ordinances of the Gospel.” But imitate not (continues he) their *lives*, which are unworthy of their doctrines: ἀξιοπίστοι μὲν γὰρ εἰσι διδάσκοντες, οὐκ ἀξιοζήλωτοι δὲ πολιτευόμενοι. It is true, that in the Pentateuch were many precepts which required the aid of explications furnished by expounders skilled in philology and ancient history. *So far*, therefore, Christ probably did not mean to lessen their authority, or deny their usefulness. Still there did occur cases, in which their interpretations were manifestly sophisticated; *then* they were blind guides, and not to be followed. (Schmid.)

3. κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Κατὰ here signifies *conformably to*. Wetstein compares Liv. 7, 32. Facta mea, non dicta vos milites inquit, sequi volo, nec disciplinam modò, sed exemplum etiam a me petere.

4. δεσμεύουσι γὰρ φορτία β. κ. δ. Δεσμεύω signifies, properly, to bind or tie, and, as applied to a bundle, to bind up. Here (as not unfrequently in the Jewish writers) it is used figuratively of the constraints of laws and precepts. (See note on Matth. 16, 19. ἐὰν δήσης.) There are similar phrases in the Greek Phi-

losophers, ex. gr. Wolf cites Porphyry. Vit. Pyth. p. 42. συνανατιθέναι μὲν φορτίον τοῖς βασιτάζουσιν, συγκαβαρεῖν δὲ μὴ. See more in Elsner, and Pincinelli's Lum. Reflex. Jesus proceeds to show *which* works of the Pharisees are to be avoided; and what we read in this and the following verses Jesus said especially to his disciples, the teachers of his religion. Take care that ye do not imitate the example of the Pharisees, who detail the precepts of the law in their widest extent, and sift every thing with the most superfluous nicety, yet pervert them in interpretation, and superadd a load of traditions and irksome precepts: notwithstanding which they themselves observe not the precepts which they so scrupulously enjoin upon others. (Kuini.) Thus making the law, which was of itself a heavy burden, yet more irksome, and almost intolerable.

4. τῷ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι. This has the air of a proverbial phrase, of which there are many examples produced by Wetstein: the following are the most apposite. Lucian. Demon. 4. τὰς ἐν φιλοσοφίᾳ προαιρέσεις οὐκ ἐπ' ὀλίγον, οὐδὲ, κατὰ τὴν παροιμίαν, ἄκρῳ τῷ δακτύλῳ ἀψάμενος. Aristid. 3, 317. Ælian. V. H. 12, 1. Philo. 1, 297, 33. Aristoph. Ly-sistrat. 365. Simpl. in Epictet. 122. So in Latin we have the phrases, *digito attingere*, *extremis digitis attingere*, *uno*, and *minimo*, *digito attingere*, and *digito tenus*. Euthymius thus, very well, paraphrases the passage: "they not only are unwilling to take upon their *own shoulders* the burdens which they load on the shoulders of others (in order to make them readier to bear them by their example), but they will not even stir them with the tip of their finger." This is, no doubt, the true interpretation, and Menochius, Maldonati, and Whitby, are quite mistaken in taking the words, *not* of the neglect of the Pharisees to observe their own minute precepts, but of their tenaciously exacting them of others.

5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι—ἀνθρώποις. Euthymius thus judiciously explains: *all*, what: *all*?

such as seemed good to them. Observe too, that the *before-mentioned* accusations involved harshness towards others, and supine self-indulgence, but *this* the charge of vain glory. Christ then shows that their vanity is exercised not on great objects, but on little paltry matters, which increases the blame.

5. φυλακτήρια. Hebr. תלפית. See the description of these in Elsley. In the Greek name φυλακτήρια several writers recognize their use, not only as *memorativa* (legis), but *conservativa*, and having efficacy to keep off demons. That this was the name given to amulets worn on the neck and elsewhere, for the purpose of averting evils, appears from some passages of Dioscorides, Horapollo, and Plutarch, cited by Wetstein and Kypke. That the Jews too had this opinion appears from the Targum on Cant. 8, 3. cited by Kypke, who has treated copiously and accurately on this word. See also Wets. and Schl. Lex. Rosenmuller thinks it probable, that these (together with most of the other observances of this trifling kind) came into use after the return from the Babylonish captivity.

6. φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, expetunt, affectant. *Both* are mentioned (says Euthymius); for they *reclined* at meals, and *sat* in the synagogues. The πρωτοκλισίαι were the first seats at banquets. So Jos. Ant. 15, 2, 4. Herod is said to have received Hyrcanus with every honour, assigning to him τὸν πρῶτον τόπον ἐν τοῖς συλλόγοις, καὶ παρὰ τὰς ἐστιάσεις προκατακλίνων, ἐξηπάτα, πατέρα καλῶν. *Where* these πρωτοκλίσεις were, is not quite certain, probably at the top of the table, as with us. Among the Greeks and Romans the *middle* place at a triclinium, or the top place, was the most honourable. Hence may be understood the expression *a summo*, which occurs in Plautus. See Wets. With the Persians it was different. This we find from Plutarch, 2, 619. B. cited by Wetstein: περὶ τῶν τόπων ἐνέπεσε ζήτησις, ἄλλος γὰρ ἄλλοις ἐντιμος, Πέρσαις μὲν ὁ μεσαίτατος, ἐφ'

οὐ κατακλίνεται ὁ βασιλεὺς, ἔλλησι δὲ ὁ πρῶτος. I add Athen. 544. c. ἀδόξου ποτὲ κλισίας παρ' αὐτῷ τυχαῶν, ἤνεγκεν. As to the πρωτοκαθεδρία here mentioned, it is to be observed, that according to the most ancient custom, those in the synagogue who were not engaged in the discharge of sacred duty were placed without any distinction of seats; which was retained by the Essenes, and adopted in the *first* Christian churches. Afterwards a preference was given to *seniors*, at least in some sects. But in many places a custom had crept in, that those who had obtained the fame of learning should occupy the more honourable seats; where they sat, with their backs to the pulpit, and their faces towards the people. See Reland, Ant. Hebr. 61. Vitring. de Synag. Vet. To this the present passage refers. There are, in the Jewish writers, some decisions on the point where the Jurists should sit, and where the Pharisees.

This brings to one's mind the προεδρία among the Greeks, which denoted a privilege of occupying certain appropriated benches at the theatre, and certain honourable stations at the councils and public assemblies.

I must take this opportunity of observing, that in the Sixth Fragment of Eurip. Philoct. where occur the words θάκοις ἀρχικοῖς ἐνήμενοι (of the Augurs), there is no occasion to read μαντικοῖς, as Musgrave thought.

7. ἀσπασμοὺς, salutationes, populis Orientis receptæ in proluxâ appreciatione, votis conceptis, et per contatione benevolâ constiterunt. (Rosenm.) Ἀγορὰ, in the Macedonian and Alexandrian dialect, extended to all public places or streets of a city. (Fischer.)

7. ῥαββί. Hebr. רַבִּי, διδάσκαλε. This was usually repeated in salutation, out of respect. See the Rabbinical writers ap. Wets. Or it may denote to be often called ῥαββί. This is illustrated by the following passage from Eurip. Hec. 628. ὀγκηνοῦμεθα, ὁ μὲν τις ἡμῶν, πλουσίοις ἐν δαίμασιν, ὁ δὲ ἐν πολίταις τίμιος

κεκλημένος. It is well observed, by Casaubon on Theophr. Eth. Ch. 10. εὐωχοῦ τίμιος, that, as superiors in dignity were, among the Romans, saluted by their inferiors with the title of *dominus*, so were they among the Athenians by that of τίμιος. Therefore, in the passage of Eurip. κεκλημένος is not, as Musgrave thought, *pleonastic*. Christ. On this prohibition I add some judicious remarks from Nitch. "Christ forbade them to take to themselves those appellations, in *that sense* in which they were sought after by the Jews. For those among the Jews who were learned, together with the *name* of doctor, vindicated to themselves the *authority* of teaching what they thought proper. They said that the words of the Rabbis were the words of God. But the followers of Christ ought *not* to teach the people, as things necessary to be observed, what to *them* appeared such, but such only as *Christ* himself had pronounced necessary. Of the Jews, some followed the authority of one master, some of another. But among Christians it was not permitted thus to say: 'I am of Paul, and I of Apollos,' &c. This precept therefore of Christ was necessary, but *local*. It would have been lawful *in other places* to use these very names, if these were places in which they were commonly ascribed to teachers in a sense which partook not of superstitious veneration. The *universal precept* on which that *local* one rested, as on a foundation, was this. That a teacher of true religion ought to abstain from all such external honour as may be adverse to the intent and purpose of his office, impeding, rather than aiding and promoting it by the moral reverence of truth. This is what Christ meant to enjoin on his disciples: but he does it in a manner suited to their local condition; i. e. he interdicts the use of certain names of honour, which among the Jews, through the fault of both teachers and auditors, has become abused." (Nitch de Judicandis, mor. præcept. Comment. 10. cited by Rosenm.)

8. *καθηγητής*. In many MSS. is read *διδάσκαλος*, which, however, Griesbach and Rosenm. regard as an interpretation. But this seems improbable. I agree with Grotius, Beza, Sold. Bengel, Mill, Campbell, Kuinoel, and some others, (see Koecher,) who read *διδάσκαλος*. The word is used by the Philosophers: ex. gr. Sext. Emp. and Plutarch ap Wets.

9. *καὶ πατέρα μὴ καλέσητε*. Since the title *אבא* was greater than *רבי*, therefore Christ applied that to his Father, and this to himself. The sense is, "call no one of your human teachers *Father*." For those are the subject of these words. They who followed any Rabbi as chief of a school, and who, q. d. *in nomen ejus juraverant*, were called sons of the sage, and they themselves called him *אבא*. Therefore, in the sense in which the Jews called these wise men fathers, Christians ought to call no one father. In another sense, however, they are rightly called fathers, who have, as Paul says, 1 Cor. 4, 15. begotten us in the Gospel. Grot. and Rosenm.

10. *μηδὲ κληθῆτε καθηγηταί—Χριστός*. Christ means to say, that his disciples ought to acknowledge God alone the supreme Author of true Religion, as their Father, and the Messiah alone as a teacher invested with his authority. Nothing is to be ascribed to Peter, nothing to John; and to this end, that the Divine origin of true Religion (and what must be supposed joined with it in the mind of Christ, its moral superiority) should be obscured by no human authority. That neither the teachers should be inclined to arrogance, nor the hearers to party spirit, so inimical to all moral reverence for truth. Nitch.

11. *ὁ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος*. Such, indeed, are or should be all public characters, as kings, rulers, magistrates. See Gassendi ap. Bulkley.

12. *ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται*. A sententia used by Christ more frequently than any other. Many similar ones have been collected by Raphel, Grotius, Wolf, and Wetstein, as well from the Jewish as from the Greek writers. Only we

must observe, that as *those* are of temporal, so is *this* of spiritual application, i. e. "Him God will exalt." So 1 Pet. 5, 6.

13. οὐαὶ ὑμῖν, Γραμματεῖς. Jesus here, and in the next verse, apostrophizes the Scribes as if present, though indeed they were not so, as appears from verse 1. The Commentators justly remark on the force and beauty of the figure as it is here used.

13. κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔ. τ. ἀ. Luke 11, 52. says, ἤρατε τὴν κλεῖδα τῆς γνώσεως, i. e. by suppressing the true interpretation, and the daily inculcation of passages which treat of repentance, faith, and unfeigned charity, omitting which, you bestow all your pains on urging rites and enlarging ceremonies, thereby obstructing the approach of those who are willing to enter. (Rosenm.) Κλείειν ἔμπροσθεν has the force of ἀποκλείειν. It exactly answers to our English phrase, "to shut the door in any one's face."

14. κατεσθίετε τὰς οἰκίας τ. χ.—possessions. Examples of this are given by Wetstein from the Greek and Latin Classics. I add, Eurip. Ion. 1302. σὺ τῶν ἀτέκνων δῆτ' ἀναρπάσεις δόμους. The κατὰ is intensive, having the force of *entirely*. This was done, it should seem, from Sota Hieros. f. 20, 1. partly by caballing with the children, in order to deprive the widow of a portion of her *aliment*; but more especially by making them devotees, and thereby readily brought under contribution: and, indeed, this would be the easier, since it has been truly observed by Jambl. V. P. 2. ὅτι τῆς εὐσεβίας οἰκειότατον ἐστὶ τὸ γένος τῶν γυναικῶν. That this was sometimes done, is plain from the Rabbinical writers. See Wetstein. I add, Terent. Heaut. 4, 1, 37. Ut stultæ et miseræ omnes sumus religiosæ.

14. καὶ προφάσει μακρὰ προσευχόμενοι. Καὶ has here the sense of *idque*, and this (ye do). Μακρὰ is used adverbially. That these were very *long* we may suppose from the testimony of Berachoth, f. 32,

2. (ap. Wets.) where we are told that the *very* religious prayed *nine hours a day*.

15. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν. This is spoken hyperbolically. In illustration of this, the following passages are cited by Wetstein. Sallust, Catilin. 13, 3. Vescendi causâ terrâ marique omnia exquirere. Arrian. Epict. 3, 26. διὰ γῆς καὶ θαλάττης φέρονται, ἄλλην ἐξ ἄλλης ἀφορμὴν πρὸς τὸ διατρέφειν φιλοτέχνουντες. To which I add, Pausan. 2, 26. ὁ δὲ αὐτὶκά ἐπὶ γῆν καὶ θαλάσσαν ἠγγέλλετο.

15. τὴν ξηρὰν, scil. γῆν. So Sir. 37, 3. Macc. 8, 32. So ὑγρὰ in Homer and Aristophanes; *siccum* in Virgil, *liquidum* in Horace. See more in Kypke and Wetstein.

15. προσήλυτον. On the different sorts of proselytes, see Schl. Lex. and Horne's Introduction. In proof of the zeal which they felt to make proselytes, there is a remarkable passage in Jos. Ant. 20, 2. Inasmuch that proselytism was at length forbidden by the *constitutiones Imperatorum*. On this occasion Wetstein pours out copiously the stores of twenty years' assiduous diligence. He cites (inter alia) Jos. 18, 9, 1. Esth. 8, 17. Jos. Vit. 23. Liv. 4, 30. Cic. de Leg. Agr. 4. Dio Cass. L. 37. p. 19 & 21. & 392. Horat. Sat. 1, 9, 67. & 4, 142. Senec. Ep. 108. Jos. Ant. 15, 10, 13. 18, 3, 4. Sueton. Tib. 86. Tacit. A. 2, 85. Philo 2, 569. 27 & 565, 12. Tacit. A. 2, 15. Dio. 469. Sueton. Cl. 25. Dom. 12. Dio Xiph. p. 68. Rutil. Itin. 1, 395. Plut. Cic. p. 864. c. Tacit. H. 5, 5. Jos. B. 2, 20, 2. On the subject of proselytism see a Dissertation of Danzius, inserted in Meuschen. Nov. Test. illustrated from the Talmud, p. 649, seqq. and other authorities cited by Wolf in Cur. Phil.

15. υἱὸν γεέννης, i. e. ἀξίον γεέννης. For (as Kuinoel observes) υἱὸς joined to nouns indicating reward or punishment, or place of reward or punishment, is equivalent to ἀξιος, as 2 Sam. 12, 5. מוֹרַב.

15. ποιῆτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, two-fold, greater, &c. This was the *old* interpretation:

but a *new one* was propounded by Kypke, who takes διπλότερον for an adjective in the sense of *fallacem*, *dolosum*, &c. *hominem duplicem*, i. e. *hypocritam*. This has been adopted by most recent philologists, as Rosenm. Schleusner, &c.; to whom, however, I cannot assent. Kypke is the only critic that has produced any *arguments*, and those are not very strong. The comparative (says he) is not found in the Classical authors, indeed *cannot* be found; since in no language do numerals of this kind (multiplicative and proportional) *admit* by the force of their signification any degrees of comparison. I answer, perhaps in point of propriety they may not; and yet there are other words which, by the force of their signification, would seem not to admit comparison, yet are sometimes so used. As to διπλότερον, I cannot allow that it is *never* so found. I have *myself* met with it in Appian 1, 13, 97. σκευή τριηρετικά διπλότερα: where Reisk and Schweigh conjecture διπλάσια. But (as in this place of Matth.) all the MSS. unite in the present reading. The word is also used by Justin Martyr, C. Tryph. (ap. Wets.) διπλότερον ὑμῶν βλασφημοῦσιν. Other examples may perhaps be found: so that the argument of its *never* being used falls to the ground. Then, as to the grammatical objection, it might be sufficient to produce examples of other words, which properly (from the nature of their signification) admit no comparison, yet take the degrees, especially the comparative. Often these are comparatives which have gradually lost all *comparative* force, and even the *intensive* force; and have become, as it were, positives, insomuch that they take μᾶλλον and ἥττον. So Plat. Leg. 9. p. 5. (ap. Matth. Gram. 457.) μοχθηρότερον ἥττον. In the very same light I view our words *worser* and *lesser*, which Samuel Johnson so strongly censures. As διπλότερον is used in this passage of Matthew, so is *lesser* by Shakspeare, K. Rich. III. Act 3. sc. 4. "No man can lesser hide his love or hate than he." But in such cases it will

usually be found (I think) that though the words assume a comparative form, yet they do not assume a comparative *sense*: in which case the comparative only is slightly intensive. See Matth. Gr. 457. This is manifestly the case with διπλότερον in the three passages where it is found; in every one of which it is an *adverb*, and simply means *duplo jure, more than*. Kuinoel, who supports the common interpretation, truly observes, that the “notio improbitatis jam latet in verbis υἱὸς γαένης.” That the phrase was not unusual with the Greeks is probable from the Rabbinical illustrations adduced by Wetstein. *How* it happened that they should be *worse* (as Rosenm. observes) is, that the Pharisees did not sufficiently take care that they should cast away their old Gentile vices and superstitions, nay, rather were the means, by their example, of new ones being ingrafted on them. See Grotius.

16. τυφλοὶ, οἱ λέγοντες. Euthymius remarks, τυφλότητα τοῦτοις ὀνειδίζει τὴν τῆς ψυχῆς. So Soph. Œd. Tyr. τυφλὸς ἐς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματα.

16. ὃς ἂν ὁμώσει ἐν—χρυσῷ. Hebr. ג. οὐδὲν ἐστὶ, scil. τοῦτο, exactly corresponds to our idiom: “it is nothing,” it is of no importance.

As to the subject itself, the Jews divided oaths into great (such as by God, and κορβάν) and small, such as by the temple, altar, &c. (Rosenm.) With the former they reckoned oaths sworn by any thing offered to God, which they accounted the same as swearing by God himself.

There was a superstition not dissimilar among the Persians, as may be seen by the following passage of Zosimus, 5, p. 369. cited by Wets. (and which I had myself noted down.) L. 5, 51, 2. Edit. Rietem. εἰ μὲν γὰρ πῶς τὸν θεὸν τετυχήκει δεδομένος ὀρκὸς, ἣν ἂν ὡς εἰκὸς παριδεῖν, ἐνδίδοντες τῇ τοῦ θεοῦ φιλανθρωπία τὴν ἐπὶ τῇ ἀσεβείᾳ συγγνωμὴν· ἐπεὶ δὲ κατὰ τῆς τοῦ βασιλέως ὁμωμόκεσαν κεφαλῆς, οὐκ εἶναι θεμιτὸν αὐτοῖς εἰς τὸν τοσούτον ὄρκον ἐξαμαρτεῖν.

16. ἐν τῷ χρυσῷ τοῦ ναοῦ. Not the gold with which

the walls and ceilings are said to have glittered, but gold offered as *κορβάν*. See Kuinoel.

16. ὀφείλει. He is an ὀφειλέτης, or (as Euthym. expresses it) *χρεωστῇ*, as bound to the fulfilment of his oath. A distinction which (as Doddridge observes) evidently had reference to their own interest.

17. The money was holy, because it was subservient to the uses of the temple, and other sacred purposes, like the *ἀνάθηματα* among the Greeks, and the *donaria* among the Romans. Rosenm.

21. Hence Jesus shows that all those smaller oaths are of equal force with the greatest; because, as no one would think of invoking an inanimate object, so by them must be understood (*per metonymiam*) the owner of them. Rosenm.

23. οὐαί—ὅτι ἀποδεκατοῦτε—κύμινον. Ἀποδεκατεύειν is an Alexandrian word properly signifying to tithe, i. e. to *take* tithe, (compare 1 Sam. 8, 15, 17. Nehem. 10, 35. Hebr. 7, 5. 8, 2.) but it *here* signifies to *pay* tithe; as in Luke 11, 42. 18, 12. Genes. 28, 22. Deut. 14, 22. in both which senses it answers to the Hebrew *תָּעַד*. Upon the word *κύμινον* see Lesley, in his Hierobot. P. 1, p. 516. Such very exact persons were called *κυμινοπρίσται*. So Aristoph. Vesp. 1357. τὸ γὰρ υἱίδιον τηρεῖ μὲ, κᾷστι δύσκολον, κᾷλλως *κυμινοπριστοκαρδαμογλύφον*. By a similar hyperbole we say *skin-flint*.

23. ἄνηθον. The English version renders it *anise*. A mistake pointed out by Campbell, arising from the resemblance of sound between the two words, which have no connection. Anise is in Greek *ἀνισον*, but *ἄνηθον* signifies *dill*. Mint, dill and cummin. Of this dill see the Botanists. See Dioscorid. 3, 461. & 462. Aristoph. Nub. 978. Virg. Ecl. 2, 49. By cummin is here meant (says Rosenm.) the *cuminum sativum*, semine longiore. We may suppose that it was milder than our cummin, which is of a disagreeable pungency. These are specified as *examples* of small and insignificant herbs. Thus Luke has *mint and rue*, καὶ πᾶν λάχανον. Observe, Jesus does

not censure them *for paying tithe of them*, but that, after performing these minute observances, they omitted the *weightier* matters of the Law. This idiom occurs elsewhere, and should always be noted. For example, in verse 13, οὐαὶ ὑμῖν ὅτι περιάγετε τὴν θαλάσσαν, woe to you, for after compassing sea and land, &c. Our Saviour does not blame them *for making* proselytes, but for *so* making them, as that they were worse than before, and worse than they themselves. He explains his meaning by the following words: ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφιέναι. The same remark applies to several succeeding verses in this chapter.

23. ἀφήκατε τὰ βαρύτερα τοῦ νόμου — καὶ τὴν πίστιν. 'Αφήμι expresses the Hebrew נָשָׁח, *missum facere*, which in the Sept. is rendered by καταλείπω and ἀφήμι, especially as applied to the neglect of Divine precepts. So 2 Reg. 17, 16. Τὰ βαρύτερα, Lat. *graviora*, the weightier and more important injunctions. The Rabbins are fond of distinguishing between the *præcepta gravia et levia* of the Law; as appears from numerous examples cited by Wetstein. The words following seem taken from Mich. 6, 7. Κρίσις, Hebr. מִשְׁפָּט, here signifies *quod suum cuique tribuit, justice*. It is taken sometimes *very widely*, so as to comprehend all the duties of men towards each other; sometimes *more strictly*, so as to denote what may be required of *right*, as opposed to *mercy* and *beneficence*. Ἐλεος, Hebr. רַחֲמִים, *mercy, humanity, benevolence*. Πίστις, *fidelity, probity, and truth, fides et obsequium erga Deum, et fides erga homines*. Jer. 5, 1. נֶאֱמָר. In Germ. *treu und glaube*. The whole of the verse brings to my mind a very noble passage of Pindar, Olymp. 13, 6, 11. ἐν τῇ γὰρ Εὐνομίᾳ ναίει, κασιγνηταί τε, βάθρον πολίων, ἀσφαλὲς Λίκαι, καὶ ὁμότροπος Εἰρήνη, ταμίαι ἀνδράσι πλούτου, χεῦσται παῖδες εὐβούλου Θέμιτος. So also Hor. Carm. *cui Pudor, et Justitiæ soror incorrupta Fides, nudaque Veritas, &c.*

24. διυλίζοντες τὸν κώνωπα. Upon this word we have a most frivolous note by Bowyer. His doubt as to the *authority* by which *strain at* has been

altered to strain *out*, has been satisfactorily removed by the very intelligent Mr. Nichols. It appears in Archbishop Parker's Bible. *Strain at* was therefore a mere typographical blunder. Mr. Bowyer explains the word (*obscurum per obscurius*) *dis-substantiating*. He disapproves of the expression straining out, (which to Dr. Campbell sounded oddly, and seemed to be unauthorized,) observing, withal, that to say strain or force *out* a gnat from entering with the liquor, appears to him a contradiction in terms; and so, I confess, it does to me also. But (with his good leave) this is not the sense of *strain out*. Mr. Bowyer proposes *strain off*, which to me appears not so proper. The oddity complained of by Dr. Campbell does not arise from the *English phrase*, but is inherent in the *original*, διῶλξω. It may be worth while to examine the *ratio significationis*: by which we shall (if I mistake not) discover the *reason* of its *oddity*, and know how it may best be translated into any other language. It signifies simply to *pass any liquid through* (διὰ) a strainer, ὀθονίου, (Dioscor. 3, 9. & 5, 82.) in order to separate from it the ὕλη, or material particles. So it is often used in the Classics; and thus Amos 6, 6. οἱ πίνοντες τὸν διῶλίσμενον οἶνον. It is twice used in the Old Testament *improprie* of the process of smelting, or refining, *liquefied* metal. In *all* these cases the word διῶλξω is only applied to the *liquid* to be strained or purified, never of any ὕλη, or material substance, in the liquid. But in the passage *now* under consideration this is *not* the case. We can therefore only understand the word by considering it as a *vox prægnans*, and see what it represents. It signifies then to strain (the liquor) so that the gnats may be passed *out*, or *off*, and got rid of. Therefore any attempt to represent this word by any *single* term of any other language, must partake of the obscurity of the original; to effectually avoid which a circumlocution must be used. And yet such circumlocutions are irksome. (Take, for instance, Dr. Camp-

bell's, "who strain your liquor to avoid swallowing a gnat.") And, therefore, to "strain out gnats," (which is sufficiently intelligible,) may be retained. I would translate, then, "strain out gnats and swallow camels;" for *that* is here (and not unfrequently) the force of the *article*; by which is denoted the whole genus of the animal, &c. In Southern countries these gnats swarm, and therefore may easily fall into wine vessels, nay, as I find from Wetstein's citations, they are sometimes *bred* in them, and are then called the *vinula*, or *culex vivarius*. Hence both Gentiles and Jews strained their wine. The former from cleanliness, the latter from cleanliness united with religious scruples; the κώνωψ being unclean. Athen. 420. D. has καθύλισαι τὸν οἶνον. The word is not to be found in St. Thes. The observations of the Greek Fathers upon this passage may be seen in Suicer's Thes. 2, 29. This whole passage has, I find, been copiously treated by Greif in a Tract (Lips. 1749) intituled, "*Oraculum Christi contra percolantes culicem, et devorantes camelum.*"

24. κάμηλον. I am surprised that several, and especially Dr. Doddridge, should have stumbled at this word, which can signify neither a *cable*, nor a *beetle*. It must be taken here (as *supra*, 19, 24.) *hyperbolically*. To make the antithesis as strong as may be, two things are selected as opposite as possible; the smallest insect, and the largest animal. This very antithesis was used both by the Jewish and by the Greek writers, as appears from Wetstein. To press too hard, and refine upon, such proverbial and hyperbolical expressions as these (for instance, "the beam in the eye") would be extremely injudicious.

24. καταπίνοντες. The difference between καταπίνω and πίνω is clear from a passage of Philo, cited by Wetstein: οὐδ' ἐν τῷ καταπίνειν τὸ πίνειν ἐστὶ, *bolting is not drinking*. The word is not only applied to liquids, but sometimes (as here) to solids. So Wetstein cites from Galen: εἰς τὴν γαστέρα καταποθέντων σιτίων: and καταπίνειν τὰ σιτία: also, κατέπιε τὸ ἔρι-

φρον. Aristot. Rhet. 3, 4. τὸ ψάμμιμα καταπίνουσαι. Plut. 131. A. ἄκανθαν ἐτύγγανεν ἰχθύος καταπεπωκώς. Pollux 6, 2. Many more examples may be seen in a note of Reitz on Lucian. 2, 614. So Hor. Serm. 2, 8, 14. Ridiculus totas simul absorbere placentas. The force of the word is expressed by our phrase, "to *bolt down*;" which is used both of liquids and solids. There is a passage cited by Wetstein from Bemidbar, where there is the same metaphor. We have also a similar idiom in our own language, namely, to *swallow*, digest, i. e. put up with, bear.

25. καθαρίζετε τὸ ἐξωθεν τοῦ ποτηρίου. "This censure carries a double sting; what filled their cups was procured by injustice, and used with intemperance." (Rosenm. from Mr. Rider, ap. Elsley.)

25. παρψίδος. The Greek Grammarians tell us that the word was used by the Attics, of the meat placed on a dish; but by the Greeks in general for the dish itself. There are, however, exceptions. See the citations in Wetstein.

25. γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Rosenmuller and Kuinoel maintain that ἀδικίας (with many MSS.) is the true reading. It does not appear that the Pharisees were intemperate and luxurious. Campbell has truly remarked, that they are never accused of *intemperance*, though often of *injustice*. The former vice (says he) is rarely found with those who, like the Pharisees, make great pretensions to religion. So Jos. 18, 1, 3. οἷτε γὰρ Φαρισαῖοι τὴν δίαιταν ἐξευτελίζουσιν, οὔτεν εἰς τὸ μαλακώτερον ἐνδίδοντες. Rosenm. would render, "your vessels are full of food, obtained by rapine and injustice." Bulkley compares Plut. 2, 719.

26. Φαρισαῖε τυφλὲ. Koecher commends a remark of Schoetg. in Hor. Heb. who thinks there is an allusion to a sort of Pharisees who went about cowed like monks. But this is fanciful and far-fetched; though the *fact* is a curious one.

26. καθάρισον—τὸ ἐντὸς. Wetstein compares similar passages from Plut. 467, & 780. A. οὐδ' ὁτιοῦν τῶν

κολαστικῶν διαφέροντες ἀνδρίαντων, οἱ τὴν ἔξωθεν ἡραϊκὴν καὶ θεοπρεπὴ μορφήν ἔχοντες, ἐντὸς εἰσι γῆς μεστοὶ καὶ λίθον καὶ μολίβδου. Philo 1, 156, 21. & 568. 41. καθαροῖς καὶ λουτροῖς τὰ ἐκτὸς φαιδρυνομένη, τὰ δὲ ἐντὸς ῥυπαῖσα. He has also an admirable passage from Maimonides, More Nevoch. 3, 33. "Mundities vestimentorum, lotio corporis, abstersio item sudoris et sordium est quidem etiam de legis intentione; verum posterior est purificatione operum et cordis ab opinionibus pravis, et moribus inhonestis. Existimare enim, munditiem externam ablutionis corporis et vestimentorum sufficere homini, licet per reliqua omnis generis voluptatibus indulgeat, summa est insania. Hinc ait Esaias, 26, 2. Qui sanctificant se, et qui mundant se in hortis, post unum in medio, comedentes carnem suillam, abominationem, &c. quibus verbis significat, quod se in locis publicis mundant et sanctificant, postea verò intra privatos parietes et in aedibus suis omnis generis peccatis se contaminant, cibos prohibitos, ut carnem suillam, abominationes atque mures comedunt. Quod ait: post unum in medio; fortè denotat coitum prohibitum. Colligimus autem inde, externa ipsorum fuisse munda, interiora verò cupiditatibus et concupiscentiis referta: id quod nequaquam cum lege convenit. Principalis enim scopus legis est, concupiscentias primò minuere, deinde mundare exteriora, postquam interna, et abscondita mundata sunt.

27. κεκονιαμένοις. On these see Elsley. Aet. 23, 3. τοῖχε κεκονιαμένη. Our common version, and also Doddr. and Campb. render whited. I prefer, whitened, whitewashed, daubed over with *whitening*, chalk, or lime; and *sometimes*, as will appear from the following examples, *plastered*. That was sometimes the sense of κοῖα, and not merely *dust*. (See Deut. 27, 2. Amos. 2, 1.)

There seems no reason to suppose (with Doddr.) that they were ornamented with stone and marble. Suidas. κωιάται οἱ τοὺς τοίχους καταχρίοντες. Wets. cites Aristed. in Romam, p. 219. τὰ δὲ (τὰ τεῖχη) οὐκ

ἀσφάλτω, οὐδὲ πλίνθω ὅπτῃ δέδμηται, οὐδὲ κόνει στιλπνὰ ἔστηκεν. Schol. in Theocr. Id. 1, 30. κονία, ἡ ἀσβέσ-
τος—καὶ κεκονιαμένος τοῖχος, ὁ ἀσβέστω κεχρισμένος.
Senec. de Prov. Div. 6. Iste quos pro felicibus aspi-
cetis, si non quā occurrunt, sed quā latent videritis,
miseri sunt, sordidi, turpes, ad similitudinem parie-
tum suorum extrinsecus culti. Non est ista solida ac
sincera felicitas, crusta est et quidem tenuis.—Cum
aliquid inciderit, quod disturbet ac detegat, tunc ap-
paret, quantum altæ ac veræ fœditatis alienus splen-
dor absconderit. I add Pausan. 6, 20, 7. βαυλὸς δὲ
αἰμῆς πλίνθου, τὰ ἐκτὸς κακονιαμένος. Æsop. Fab. σ. μ.
ἡ καθαρωδὴς ἐν οἴκῳ κεκονιαμένῳ ἄδων.

They were whitened, as far on the surface, as the
vault extended subterraneously, whither pollution
was supposed to reach, to avoid which it was ordered
that the tombs should be whitened. That the Jews
annually whitened the sepulchres appears from the
Rabbinical passages cited by Wetstein. To these
newly whitened sepulchres our Lord especially ad-
verts. Luke 11, 44. *ὡς τὰ μνημεῖα τὰ ἄδηλα*. This
is, however, only an apparent, not a real contradic-
tion: and as there are two lights in which most things
may be viewed, so here it is equally true in whichever
way it be taken. The force and propriety of
ἄδηλα is very well illustrated by Whitby. Yet, per-
haps, Euthymius has approached more closely to the
sense: τὰ γὰρ ἀφανῆ μνημεῖα, ἔνδον μὲν γέμουσι σαπρίας,
ἄνω δὲ φαίνονται γῆ καθαρά καὶ λευφόροα.

27. ἔσθωκεν δὲ γέμουσιν—ἀκαθαρσίας. Wetstein com-
pares Plut. 657. F. γέμοντες θράσους. Isocr. ἀμαρτη-
μάτων γέμοντες. Sophocl. Philoct. 872. δυσοσμίας γέ-
μων. Plut. 271. F. ὅσης ἀπειθείας γέμοντι καὶ κακίας.
I add Athen. 256. γυναῖκες—τρίοδοι τινες ἐγένοντο πλη-
ρεῖς πάντων ἀποκαθαρμάτων. In this very sense the
Scholiast, on Soph. Phil. 38. explains the words *ράκη*
βαρείας νοσηλείας πλέα, by *πεπληρωμένα—τῆς ἐκ νόσου*
ἀκαθαρσίας, i. e. *pus*, and bloody matter. Jos. 1252,
21. *βαθεῖα σιγή, καὶ νύξ θανάτου γέμουσα*.

28. μεστοὶ—ὑποκρίσεως καὶ ἀνομίας. Μέστος is mostly

used by the Classical writers *cum genitivo mali, vel vitii*, as will appear even from the examples adduced by Wetstein.

29. οἰκοδομεῖτε, for ἀνοικοδομεῖτε, i. e. instaurare, reficere, repair.

29. κοσμεῖτε τὰ μνημεῖα τ. δ. Elsner and Kypke interpret κοσμεῖν, of the observance of those rites which were usually performed in honour of the dead, either at the funeral, or after it. These indeed were rendered both to Jews and Gentiles; but the *manner* of honouring was different. One thing, however, was common to *both*, which here seems especially intended, that of keeping the sepulchres in repair, and occasionally rebuilding them. In this view the following citations of Wetstein are apposite: Xenoph. Hist. 6. ἐκόσμησαν τὸ μνῆμα πρὸ τῆς μάχης et de Socrate, 2. ἐὰν τις τῶν γονίων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ. Aristid. p. 85. τὸν τάφον κοσμεῖτε, καὶ ὡς ἀρχηγέτην καὶ οἰκιστὴν τιμᾷτι τὸν ἄνδρα. Diodor. 11, 33. καὶ ὁ τῶν Ἀθηναίων δῆμος ἐκόσμησε τοὺς τάφους τῶν ἐν τῷ Περσικῷ πολέμῳ τελευτησάντων. Liban. 186. α. θάπτοντες, ἔπειτα κοσμοῦντες τοὺς τάφους, ἐνιαυτῶν πληρουμένων. Vide 1 Macc. 13, 27—30. Athen. 595. b. I add, that the passage from Liban. shows that those honorary solemnities were unusual; as we also find from Thucyd. 3, 59. ἀπεβλέψ' ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων—ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ· ἐσθήμασι καὶ τοῖς ἄλλοις νομίμοις: where Duker remarks, that this annual solemnity is fully described by Plutarch, Aristid. p. 608. I add, that there is also an allusion to it in Bion. Idyll. 1, 98. τοσήμερον ἴσχεο Κομμῶν, Δεῖ σε πάλιν κλαῦσαι, πάλιν εἰς ἔτος ἄλλο δακρῦσαι: as also Justin. 9, 7, 11. Tumulum ei fecit, parentari eidem *quotannis*, &c. Vide et Æschyl. Choeph. 481. et Pers. 615—24.

Many were the ceremonies of the Greeks on such occasions, with which we are not here concerned. It is sufficient for our present purpose, that with the Jews, this honouring of the sepulchres consisted in keeping in repair, and beautifying them; also in re-

citing certain prayers over them, and entreaties to the dead, to intercede with God in their favour. So Vitringa, Elsner, and Kypke. Kuinoel, indeed, remarks, that however these observances may have been performed by the Jews of later ages, yet that they were usual with those who lived in the age of Christ cannot be *proved*. Yet it seems highly probable, considering how little addicted to innovation the Jews have ever been.

30. κοινοὶ αὐτῶν ἐν τῷ αἵματι. Heb. כֹּהֵן. So Eurip. Orest. 36. Diod. Sic. 65. c. (Munth.) So the Greeks said φόνος for αἷμα.

31. μαρτυρεῖτε ἑαυτοῖς, you bear testimony *against* yourselves. For in vain does Markland tell us, that *the* sense would require καθ' ἑαυτῶν, which may indeed be true as applied to *Classical* Greek; but in the *Hellenistic* the dative is sometimes used in imitation (as some Commentators say) of the Hebr. ל, which bears that signification. This syntax is, indeed, found in the Classical writers, and Wetstein gives examples from Hermogenes, Aristides, Isæus, Josephus, Dion. Hal., and Galen; but in *them* it is used in a *good* sense, namely, to bear witness *for*, not *against*.

It is, however, of more importance to observe, that in the words υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας there is an elegant ἀμφιβολία. To be *true sons of any one*, even in our own language, is an idiom applied to those who imitate the manners, &c. of their fathers, and aim at being like them. Compare 5, 45. and Joh. 8, 44. The sense is, "you manifestly show that you are like unto your fathers; for as they slew the prophets, so do you meditate my death." Wets. compares a similar passage of Lesbonax, in his Admon. καὶ ἀναμνήσετε πάντας τοὺς ἀνθρώπους, ὅτι ὑμεῖς ἐκείνων τῶν ἀνδρῶν ἐστε παῖδες, οἱ πότε ἀποβάοντας τοὺς βαρβάρους τῆς ἡμετέρας εἰς Μαραθῶνα νικῆσαντες. Markland proposes to insert ver. 30 in a parenthesis; and by applying some other signification, and by introducing some alteration in the reading, on the

authority of one MS. he produces a new sense, which however ingeniously devised, and learnedly supported, does not carry with it the stamp of truth; and the δεινότης and dignity of the passage is entirely destroyed.

32. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. Euthymius well explains οὐκ ἐπιτάττων δὲ τοῦτο εἶπεν ἀλλὰ προαναφωνῶν τὸ ἐσόμενον, do it whenever you please; go on to imitate your fathers. Brug. Bez. Cam. Maldonati, Campbell, &c. rightly consider this as an ironical *concession*; and Rosenmuller and Kuinoel say that the imperative is so used in Hebrew. It is not, however, as Campbell says, an ironical *order*. He indeed (after Wets.) compares Virg. *Æn.* 4, 381. I, sequare Italiam ventis. But that will not prove the point; nor is the citation from Mark, 7, 9, quite to the purpose. Matth. 26. 45. is more apposite; "sleep on now, and take your rest." On the Virgilian passage Servius well remarks, "satis artificiosa prohibitio, quæ fit per *concessionem*." Wets. also compares Sil. Ital. 2, 256. Perge, ac primordia tantum Accumula paribus factis; and Tacit. Hist. 1, 41. Terent. Adel. 5, 3, 27. Conserva, quære, parce, fac plurimum illis relinquo. On the tardiness of divine vengeance (which forms the subject of one of the best of Plutarch's moral treatises), Grotius has the following admirable observations:

"It was an old adage, That God's mills grind slow, but they grind fine. Great, indeed, is the patience of God, but he compensates the tardiness of punishment by the severity of it: and what is manifest in the case of *individuals*, is yet more apparent in God's providence with respect to *nations*. For national crimes long dissembled, at length, when, to speak after the manner of men, they have overcome all patience, God so severely punishes, that though he does no injustice to the men of that age, nor inflicts evil above their deserts, yet the punishment appears so great, that it may *seem* to suffice for the crimes of all the antecedent ages."—This *delictorum*

modus, expected by God, is called the *measure* or complement of their iniquity. Genes. 15, 16. Is. 27, 8. Job. 20, 22. Herod. 5, 168. ὅσα γὰρ Κύβελος ἀπέλιπε, κτείνων τε καὶ διώκων, Περίανδρος σφέα ἀπετέλεσε. God does not, says a Rabbinical writer cited by Wetstein, take vengeance of man, until the *measure* of their iniquities be completed.

83. πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης. Wetstein has collected numerous passages from the Rabbinical writers, showing the opinions of the Jews on *γένενα*, which is here made a type of the punishments reserved for the impenitent.

84. διὰ τοῦτο. On the sense of this formula there is much difference of opinion. Olearius, Wolf, and Rosenm. maintain, that it answers to the Hebrew **לְכָן**, *interea*, *posthac*, ἐπὶ τοῦτο, but of this, Kuinoel observes, they bring no proofs. He takes it (like the Hebrew **לְכָן**) for a mere formula transitionis, denoting *enim*, *verò*, as in 18, 52. Mark 12, 24. Matth. 22, 29. I agree with him. Either of which modes is preferable to that adopted by those critics who connect these words with the preceding.

84. ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας, καὶ σοφοὺς, i. e. teachers of religion (such as were the Apostles, &c.) who shall not be inferior to those whom you call such. So in the parallel passage of Luke 11, 49. ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους. The appellation was applied by the Jews to their doctors, who were thus termed as being interpreters of the Divine will. And as Jesus has just said that their forefathers put to death *προφήτας καὶ δικαίους*, so by now using the word *προφήτας* he seems to signify that his own legates (Apostles) are not less Divine messengers, &c. than those to whom the Jews applied those honourable appellations. (Kuinoel.) **Σοφοὺς**, Hebrew, **חֲכָמִים**. Josephus sometimes calls them *σοφισταί*. **Γραμματεῖς**, Hebr. **סוּפְרִיִּם**, *religiones interpretes*, *legum divinarum periti*. I cannot agree with Markland, that the ἐγὼ is here emphatical, nor can I admit that where the promises are expressed

they are *commonly* emphatical; this seems refining too much.

34. *σταυρώσετε*. It has indeed been observed, that there is no example on record, of any Christian teacher being crucified *as such* by the Romans. Grotius, therefore, thinks that Christ may here have numbered himself with his legates: and as to the preceding *ἀποστέλλω*, that he interprets *per sythep-sin*. But this can scarcely be admitted: and as to the case of Simon, son of Cleophas, whom Grotius says was crucified *Judæorum operâ*, Moschius ap. Kuin. truly observes, that this was done in the reign of Trajan, after the destruction of the Jews, and not by Jews, but Christians, though indeed they were Jews by nation. See Euseb. H. F. 3, 32. However (as Moschius has very truly observed), the history of those times which has come down to us is too brief, and that many historical monuments have not reached this age: therefore the *silence of history* proves nothing. Kuinoel, however, thinks that the whole difficulty may be removed by taking *σταυρῶ-σετε* for *omni modo sæviunt in eos*, and that crucifixion was therefore mentioned as being a usual capital punishment with the Romans. But this seems to me far-fetched, and too much curtails the sense.

35. *ὅπως*. This (like *ἵνα*, a little before, ver. 26) is to be taken *ἐκβατικῶς*, as noting the event. It may be explained thus, "when it will happen that," &c.

35. *ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον*, i. e. *αἷμα πάντων τῶν δίκαιων*, saints. So Luke 11, 50. *ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν κ. τ. λ.* See Whitby. *Ἐλθῃ ἐφ' ὑμᾶς*, signifies, "come against you as a witness, convict you of being its cause, and cry for punishment." So Acts 5, 28. *καὶ βουλευθεὶς ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου*. Nor is this quite unknown to the Classical writers. So Xenoph. (ap. Wets.) *ἔξειν μέλλοντα τὰ ἐγκλήματα ἐφ' ἡμᾶς*. Rosenm. would take *αἷμα*, *per hypallagen*, for *pæna homicidiorum*, &c. But this seems harsh.

35. *ἐκχυνόμενον*. For the preterite, says Rosenm.

But this is not necessary; for the participle present stands for the imperfect, there being none. Rosenm. thus paraphrases it: "So horrible will be your punishment (at the destruction of Jerusalem) that it may seem to suffice for atoning all the homicides which you have ever perpetrated on innocent and virtuous men." Kuinoel thus: "Ita puniet vos Deus, ac si majores vestros non punisset, i. e. gravissimè puniet." So Jer. 16, 13. Jes. 65, 7. Ez. 18, 2, 4, 20. 1 Thess. 2, 15.

35. *ὅς τοῦ αἵματος Ζαχαρίου*. Who this Zachariah was, has been much disputed, and cannot with certainty be determined. The different opinions are diligently detailed by Kuinoel. Rosenmuller offers none. That of Krebs, &c. is espoused by Hoog, in his *Einleitung*, 2. p. 9. This had been before brought forward by Hammond, Tillotson, and others. But to this it is well objected by Doddr. 317. "Had we more evidence of his being a righteous man, it would be harsh to suppose Christ, in such a connexion, to speak of a future fact as what was already done; or to charge that deed on the whole Jewish nation which was done contrary to the decree of the Sanhedrim, by two resolute villains." Besides, as Ammon observes (ap. Kuin. 638.) "*Virum sapientem atque divinum, crimina futura, quæ in libera cœvorum potestate sint, admonitionibus atque hortationibus avertere, non verò pœnarum et vindictæ inevitabilis severitate in antecessum ulcisci debere.*" Others are offered by Ammon, Eichhorn, and Bertholdt in his *Einleitung* Nov. Test. To Kuinoel the most probable opinion seems that of those who maintain that it was Zacharias, son of Joiadas, the high priest, who, because of his having reproved the vices of the Jewish people, was by the command of King Joaz stoned in the court of the Temple. See also 2 Paral. 24, 20, seqq. That many among the Jews were *binomines* is certain. See Comm. on Mark 2, 26. and Wolf and Grotius on this passage, with whom agree Whitby and Clericus, Drusius, Casaubon, Erasmus,

Campbell, Doddridge, and the Scholiast on Euthym. Mosq. Z. δὲ τὸν Ἰωδαν λέγει, διώνυμος γὰρ ἦν. The reason is ascribed by Wetstein to a superstitious abstaining from pronouncing a word compounded with the name of God, the τετραγράμματον. For which reason he thinks that Matthew in his genealogy omitted the name of Jojakin, and Jude the Apostle was called Thaddæus. Hence Zachariah, in 2 Parap. is styled son of Joiada, but here of Barachias, since his father had two names; and to the Jews, who in the time of Christ paid much attention to genealogy, either name was known. Jesus, therefore, to express *all* the most cruel murders of the saints (as Luke adds ἀπὸ καταβολῆς κόσμου) committed by the Jews, mentioned the first and most memorable, and the last recorded in the Scriptures, i. e. of Zachariah. Kuinoel.

35. ἐφονεύσατε μεταξὺ τ. ν. κ. θ. This was (says Wetstein) so much the more inexcusable, since an altar, except to very atrocious delinquents, was an asylum of refuge. Exod. 21, 14. 1 Reg. 1, 51. 2, 28—30. Justin. 17, 3. & 20, 2, 4. Senec. Tr. 45. Ipsa ad aras majus admissum scelus. Æn. 3, 331. Excipit incautum, patriasque obtruncat ad aras. Eurip. Troad. 562. Polæn. 475. Thucyd. 1, 126. 24, 98. Jos. Ant. 11, 7, 1. Ovid. Met. 7, 603. Ante ipsam, quo mors foret invidiosior, aram. But in some cases it was violated, as we see above. So in Polyb. 4, 35. εἰς τοῦτ' ἦλθε καταφρονήσεως, ὥστε περὶ τὸν βωμὸν καὶ τὴν τράπεζαν τῆς Θεοῦ κατασφαγῆναι. As to the *situation* where this enormity was perpetrated, Grotius informs us that it was *in subdiali*, which the Jews called חֲצִיט, the Greeks αὐλήν, Jos. ὑπαρθρόν, in which was the altar of holocausts, &c. And Wetstein observes, that there was an altar *sub dio* in the court of the priests: it had the *ædes templi* at the West; and cites Jos. B. 5, 5. 6 & 8. 4, 1. & 15, 11, 5. Philo 1, 378, 12. & 2, 149, 42. & 151, 13. & 157, 9. Mid-doth, 5, 1. Inter ædem et altare fuerunt 11 cubiti, pro ambulacro sacerdotum. 1 Macc. 7, 38. See also Kuinoel.

36. ἤξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην. Kuin. translates *evenient*, observing that this formula is used either in a good, or bad sense. But surely far more frequently in the latter. So Palaiet and Crauser remark that the Greek authors express an imminent evil by the verb ἤκειν. But by ταῦτα I would understand these *enormities, atrocities*. (So Markland supplies αἵματα.) And I would take the phrase as just before, 35. ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα, where see the note. This seems to *suppose* the doctrine of visiting the sins of the parents upon the children; and Campbell translates, "All shall be charged upon this government," though he denies that any such visitation, &c. is *meant*. He understands it thus: "That with every species of cruelty, &c. which had been exemplified in former ages, those of that age would be found chargeable." But this seems harsh and far-fetched. The exposition of Wetstein is more judicious; namely: "It may justly aggravate the guilt of a criminal if, though he have seen a long series of misdeeds punished, yet has not even thus suffered himself to be deterred from similar delinquencies: and this, as it evinces a most incorrigible mind, so it is worthy of *severer* punishment." Now assuredly this the Jews did evince, insomuch that (as Josephus says) they permitted no kind of wickedness to be peculiar to those that had preceded them, but had carefully imitated, and even exceeded, all the most atrocious deeds of their ancestors." That there is no *hyperbole* in these words, his own History shows. Wetstein observes that they contain a prediction of what the Jews should commit and suffer in the Temple. He then produces the following passages from Josephus, which are most strikingly illustrative of the predictions. Jos. B. 4, 3, 12. & 5, 1, & 4. 6, 3. 5, 1, 3. & 9, 4. 6, 2, 1. & 4, 4, 6. & 5, 1.

37. πρὸς αὐτήν. So it is found in the older editions, and Griesbach. But Wetstein and Vater edite αὐτήν. If the former be the true reading, it must

be taken for *σεαυτὴν ad te*. So the Cod. Cant. and a few others have *σε*, and the Vulg. Ital. Pers. Ara. and the Latin Fathers follow them. But I prefer the more difficult, and therefore more genuine, reading, *αὐτὴν* (as in Wets. and Vater). For in determining this point MSS. can have no weight. It is an Oriental idiom, by which, after the relative pronoun of the first and second person, or a participle, verbs or pronouns are subjoined of the third person. So Job. 27, 10. Mic. 1, 2. And so the Syriac Vers. on the Galatians, 4, 21. So the Jews in their prayers have, "Blessed art thou, O God! who *hath* sanctified us," &c.

37. *προσάκεις ἠθέλησα ἐπισυναγαγεῖν — πτέρυγας*. Ἐπισυναγαγεῖν signifies to bring together to any one. Examples of this word are adduced by Wetstein from Polybius and Galen, and by Schl. from Plutarch. The *ἐπὶ* here exerts some force; referring to the *ὑπὸ τὰς πτέρυγας*. In the other Scriptural places, and in the Classics, it has little or none. Wetstein seems to have perceived this, by his note: "Volebat Christus ad discipulos, quos jam habebat, etiam Hierosolymitanos cives omnes aggregare." For three years (says Rosenm.) had Christ been endeavouring, by miracles, admonitions and threatenings, to allure them to sincere penitence and faith; thereby to guard them from the imminent wrath of God. For *all this* is meant by *ἐπισυναγαγεῖν ὑπὸ πτέρυγας*. (So Deut. 32, 11.) A very beautiful image, denoting *protection and affection*. Grotius compares Eurip. Her. Fur. 11. (where see Musgrave.) οἱ θ' Ἡράκλειοι παῖδες, οὓς ὑποπτέρους σώζω νεόσσους ὄρνις ὡς ὑφειμένη. Wetstein adds Eurip. Hercul. 10. τὰ κεινου τέκν' ἔχων ὑπὸ πτεροῖς σώζω τὰ δ'. And Plut. 2, 494. E. and Anthol. 1, 87, 1. Vajikra R. 25. f. 168, 4. Gallina, quando pulli ipsius teneri sunt, congregat illas, et ponit sub alis suis, ipsos calefacit, et pro ipsis humum pedibus effodit." By the *ὄρνις* is evidently meant the *hen*. See Heskin. ad Mosch. 4, 21.

37. *καὶ οὐκ ἠθελήσατε, i. e. συναχθῆναι*. There is a

similar use of *καὶ* in the Schol. on Eurip. Phœn. 617. *σε δ' αἰνῶ μῆτερ ἔνεκα τῆς προθυμίας ἣν ἔχεις ἡμᾶς διαλλάξαι, καὶ ἡμεῖς οὐκ ἐβουλήθημεν.*

38. ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Of the expression *ἔρημος οἶκος*, and *οἶκον καταλείπω*, Wetstein produces examples from Lysias, Isæus, and Isocrates. It is, however, of more consequence, to enquire what is meant by *οἶκος*, about which the Commentators are not agreed. Theophylact, Euthymius, Hal. Maldonati, Olearius, Wolf, Doddridge, and others, take this of the *Temple*. Others, as Brug. Campbell, Grotius, Elsner, and especially Loesner (in a Dissertation *de domo orbd*), take it of the *whole Jewish nation*, and especially its metropolis. So the Latin writers use *patria* and *domus* promiscuously. I prefer, however, the *former* interpretation, with Rosenm. and Kuinoel, who observe that Christ held this very language in the *Temple*. His auditors, therefore, would easily understand that by *οἶκος* was meant the Temple, *κατ' ἐξοχήν*. I would translate, "in this your Temple." (So the Italians use *duomo* for cathedral.) This interpretation seems required by the following verse, where *ἐν τῷ οἴκῳ* is to be understood, (as Rosenm. has well perceived,) and also by the first verse in the next chapter. Josephus's description of the effects of the famine at the siege of Jerusalem is perhaps the most affecting representation of misery ever penned. It is, however, *almost* paralleled by one of Procopius, who in p. 240 and 241 describes the famine which afflicted Italy in the year 539.

39. οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε. Εὐλογημένος. It is difficult to ascertain the sense of these words. Koecher details many opinions, and concludes by observing that, as far as he can see, the words being an appendix to threatening, do *themselves* contain a threatening, and that the most severe. He thinks that the verb *ἴδητε*, as is frequent in verbs of seeing in Hebrew and Greek, denoting "convenire aliquem, versari, colloqui cum aliquo,

cum delectatione, aliquem spectare.” He adds this instructive remark, that *εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου*, was a usual formula by which the *Messiah* was saluted. Kuinoel and Wetstein, Georgius and Moldenhauer, thus paraphrase it: “You shall not see me hereafter in this Temple as a *Teacher*, but a *Judge*; when I shall have returned for the destruction of your temple and city: then will you understand that I am the Messiah, and gladly acknowledge me in that character.” Euth. and Theoph. say, (and perhaps truly,) that the word *ἀπὸ* denotes not *that* time only, but the whole period until his crucifixion, after which he was no longer publicly seen, or by the unbelieving Jews. Euth. beautifully observes, too, that the expression *οὐ μὴ με ἴδητε ἀπ’ ἄρτι* is of one *σφάδρα ἐρῶντος, ἀτιμαζομένου δὲ, καὶ, διὰ τοῦτο, περιαλαγῶντος*. When (continues he) would they say this? Never, willingly — but say it they *must*, though unwillingly, at his second advent, when he shall come with power and great glory, and when their recognition of him as Messiah will be of no service to them. The opinion of Mede approaches nearly to that of Euth. He takes *ἀπ’ ἄρτι* from the time of the Passover then celebrating; and Hammond and Whitby interpret, “after a little while,” i. e. after my ascension. As examples of this sense, they adduce Jo. 1, 51. & 14, 19. & 16, 16. Rosenm. and others explain: “You shall not see me in this temple, until you shall acknowledge me for the Messiah,” i. e. you shall never hereafter see me here *at all*. But this seems frigid and far-fetched.

CHAP. XXIV.

VERSE 1. *προσῆλθον—ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς*. Pointing with wonder at their stateliness, as those are accustomed to do who admire any noble building. In illustration of its *magnificence*, Wetstein cites Philo, 2, 223, 29. D. Jos. Ant. 15, 11, 3. & Bell. 5,

5, 6. The Rabbins used to say, "he who has not seen the Holy House, has never seen a beautiful structure;" as much as to say, "what a building are you destroying by your oracles!" (Grot. and Brug.) So Euthym. "they wondered that *such* a Temple should be destroyed;" for which reason, also they approached to point out the buildings of the Temple, as being admirable. Tacitus applies to the Temple the terms *immensæ opulentiae*; and Josephus calls it "of *all buildings* that he had seen or heard of the *most wonderful* for its size, structure, and magnificence." It is evident that they understood his preceding words of the *Temple*, not the Jewish state. To this Jesus nevertheless replies, that all this will be entirely destroyed. It may seem strange that they should express no *lamentation*, &c. But the Jews (as Kuinoel observes) expected that great calamities would precede the advent of the Messiah; yet at the time when these calamities should have reached their height, they hoped that He would unexpectedly appear, to bring them assistance from Heaven, and subdue their enemies. See Dan. 2, 44. 7, 13. 9, 24, 6. Jos. B. 1, 6, 5, 2. Among these visitations many numbered the destruction of the Temple. See Lightfoot, Hor. Heb. on Matth. 2, 1. Jos. Ant. 10, 11, 7. But they expected also at the coming of the Messiah the renovation of the universe, a more splendid city and Temple. See the Commentators on 2 Pet. 3, 12. Schoet. Hor. Heb. on Apoc. 21, 1, 2. 2, 19, 24. The very prediction of the destruction of the Temple (which they thought would be conjoined with the beginning of the terrestrial reign of the Messiah) recalled to the memory of the disciples, all the other events which were to happen at the commencement of the Messiah's kingdom. They, therefore, interrogated Jesus, *when* the destruction of the Temple would take place? and what would be the sign of his advent, and of the end of the world which would follow that advent? To the *first* interrogation of the disciples Jesus made answer:

not to satisfy their curiosity (Act. 1, 7.), but only to bring forward things which it might be useful, and even necessary for them to know. He therefore treated on the *signs which should precede the destruction of the Temple and city*, then painted the destruction itself in vivid and poetical images. (Compare 24, 28. seq.) In order, however, to meet their preconceived opinion that the commencement of the Messiah's kingdom would be conjoined with the overthrow of the Temple, and Jewish state, he so answers the other question, that it should appear, that the *end of the world* would follow at a much *later* period. And that the destruction of the *universe* might be, clearly enough, separated from that of the *Jewish state*, he professed that he would so return to take vengeance on the Jews, and deliver his faithful followers from persecutions, (see Luke 21, 28.) that he *himself* indeed should not be *visible*; yet that he would *so manifest* his majesty, that they might almost see him with their eyes. Furthermore, that he would *so* return at the end of the world, and the solemn inauguration of the Messiah in his *kingdom* (though not such as they expected), that he should be conspicuous, and his majesty be made manifest to all. What has been observed may show that the 24th and 25th chapters treat of two separate advents of Christ. (See also note on 16, 27.) That the first section of the 24th (to ver. 43) treats of the destruction of the Temple and Jewish state, may be evinced by cogent arguments. In plain expressions, Jesus affirms that all that had been hitherto said will happen to the men of *that age*, and partly to the disciples yet alive. (Compare 24, 34. Mark 13, 30. Luke 21, 31. add Luke 21, 20. *ὅταν ἴδῃτε*. Matth. 24, 20. *προσεύχεσθε*, &c. ver. 33. *οὕτω καὶ ὑμεῖς*.) That no *other* subject is treated of in ver. 29. et seq. but that in these verses is described, after the manner usual to the prophets, the destruction itself of *the Jewish state*, the words *εὐθέως μετὰ τὴν θλίψιν* plainly evince. Mark 13, 24. *ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην*. All

these passages, especially those which are read in ver. 40, 41. evidently demonstrate, that what is said in this chapter, is not on the subject of the *end of the world*, but the *destruction of Jerusalem*. Now, as to that part of Christ's discourse which belongs to the destruction of the Temple and Jewish state, the periods of calamity which should *precede* the commencement of that devastation, in v. 5—14. Luke 21, 8, 9. are carefully separated from the *commencement* of the devastation, (v. 15. Luke 21, 20.) and the *devastation itself*. (v. 29. et seq.) Moreover, Christ, as sustaining the character of a prophet, has used a prophetic diction, poetical imagery and colouring; and therefore, in the description of the *signs* which, he says, will precede the overthrow of the city and Temple, and in the *picture itself* of that destruction, that we are not to dwell upon all the expressions with scrupulously *minute exactness*, as has been learnedly and copiously shown by Eichhorn. I cannot therefore commend the diligence of those interpreters who (supposing that the description of those miserable times exhibited by Jesus was to be understood *literally*, and that all the particulars, especially such as are brought forward respecting the *signs* which should precede that devastation, are to be *pressed*), in order to prove their opinion, have sedulously compared passages of Josephus, and other writers of that age, with this chapter. For instance, in the signs which should precede the commencement of the devastation, Jesus has enumerated tumults, famines, pestilence, earthquakes. (ver. 7, &c.) Now, if we compare the passages of historians, &c. cited on this subject, in which events of that kind are described, we perceive that those calamities happened in regions remote from Palestine, and having little or no connection with the calamities there recorded. But surely if, in the description of those signs, all the circumstances were to be urged and dwelt upon; the things there narrated by the historians, ought to be such as happened in *Palestine*: at

least those which took place in foreign countries, ought to be such as had some *near connection* with the fate of the *Jewish state*. But this is not the case. Hence it seems clearly established, that Jesus intended only a *general* description of the calamities which should precede the destruction of Jerusalem, and that vividly adumbrated by more particular examples. We are therefore only to keep in mind a general idea of many and *great calamities*, with reference to Jewish opinions. For wars, famine, pestilence, earthquakes, are customary images with the Jewish poets, and in the Rabbinical writings are similar pictures of the infelicitous times which should precede the advent of the Messiah. (See Schoett. Hor. Heb. tom. 2, p. 512. 518. 519.) Finally, Jesus having to exhort his followers to constancy and diligence, used all these images, in order to meet their preconceived opinions; lest on the occurrence of any adverse event whatever, or any public calamity, they should conjecture that the time of the invisible advent of the Messiah was at hand, in which he would take vengeance on the oppressors of the Jews; and he further shows that the commencement of the *siege of Jerusalem* would be the only *undoubted token* or prognostic of that time (ver. 15). (Kuin. from Eichhorn.)

The above observations contain much truth and instruction, are acutely conceived, and ably supported. Whether, however, his peculiar view of the subject may be safely adopted, I leave it to others to determine. I cannot subscribe to it, taken as a whole, and must be permitted to suggest one remark to the consideration of the reflecting reader, (which one may wonder should not have occurred to the enquiring mind of the writer just mentioned,) namely, that from the paucity and imperfection of the historical documents of that period which have come down to us, it cannot be expected that we should be able to show the fulfilment of *every particular*. I can, however, assure my readers that I

have spared no pains and diligence in collecting, digesting, and concentrating whatever might tend to determine the true sense, or establish and illustrate the fulfilment of these most interesting prophetic descriptions of our Lord.

2. *ὃ βλέπετε πάντα ταῦτα*; The student must observe, that the interrogation here is affirmative. The sentence also is *elliptical*; and may be thus supplied: "See ye not these buildings? Yes, ye do see them; but ye shall not see them long, for observe," &c. So Euthymius: *ἐρωτᾷ πρῶτον αὐτοῦς, οὐ βλέπετε ταῦτα πάντα τὰ θαυμαστά; εἶτα προαναφανεῖ τὸν ἄλθρον αὐτῶν*. Many Critics, on the authority of MSS. omit the negative; but the interrogation has more spirit *with it*. Campbell, by omitting (as he does) *both the negative and the interrogation*, has destroyed the energy of the sentence.

2. *οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθου*. An Hebrew, and slightly hyperbolical phrase. So Theophyl. *τὴν παντελῆ ἀπώλειαν τῆς οἰκοδομῆς αἰνιττάμενος, καὶ ὑπερβολικῶς τὸν λόγον ποιοῦμενος*. Euthymius satisfactorily refutes the objections of those who urged that it was not fulfilled to the very letter. Vide Theodoret. 3, 2. Sazom. 5, 22. Socrat. 3, 20. On this prophecy see the valuable illustrations of Bp. Newton, in the second volume of his excellent work on the Prophecies. (2 Sam. 17, 18.) Similar ones are met with in the Classical writers. So Wetstein cites Eurip. Helen. 106. *ὡς οὐδ' ἵχθυος γε τείχεα εἶναι σαφές*. *Ὁ κατασκάπτειν* sometimes only means to *destroy*, throw down, *There*, however, the prediction was literally fulfilled, (and by the enemies alike of the Jews and Christians,) as appears from Jos. B. 7, 1, 1: & 5, 5, 5.

2. *καταλυθήσεται*. Le Brug. points out the *ratio metaphoræ*, by observing, *dissoluta lapidum coagmentatione*. For (observes Grotius), as in the *building* of the Temple, stone was said to be put upon stone (Hag. 2, 15.), so in the *destruction* it is predicted "that one shall not be left upon another." Which Wetstein further illustrates by comparing Ca-

tull. 65. Urbis Dardaniæ Neptuniæ solvere *vincla*." We shall perceive still more the force of the expression, if we bear in mind that those *huge stones* of which the walls were composed (so Mark 13. οὐδὲ ποταποὶ λίθοι καὶ π. ο. where see note), were, we know, (as in the walls of Athens) bound together with lead, and fastened with strong iron cramps. See Joseph. p. 702, 1. cited on Mark. 13, 1. Thucyd. 1, 93.

3. πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος. Many interpreters, and especially Hammond and Clericus, understand this of the destruction of *Jerusalem* and of the Jewish state. (See also other opinions ap. Wolf. Cur.) The question is a very difficult one. But I am inclined to accede to the opinions of Wetstein, Rosenmuller, Kuinoel, Schleusner, and others, who take it of the end of the *world* (as in Matth. 13, 39. 40, 49. 28, 21). In this view Dr. Popham cites a fine passage of Brown's poem *De Animi Immortalitate*: "Tempus erit, noli quo tempore, mori, Hoc satis est, hoc constat, erit post funera tempus; Cum Deus, ut par est, æquos excernet iniquis, Sontibus insontes, et idonea cuique rependet." The disciples speak according to the opinions of their nation, who believed that at the advent of the Messiah, the world would be destroyed, and a new one formed (by a sort of *παλιγγενεσία*) to endure for a thousand years. See Lightfoot. The disciples too thought that the destruction of the Temple would be immediately succeeded by the destruction of the old, and the commencement of a new world. Τί σημεῖον; This may be well illustrated by a passage of Soph. *Œd. Col.* 94. σημεῖα δ' ἤξειν τῶν δ' ἐμοὶ παρηγγυία, ἥ σεισμὸν, ἢ βροντὴν τιν', ἢ Διὸς σέλας.

4. βλέπετε μή τις ὑμᾶς πλανήσῃ, q. d. "as *these* will do, either by spreading erroneous and ungrounded opinions about the destruction of the Temple, and my advent; nay, even by assuming to themselves the character of Messiah. I shall return (though not *visibly*) at the destruction of Jerusa-

lem." Compare ver. 23. Wetstein cites a similar passage of Mosch. Idyl. 1, 25. φυλάσσεο, νή σε πλανήσῃ. So much the more vividly does Christ depict the seductions and impudence of impostors, and in order to more effectually recall the minds of his followers from them, he commences this speech with mentioning those whom he, in ver. 24. calls *ψευδοχρίστους*. (Kuīn.) Jesus prefaces his answer with cautions, since the minds of his disciples were occupied by the common error of the Jews, and they fancied that the Messiah would be a victorious conqueror of the Gentiles, and fill the whole universe with the celebrity of his triumphs; and withal, that from these his victories would arise a reign of the most profound peace, in which felicity of the most exquisite kind would be the portion of those who should participate in his government. They thought that *then* finally one true Religion (all dissent removed, and idolatry and false prophecy destroyed) would occupy the whole universe. That this advent would be displayed by some *manifest signs*, or extraordinary events, by which his appearance to take possession of his kingdom would be manifested, was then, and indeed is now, the received opinion among the Jews, which has been examined and discussed from the Rabbinical writings, and the history of past ages, by Olear. Obs. Sacr. 671. seq. (Rosenm.)

5. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, i. e. pretending to be Χρίστοι, assuming my name and character. Wetstein compares Lucian. Revivisc. 15. γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μισὰ πράττοντας. By that name the Jews understood a *vindex libertatis*. Whoever professed to be such assumed the *name* of Χρίστοι, and were *ψευδοχρίστοι*. That there were many who arrogated to themselves that character, both the Scriptures and Josephus testify. See Jos. B. 2, 13, 4. & 5, 20, 5, 4. & 8, 10. & 1, 6. Various examples are adduced by Camer. Hammond, and Grotius. Euth. mentions Simon and Menander, Samaritans.

6. *μελλήσετε ἀκούειν πολέμους.* Wetstein here understands a war mentioned in Jos. 18, 9, 1. On the *ἀκούας πολέμων* he cites Jos. 20, 3, 8. See also 1, 2, 16. To this Rosenm. refers the *fear of a war* from Caius, when he endeavoured to set up his image in the Temple.

6. *δεῖ γὰρ πάντα γενέσθαι.* Grotius refers the *δεῖ* to the counsel of God, wisely permitting the evils to which men spontaneously hurried, that his justice might be the more apparent. See also Brug. and Maldonati. But perhaps it may be sufficient to observe, with Kuinoel, that this is expressed *populariter*, and the phrase is not to be too much pressed. I add, Polyæn. 1, 32, 2. *ἀναγκὴ γὰρ αὐτὰ συμβαίνειν.* Soph. Phil. 1338. *λέγει σαφῶς ὡς δεῖ γένεσθαι ταῦτα.*

6. *ἀλλ' οὐπω ἐστὶ τὸ τέλος,* i. e. the final and total destruction of the temple and the Jewish state. As to the *phrase*, Wetstein compares Hom. Il. β. 121. *τέλος δ' οὐπω τι πέφανται.* Manil. 1, 912. *Nec dum finis erat: restabant Actia bella.*

7. *ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος.* Wetstein refers this to the wars between the Romans and Parthians; and cites Tacit. A. 12, 3, & 14. 13, 6, 7, 8, 34. 14, 23. 15, 1, 2, 25. Suet. Ner. 39. Others refer to a war of the Jews in Peræa against the Philadelphians: and also of the Jews and Galileans against the Samaritans. See Jos. B. 1, 2, 12. Compare Jos. B. 2, 12—16. See Mr. Elsley's note, which embodies the observations of Hamm. and Grotius. The Jewish writers describe, in similar images, the times which shall precede the coming of the Messiah. Sohar-chadasch, fol. 8, 4. "Illo tempore bella in mundo excitabuntur, gens erit contra gentem et urbs contra urbem: angustię multę contra hostes Israelitarum innovabuntur." Breschit rabba, sect. 42, fol. 41, 1. "Dixit R. Eleasar filius Abinę: Si videris regna contra se invicem insurgentia, tunc attende et aspice pedem Messię." Pesikta rabbathi, fol. 2, 1. et 28, 3. "R. Levi dixit: statim cum temporibus Messię pestis venit in mundum, et impii per eam consumentur."

7. ἔσονται λιμοὶ καὶ λοιμοί. These words are often joined : as in 2 Chron. 20, 9. Jer. 14, 12. 21, 7. And no wonder, pestilence being an usual attendant upon famine. Q. Curt. 9, 10. cited by Wets. Famem, deinde pestilentia secuta est, quippe insalubrium ciborum novi succi, ac hos, itineris labor, et ægritudo animi vulgaverant morbos." I add, Thucyd. 1, 23. αὐχμοὶ τε ἐστὶ παρ' οἷς — καὶ παρ' αὐτῶν καὶ λιμοὶ καὶ — λοιμῶδης νόσος. Μετὰ λιμὸν λοιμὸς was a sort of *proverb*, originally derived, it should seem, from Hesiod, Op. 240. ἐπήγαγε πῆμα κρονίων λιμὸν ὁμοῦ καὶ λοιμὸν. Hence we not unfrequently find allusions to this passage, or imitations of it. Wets. compares Philost. 11, 7. and Philo, 2, 13, 3. I add, Max. Tyr. Diss. 29, 5. ταυτὴν τὴν γεωργίαν οὐδεὶς παύει, οὐ λοιμὸς αὐτὸν λιμός. And Joseph. B. 4, 6, 1. τιμῶρους Ῥωμαίους αὐτοῖς ἐπήρατο, λίμον τέ καὶ λοιμὸν ἐπὶ τῷ πολέμῳ. Thus an old saying, or, I suspect oracle, mentioned by Thucyd. 2, 54. ἤξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἀμ' αὐτῷ. Where he tells us that it was doubted whether λοιμὸς or λιμός was uttered. Certainly the words are confounded by the Scribes, perhaps from that peculiarity in pronunciation termed Itacism. Hence in Dion. Hal. p. 177, 84. νόσοι τε καὶ λοιμοὶ κατέσκηχαν. I conjecture λιμοί. Both words seem to be of common origin, and to have the same general idea, that of *wasting, pining*. That there was a severe famine in the time of Claudius, we learn from history. In which view Wetstein cites Dio. Cass. 461. Jos. Ant. 20, 2, 6. Dio. Cass. 674. Bereschith R. 64, 2. Tacit. A. 12, 43. & 10, 14. Suet. Claud. 18. Jos. Ant. 3, 15, 3.

7. καὶ σεισμοί. Kypke, Loesner, and Moldenhauer, take this *metaphorically* of civil wars. On which sense I have treated in Matth. 21, 10. But this is exceedingly harsh, and not here applicable. That earthquakes appertain to the description of calamitous times and prodigies is observed by Kuin. who refers us to the Commentary on Joel 3, 3, 4. Amas. 8, 9. Sil. Ital. 5, 615. Plin. H. N. 86. It must

be observed that earthquakes were, by the superstition of the ancients, regarded as ominous, and boding public calamity. In this view, two of Wetstein's citations are very apposite. Herodot. 6, 98. *Δῆλος ἐκινήθη — μέχρι ἐμοῦ οὐ σεισθεῖσα, καὶ τοῦτο μὲν κοῦ τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηγέ ὁ θεός.* And Plin. H. N. 2, 86. *Nec verò simplex malum: aut in ipso tantum motu periculum est, sed par aut majus ostento. Nunquam urbs Romana tremuit, ut non futuri eventus alicujus id prænuncium esset.* These earthquakes happened partly in the time of Claudius, partly in that of Nero. Wets. cites Tacit. Ann. 14, 27. Senec. N. Q. 6, 1. & 30. Tacit. Hist. 1, 2.

7. *κατὰ τόπους.* This expression is not to be rendered *ubivis locorum*, as many interpret; (so Kuin. ;) but, as De Dieu and Wetstein explains, *variis, diversis locis, hinc inde*. Wetstein thinks that the expression is not to be referred to civil wars *only*, but to famine and pestilence. He seems to have taken *σεισμοί* in a *double* sense, both physical and moral. He gives many examples of this sense of *κατὰ*, by which it denotes, not universal, but often indefinite and particular distribution. The words are to be referred both to *λοιμοί* and *σεισμοί*. Several instances of both are above detailed. It is not, however, to be expected that history should record all of them. See Le Clerc and Grot. ap. Elsley.

8. *πάντα δὲ ταῦτα ἀρχὴ αἰδίνων.* It will materially tend to the proper interpretation of these words, if we suppose an ellipsis of *μόνον*. Thus the sense will be, "all these calamities, however grievous, will be but the beginning of sorrows:" but the *προόμια τῶν συμφορῶν* (as says Euth.): but a *levis prolusio pugnae atrocioris*, as Wets. expresses it, who appositely cites Eurip. Med. 60. *ἐν ἀρχῇ πῆμα, καὶ οὐδέπω μεσοῖ.* Others, dwelling on the literal sense of *αἰδίν*, interpret, "these sorrows will no more be comparable to the succeeding ones, than the pains which precede parturition are to those of parturition itself." But

this seems injudicious. Ὠδὴν is here, as often both in the Sept. and the Classical writers, used in the *general* sense of severe grief or misery, whether corporeal or mental. The *former* seems to have been contemplated by Hesych. ὠδῖνες πόνοι, ἀλγυδόνες. As neither Wets. nor the other Philologists have given any *Classical* examples, the following may be acceptable. Æschyl. Choeph. 207. Schutz. πάρεστι δ' ὠδὶς, καὶ φρενῶν καταφθορά. Soph. Trach. 42. ἐμοὶ πικρὰς ὠδῖνας προσβαλὼν. Æschyl. Suppl. 783. φιλεῖ ὠδῖνα τίττειν νύξ κυβερνήτῃ σόφῳ. Vide et Soph. Aj. 794. et Eurip. Heracl. 639. But to revert to the ἀρχή, &c. Wets. compares Plut. 1, 113. c. Philo, 2, 102, 35. I add, Philostr. Vit. Ap. 8, 13. σοὶ δ' ἀρχὴ κινδύνων ταῦτα. Joseph. 365, 18. ἀρχὴ κακῶν ἐγένετο τοῦτο. And 1322. 1. ἀλλὰ ταῦτα—μειζόνων ἀρχὴ κακῶν ἐφάνη. Eurip. Iph. Taur. 939. ἀρχαὶ δ' αἶδε μοι πολλῶν πόνων. Where we must not adopt Markland's conjecture, λόγων, though a somewhat similar passage of Pindar just occurs to me: μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων. Olymp. 11, 4.

9. τότε. This must be taken in a more lax sense, *for circa ista tempora*. (Rosenm.) For the events which follow, happened partly *before* the above-narrated calamities, partly *at the same time* with them.

9. παραδώσουσιν ὑμᾶς εἰς θλίψιν—*will deliver you over to*. So Jerom, 15, 4. π. εἰς ἀνάγκας. Θλίψις denotes all sorts of persecutions and afflictions, oppression, constraint, &c. For it *properly* signifies *compression*. Hesych. θλίψις, στένωσις. The facts adverted to are accurately detailed in the following note of Whitby: "The first Christians were persecuted. Heb. 9, 32, 33. Thess. 2, 14, 15. 1 Pet. 4, 12. Acts 26, 11. They were imprisoned. Peter, Acts 4, 3. Paul and Silas, Acts 16, 23. 2 Cor. 11, 23. So also Acts 22, 4. 26, 10. They were beaten in the Synagogues. Acts 16, 23. 2 Cor. 11, 23, 25. Acts 18, 40. Brought before Councils. Acts 4, 3, & 6. 8, 3. Before Kings. 12, 1, 2. (and Paul and Peter before Nero.) Before Rulers: Paul before

Gallio, Felix, and Festus. 18, 12, 23, 33. 25, 6. They were killed. Stephen, Acts 7, 59. James, Acts 12, 2. So Acts 22, 4. Tacit. Annal. 15. Justin Martyr, Dial. Tryph. p. 234. They were delivered up by their parents and relations. Tacit. ubi supra. Joseph. J. B. Lib. 4. c. 10, 18. 1 Thess. 2, 14. Lastly, how God preserved his servants, by the raising of the first siege for a small space by Cestius Gallus, which gave time for escape. Epiphani. de mens. et pond. § 15. Also 4. p. 821. Jos. J. B. lib. 2, 39. Euseb. Eccl. Hist. lib. 3, 5." (Whitby.)

9. ἀποκτενοῦσιν ὑμᾶς. As they did Stephen, James, &c.

9. ἔσεσθε μισούμενοι ὑπὸ πάντων. Not by Jews only, but Gentiles; as appeared from the persecution excited by Nero. The contemptuous manner in which the Christians are mentioned in the Classical writers of that day, is well known. Διὰ τὸ ὄνομά μου, for my sake, i. e. for the sake of my religion.

10. σκανδαλισθήσονται — will abandon their Christian profession. On this word I have before treated. Thus Phygellus, Hermogenes, Demas, and many more, doubtless, not on record. See the note of Grotius.

10. παραδώσουσι, καὶ μισήσουσιν ἀλλήλους, i. e. by persecuting and delivering up each other to death. Euthymius well expresses this by the general phrase, ὑπὸ τῶν οἰκειοτάτων πολεμηθήσονται. Grotius explains it of the *apostates* betraying the *true Christians*, For none (says he) are more bitter enemies to true religion than those who have abandoned it: either because God avenges their *contempt of the light*, by permitting them to fall into the grossest mental *darkness*; or because they omit nothing that may free them from suspicion of attachment to their former principles. Of these, and other evils, Christ forewarns them, that they may be the better prepared. For (as says Euthymius) τὸ ἀπροσδόκητον εἰώθειν ἐκφοβεῖν καὶ ταραττεῖν· προμαλίζει οὖν τὸν φόβον διὰ τοῦ προαγορεύειν τὰ μέλλοντα δεῖν.

11. καὶ—ψευδοπροφῆται ἐγερθήσονται, “false teachers shall arise.” Rosenm. interprets this of *Christians themselves*; as does Euthymius. Yet it appears probable, from many passages of Josephus, that these were *Jews*, who excited the people to insurrection, with the promise of help from God; upon which confidence, they undertook the war against the Romans. Jos. B. 2, 16, 4. & 17, 8. 20, 3. and A. 20, 8, 5. It may, however, extend to Christians also, who, even in that early age, had begun to grievously corrupt the orthodox doctrines. Grotius instances Hymenæus and Philetus, Simon Magus, Carpocrates, Cerinthus, Ebion, and others.

12. διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, i. e. increase, be prevalent. There seems to be an imitation of Euseb. 9, 6. ὅτι αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν. Rosenm. explains ἀνομίαν, *faction, factious spirit*. But this seems too confined an interpretation. It seems to refer especially to injustice, cruelty, and illegal violence. i. e. the persecution and treachery of the betrayers, and, indeed, vice of every kind.

12. ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν. The mutual affection and confidence of most will grow faint. This is (says Euthymius) the worst of all; that they have not the consolation of mutual affection. When they shall see themselves (interprets Wetstein) betrayed by their nearest connections, they will no longer trust *any one*, they will study to consult for themselves only, lest, by conferring benefits on the ungrateful, they should but purchase enmity, or might at length themselves come to want. Theophylact has beautifully expressed it: ἐκθηρειωθήσονται οἱ ἄνθρωποι, ὥς μηδὲ πρὸς τοὺς εἰκιστάτους σώζειν ἰκμάδα τίνα ἀγάπης. Grotius, and some others, explain it more generally (but I think less properly) of true Christian piety, embracing the love of God, and man for God's sake.

13. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Krebs, and several Commentators, interpret this of the destruction of Jerusalem, and they affirm, from Euseb.

H. E. 3, 5. that several, who took refuge at Pella, in the mountainous region of Decapolis, were preserved in the national ruin. But this seems harsh. I prefer, with others, as Brug. Rosenm. Kuinoel, and Grotius, to take *ὑπομείνας εἰς τέλος* as a proverbial formula, denoting to persist with constancy, i. e. to fight it out as a good soldier of Christ. So Theophylact explains it: *ὁ δὲ καρτερικῶς φέρων καὶ μὴ ἐνδοῦς πρὸς τὰ ἐπαγόμενα, σωθήσεται ὡς δόκιμος στατιώτης ἀναφανείς*. Σωθήσεται will signify all the felicity which Christianity can impart to its faithful followers, both in this life and in the next. (Rosenm. and Kuin.) On the true force of this word see an admirable note of Dr. Maltby, Sermon 2, 545—7.

14. κηρυχθήσεται — εὐαγγέλιον, i. e. my Religion shall be promulgated ἐν ὅλῃ τῇ οἰκουμένῃ. This is, by most Commentators, explained of the *Roman empire*; for which there are sufficient authorities. Luke 2, 10. See Wetstein's note. Joseph. 1203, 10. *εἰς πᾶσαν μερίζεται τὴν οἰκουμένην*. Lycurg. L. p. 149, 30. *πᾶσαν τὴν οἰκουμένην περιπλέοντες*. But this is not necessary *here*. Besides, there is reason to think that Christianity had been then promulgated to regions which formed no part of the Roman empire. (See the Ecclesiastical Historians.) The expression is *hyperbolic*, and signifies a *considerable part of the world*. When *ἡ οἰκουμένη* was used for the empire, *ὅλη* was first expressed by an hyperbole; then *ἡμετέρα*, and then left to be understood. Though sometimes the words *ὑπὸ τῶν Ῥωμαίων*, or *ὑπὸ τοὺς Ῥωμαίους*, were expressed. There is a remarkable phrase in Jos. 1208, 13. *ἐκ πάσης τῆς ἰδίας οἰκουμένης*, from all that part of the Roman empire which was already his. "It appears, (says Doddridge,) from the most credible records, that the Gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's Eunuch and Matthias; in Pontus, Galatea, and the neighbouring parts of Asia,

by Peter; in the territories of the Seven Asiatic Churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the Northern and Western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Medea, Carmania, and several Eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul, and Britain: in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."

14. τότε ἔξει τὸ τέλος. Of the Jewish city and state. (Pisc. Brug. and Ham.) The end of God's judgments against the Jewish nation. Ezek. 7, 2. נב עק. (Mede.)

15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως. Jesus now proceeds to show by what signs his disciples and followers might know the approaching ruin of the Jewish state, in order that they might avoid it. (Compare ver. 3.) Dr. Doddridge well observes; that "it is remarkable that, by the special providence of God, after the Romans, under Cestius Gallus, made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected, and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave, as it were, a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pellā, and others to Mount Libanus, and thereby preserved their lives." One must here note the Hebraism. Βδέλυγμα has the force of an adjective: as Luke 1, 48. ταπεινότης τῆς δούλης, for δούλη ταπεινή. Ἐρημώσις is *abstract* for *concrete*, abominandus, detestabilis, vastatrix; i. e. the Roman army (under Cestius Gallus) with its ensigns and images: so called because they were at all times abominable, as *Heathens*; but they would then be peculiarly so, as *invaders* and destroyers. See an excellent note

of Grotius on the *Religio Romanorum castrensis*." To which I may be permitted to add, that the Roman ensign, the eagle, seems to have been derived, like many other Roman rites and institutions, from their Doric ancestors, the Lacedemonians. The arms of Sparta, as expressed on its device on its seal, were *an eagle with a serpent in its talons*, denoting an admixture of force and cunning. That the ancient Jews themselves explained the passage of Daniel here alluded to, (about whose interpretation there have been many difficulties raised,) to the destruction of the *Jewish state by the Romans*, is certain from Jos. Ant. 10 and 11, 7.

15. ἐστὼς ἐν τόπῳ ἁγίῳ. Not in the *temple*, as L. Brug. and some others interpret (for, as Grotius observes, that would have been no mark of *impending*, but *present* destruction). Rather in the *sacred confines*, in the holy territory or district, including not only the *city*, but the immediate *vicinity*. So Kuin. who refers to Spanheim de usu Num. E. 669. See also Jos. B. 2, 19, 4.

15. ὁ ἀναγνώσκων νοείτω. Grotius conceives that this passage also is taken from Dan. 9, 25. and takes this opportunity of offering the following remarks on the intent of prophecy:

"Prophecies are more obscurely, or more clearly delivered, according to their different designation. If to *try the constancy of the good*, more *obscurely*; as in the persecution of Antiochus: where, though the continuance was declared, the commencement was not marked, which might have enabled the righteous to have avoided their trial. Jos. Jacchiades on Dan. 12. If to *destroy and punish the wicked*, more *clearly*; as in the destruction of Jerusalem, foretold by Daniel and Christ with such wonderful precision, and with so many *circumstances*, that the good might have sufficient warning to escape total desolation."

I think, however, with Outhou, Campbell (who has a long annotation on this,) Rosenmuller, and

Kuinoel, that these words (and those of Mark 13, 4.) are a parenthetical admonition of the Evangelists, suggested to them by the words of Daniel, 9, 25. καὶ γνώσῃ καὶ διανοηθήσῃ. On the sense of νοεῖτω here it may be observed, that νοέω signifies properly to *mind*, i. e. to perceive, think; secondly, to *mind* in a secondary sense, to *attend*; as here, and in 2 Tim. 2, 7. νοίει ἃ λέγω. Hom. Il. θ. 596. ἀλλὰ σὺ μὴ μοι ταῦτα νοίει φρεσὶ. Prov. 23. 1. νοητῶς νοίει τὰ περιτθέμενά σοι.

16. φυγέτωσαν ἐπὶ τὰ ὄρη. Rosenmuller explains this of the inhabitants of *Judæa* only, not those of *Jerusalem*. Pole refers it to *Jerusalem* strictly. I am, however, of opinion that οἱ ἐν τῇ Ἰουδαίᾳ signifies Jews, whether of Jerusalem, or the Jewish territory. That many of Jerusalem did effect their escape from the city is probable; and is illustrated by Jos. B. 2, 19, 6. & 20, 1. and Euseb. H. E. 3, 5.

16. φυγέτωσαν ἐπὶ τὰ ὄρη. By ὄρη Kuinoel understands those immense *caves* with which *Judæa* abounds, and to which in time of war fugitives were wont to resort. See 1 Sam. 13, 6. Judg. 6, 2. But I imagine that *here* they had *defence*, as well as *refuge*, in view, for which *mountains* would be well adapted, and for such purposes we perpetually find them used. In this view Wetstein cites Gen. 19, 17. Jer. 4, 29. 1 Macc. 2, 28. 9, 5, 15. Flor. 4, 10. Virg. Æn. 2. ult. Pausan. Achaic. 15. & Phocic. 19. Thucyd. 8, 41. Ammian. Marcell. 27, 12. Lucian. Zeux. 2. I add, that there is mention made in Josephus of the hill-fortresses, which were so strong, that Titus thought they would have been impregnable, without the help of God. See Jos. B. 7, 43.

17. ἐπὶ τοῦ δώματος, μὴ καταβαινέτω. Rosenmuller would interpret this, and the following verses, not as *recommending* what was *to be done*, but as *foretelling* what *would happen*; a remark which, however, seems questionable. They are rather *hyperbolic*, and perhaps *proverbial*, expressions, by which the imminency of the danger, and the necessity of the speediest

flight, are vividly depicted. The passage, which has been misunderstood by some interpreters, is well illustrated by the following paraphrase of Wetstein : "If, looking from the house-top, you see the army of the enemies approaching, spend no time in packing up the moveables in the house, nor even stay to put up a bundle ; but, without delay, throw yourself on your feet, and flee, descending from the roof by the shortest way, not through the house, but by the outside stairs." It must be borne in mind, that the houses in the East have flat roofs, encircled, for safety, by a railing. From some passages of the Classic authors cited by the Commentators, or to be met with in the writers of antiquities, it appears that the stairs, just mentioned, either had their outlet in the public streets (as among the Greeks and Romans), or rather (as among the Orientals) into an entrance-hall, or gateway issuing into the street.

18. μὴ ἐπιστρέψατω ὀπίσω ἂ. τ. ι. We may observe, that ὀπίσω is here pleonastic. So Xenoph. Cyr. 7, 5, 26. ἔφευγον πάλιν ὀπίσω. Herodot. 4, 183. ὀπίσω ἀναχωρόντες, and 1, 61. ἀνακτάσθαι ὀπίσω τὴν τυραννίδα. Æl. V. H. 3, 18. ἀναλαμβάνειν ὀπίσω. Lucian. 3, 481. ὀπίσω ἀναχωρεῖ. So in the Latin. Virg. Æn. 6, 720. (cited by Wetstein), *Iterumque in tarda reverti corpora*. Elsner has rightly interpreted ὀ. ἐ. to return back home, though Doddr. thought he had thereby impaired the beauty of the text,

18. ἄραι τὰ ἱμάτια. Many MSS. read ἱμάτιον, but (as Grotius observes) it is one of those words which, with a *plural form*, have a *singular signification* ; just as we use *clothes* for dress, vestment, &c. The outer garment, or cloak, was usually laid aside, and sometimes left at home. For so the agricultural operations of the ancients were usually carried on : as we find from Hesiod. Op. 2, 9. cited by Elsner, Γυμνὸν σπείρειν, γυμνὸν δὲ βουτεῖν, Γυμνὸν δ' ἀμαῖσθαι : and Virg. Georg. 1, 299. Nudus ara, sere nudus.

19. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις. Because, in such a situation, they would pro-

ceed more slowly ; these (says Euthymius) by reason of their *internal*, those of their *external* burthen. For, continues he, χρημάτων μὲν καὶ ἱματίων καταφρονῆσαι ῥάδιον, διὰ σωτηρίαν γενέσθαι δὲ τὴν ἔγκυον κούφην καὶ ἀπορρίψαι τὴν θηλάζουσαν, ὃ θηλάζει, παντελῶς ἀδύνατον, διὰ τὸν δεσμόν τῆς φύσεως. Wetstein appositely cites the following pathetic passage of Joseph. A. 14; 18, 7. οὐδεὶς ἂν οὕτω στερρὸς τὴν φύσιν εὐρέθῃ, ὃς τότε παρὼν τοῖς πραττομένοις οὐκ ἂν ᾤκτειραν αὐτοὺς τῆς τύχης· γυναικῶν ἐπαγομένων νήπια τέκνα, καὶ μετὰ δακρύων καὶ οἰμωγῆς ἀπολείπουσιν τὴν πατρίδα καὶ φίλους ἐν δεσμοῖς, καὶ περὶ αὐτῶν οὐδὲν ἔτι χρηστὸν προσδεχομένων. By the χείμων is to be understood the *rainy season*, when the inclemency of the weather, and the bad state of the roads, would be great hindrances.

20. μηδὲ ἐν σαββάτῳ. One must not here suppose, that by these words the observance of the Jewish Sabbath is commanded. Grotius and Whitby observe, that Christ does not thus establish the Jewish Sabbath, but cautions believers against the probable inconveniences arising from it. The fact is, that the *strict* observance of it had gradually abated from the times of the Maccabees, so that *occasionally* the Jews were induced to carry on at least *defensive* military operations on that day. An opinion, however, was gaining ground, that the observance of the Sabbath was to give way to the preservation of life. Yet still, the more religious scrupled at a breach of its observance, under *any* circumstances. The Nazarene Christians always retained the observation of the Sabbath, and indeed almost all the Christians of Palestine, up to the time of Adrian. At all events, very few at the period of the destruction of Jerusalem understood that they were free from its observance; and therefore the great multitude would have reason to pray that their flight might not be on the Sabbath. As to their progress being impeded by the gates being closed on the Sabbath, (Nehem. 13, 19.) that would doubtless be an additional hindrance; though we may suppose that at such a time the strict enforcement of the rule would

be dispensed with. Wetstein has a great number of citations on the observance of the Sabbath, and the length of a Sabbath-day's journey: for instance, Ovid. Remed. Amor. 219. *Invitos currere coges pedes. Nec pluvios opta, nec te peregrina morentur Sabbata.* Jos. 14, 4, 2. Diog. Laert. 37. p. 21. Jos. C. Ap. 1, 22. and Ant. 12, 1. Nic. Dam. ap. Jos. A. 13, 8, 4. These passages are mixed up with a variety of Rabbinical citations: from all which it is clearly ascertained that no *more* than 2,000 cubits were allowed, except by a particular permission, (which few would even *accept*,) and that only given in case of extreme necessity.

21. ἕως τοῦ νῦν, until *then*; a somewhat rare signification, but which the word may well admit, since it is derived from νύω, cognate with νόσσω, pungo. It therefore properly denotes *punctum temporis*, and may signify *any* point or part of time.

21. ἔσται—θλίψις μ.—γένηται. Whitby, and most Commentators, take this only as a familiar and Oriental formula, for expressing something exceeding great, and therefore must not, they tell us, be too much dwelt on. Yet the description of the horrors of that siege, as they are pathetically depicted by Josephus, would justify even a *literal* acceptance of these words. In this view the following passages of that Historian are appropriately cited by Wetstein: Jos. B. 5, 10, 5. *συνελόντι δ' εἰπεῖν, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν.* & 1, 1, 4. *τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαι μοι δοκεῖ κατὰ σύγκρισιν.* Euthymius beautifully remarks, *πᾶσαν ἐνίκησε συμφορὰν, καὶ πᾶσαν ὑπερεβη τραγωδίαν.* So that, to use the words of Polybius, l. 40, 3, 7. as applied to the calamities of Greece during the Roman conquest, ὥστε καὶ ἐχθρον ἐλεῆσαι, θεασάμενον τὴν τότε περιπέτειαν. To use the words of Doddridge: "Criminal and detestable as the Jewish nation now was, will hardly be able to forbear weeping over these complicated miseries, brought upon them by plagues, and

famines, and fires occasioned by the siege, and by the carnages made, not only by the Romans, but by the yet greater cruelties of the seditious and zealots within the city, who really acted the part of so many *incarnate fiends* rather than of men.

21. οὐδ' οὐ μὴ γένηται. The triple negation (says L. Brug.) fortissimè negat. It is well expressed in our common translation, "no, nor ever shall be;" which Campbell injudiciously alters to "nor shall be ever after." The οὐ has a similar force in the formula οὐ μὴν οὐδε, which occurs in Thucyd. 2, 97. of which, as it has been negligently treated by Philologists, I will, for the information of the student, produce some examples. Joseph. 1083, 28. οὐ μὴν οὐδ' οἱ ἐσίγησαν, et 1301, 7. Herodo. 2, 49. et 2, 120. also Ionice, οὐ μὲν οὐδε, 6, 72. et 8, 130. and in 2, 142. οὐ μέντοι οὐδε. Diog. Laert. 7, 14. οὐ μὴν οὐδε. The following examples are irregular: Polyæn. 1, 28, 2. οὐ μὴ οὐδε, nec tamen; and Dionys. Perieg. 240. οὐδὲ μὲν οὐδ' ὀλίγη, where one might conjecture οὐ γε μὲν, but the present reading is defended by a passage further on, l. 744. οὐ δὲ μὲν οὐδ' οἶνος, κ. τ. λ.

22. εἰ μὴ ἐκολοβόθησαν. Dr. Campbell here puzzles himself unnecessarily. To *shorten* means (says he), to *make shorter*, which sense he thinks not applicable here: he therefore translates, "if the time were *protracted*." But this alteration is quite unnecessary, as the common version, "except the Lord had shortened those days," gives the same sense; or, as Theophylact very well paraphrases the passage, ἀλλὰ καὶ τὰς θλίψεις· καὶ τὸν πόλεμον ἐκολόβωσεν· εἰ γὰρ ἐκράτησεν ἐπὶ πλέον, ὁ πόλεμος πάντες αὖν οἱ ἐνδον ὑπὸ τοῦ λιμοῦ διαφθάρησαν. This sense of κολλυβόω is somewhat rare. Wetstein, however, gives an example from J. Malela, 237. τοῦ μηνὸς τὰς ἡμέρας ἐκολόβησαν. Κολλυβόω is derived from κολυβός, crippled, maimed; a word of the same form as κυλλόβος. It properly signifies, to *amputate the members of the body*. So Xenoph. Cyr. 1, 4, 2. 2 Sam. 4, 12. Arr. Epict. 2, 10. Pol. 1, 80, 13. Aristot. de Gen. An. 4. (ap. Wet-

stein). Wetstein gives a similar passage from Hilluk, Caræus ap. Trigland. Annon regni aurei et argentei dies imminuti sunt יגמלן propter justitiam justorum. He adds a very apposite passage from Polybius, who, speaking of the conquest of the Greeks by the Romans, owing to the $\alpha\nuοια$ and $\alphaκραιοια$ of the people, attributes their preservation to a particular Providence, which ordained that they should be *speedily* conquered. He concludes by mentioning a proverbial expression, then in the mouths of all, $\epsilon\iota\ \mu\eta\ \tauαχ\epsilon\omega\varsigma\ \alpha\piωλ\omicron\mu\epsilon\thetaα,\ ο\upsilon\kappa\ \alpha\ν\ \epsilon\sigma\acute{\alpha}\omega\theta\eta\mu\epsilon\ν$, which seems to have been suggested by a similar witticism ascribed to Alcibiades by Plutarch. Wetstein then very judiciously remarks: "There were many circumstances which seemed likely to protract and delay the siege. On the one hand, the rebellion of three chiefs, and the departure of Vespasian from Judæa, to enter upon the imperial dignity: on the other hand, the obstinacy of the Jewish nation, together with their hatred of the Romans; a successful engagement with Cestius, and the then increased hope of assistance from God, and their countrymen on the other side of the Euphrates; Jerusalem too, a city of extreme strength, both by nature and art, and well provided with every requisite for sustaining a long siege. Add to this the counsels of Titus's generals, who advised him to wait for famine to do the work. Jos. B. 5, 12, 1. All these circumstances threatened utter extinction to the Jews. But by the interposition of Divine Providence affairs took another direction. For (as says Tacit. Hist. 5, 11.), *obsidio autem omnium expectatione celerius finem habuit, dum tyranni Judaici mutuis vulneribus conciderent, frumenta amburerent, et loca munitissima amentes sponte desererent.* It is judiciously remarked by Grotius: "Itaque nisi accelerata esset obsidio urbis in quam confluit non ex Judæâ tantum, sed ex Galilæâ et Idumæâ quicquid erat pessimorum hominum, ac si bellum omne conclusum intra semestre tempus haud dubiè quotquot in Judæâ

erant, concidissent aut latrocinio aut mutuis cædibus." The consequence of long protracted hostility would probably have been the universal destruction of the Jews: those at home by the Romans, who were exceedingly enraged against them; and even by their own countrymen, the Sicarii zelots, &c. who put all to death who did not unite in the same desperate hostility with them. Wretches (says Josephus) who agreed in nothing but in butchering all that were worthy of being preserved, and were peaceably inclined. But for the preservation of the sound portion, however small, of the Jews, and especially the Christians, God by his Providence *shortened the duration* of the war, as, by the same Providence, he had before *protracted the commencement of it*, in order to give time to the Christians to escape.

22. οὐκ ἂν ἐσώθη πᾶσα σὰρξ, i. e. the whole Jewish nation would perish, except such as should have fled from it previously. So Euthymius. Οὐ πᾶσα σὰρξ is a Hebraism for *nemo*. The Hellenistic σὰρξ, like the Hebrew אָדָם signifies *homo*. The whole expression is termed by Rosenmüller *populariter et hyperbolicè dictum*: though, indeed, I say little, if any, of hyperbole. It is well observed by Markland (ap. Bowyer), that there is a reference to an opinion very ancient, (see Gen. 18, 23. seq.) that in some cases of public and general calamity, the wicked are preserved *for the sake of the righteous*. Abraham there says, "wilt thou destroy the righteous with the wicked?" Even *ten* such would have saved Sodom: and there is an allusion to this in Ezek. 14, 18. Though Noah, Daniel, and Job, were in it, &c. The heathens too (continues Markl.) had got this notion. So Max. Tyr. D. 11. s. f. τὸ γὰρ καλὸν ἐν ἀνθρωπίνῃ φύσει οὐ πολὺ φιλεῖ γε μὴν πρὸς τοῦ ἀλίγου τούτου σώζεσθαι τὰ πάντα. This, he remarks, is the *salt* which keeps the mass from putrefaction. He then refers to a most noble passage in Phil. Jud. de Sacrif. Cain. p. 187: Mangey.

23. εἰάν τις ὑμῖν εἴπῃ. For there those among the

Jews who thought that the Messiah would appear *jam adultum*, and unexpectedly show himself to men. (Kuin.) See his Proleg. on Joh. p. 88. and note on Joh. 7, 17. This opinion Jesus seems to have had in view. Wetstein quotes Joseph. B. 6, 5, 4. τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμός ἀμφίβολος ὁμοίως ἐν τοῖς ἱεροῖς εὐρόμενος γραμμασιν, ὡς κατὰ τὸν καιρὸν ἐκείνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης· τοῦτο οἱ μὲν ὡς οἰκεῖον ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὴν κρίσιν· where for ὁμοίως I conjecture ὅμως. So also Joseph. B. 6, 5, 2. τούτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ σημεῖα τῆς σωτηρίας. Πολλοὶ δ' ἦσαν ἐγκάβητοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφήται, προσμένειν τὴν ἀπὸ τοῦ θεοῦ βοήθειαν καταγγέλοντες, ὡς ἤττον αὐτομολοῖεν, καὶ τοὺς ἐπάνω δέους καὶ φυλακῆς γενομένους ἐλπίς παρακρατῶν· πείθεται δὲ ταχέως ἄνθρωπος ἐν συμφοραῖς, ὅταν δὲ δὴ καὶ τῶν κατεχόντων δεινῶν ἀπαλλαγὴν ὁ ἐξαπατῶν ὑπογράψῃ, τότε ὁ πάσχων ὅλος γίνεται τῆς ἐλπίδος. Τὸν γοῦν ἄθλιον δῆμον οἱ μὲν ἀπατεῶνες καὶ καταψεύδομενοι τοῦ θεοῦ τνικαῦτα παρέπειθον.

24. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται. Euthymius explains ψευδόχριστοι by οἱ ὑποκρινομένοι τὸν Χριστὸν, and ψευδοπροφῆται by οἱ ὑποκρινομένοι τοὺς προφῆτας, i. e. those that *act* Christ, or the prophets, or pretend to be such persons. Such as Theudas, and the sons of Judas Galilæus, and others mentioned by Josephus, Ant. 20, 5. & 8, 6. As to Jonathan and Barchochebas, they rose up after the destruction of Jerusalem.

24. καὶ ψευδοπροφῆται. Grotius understands by these the partisans and favourers of the ψευδόχριστοι, who abused the language of Scripture to prove this or that person to be the Messiah. Kuinoel conjectures, that the Jews expected the return of the Prophets of the Old Testament from the grave (vide ad 11, 9.): so here he speaks of impostors who should *act* the person of Elias (the precursor of the Mes-

siah), and of the other prophets of the Old Testament. In fact, there were doubtless *many*, *both* of impostors and false teachers. So Joseph. 2, 6, 5. ληστηρίων γὰρ ἡ χωρὰ πάλιν ἀνεπλησθήσθη καὶ γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων. And in C. 4. of Theudas: προφήτης γὰρ ἔλεγεν εἶναι καὶ προστάγματι τὸν ποταμὸν (i. e. the Jordan) σχίσας, δίοδον ἔφη παρέξειν αὐτοῖς ῥαδίαν. καὶ ταῦτα λέγων πύλλους ἠπάτησεν. See also p. 895, 38; et especially 1075, 34.

24. καὶ δώσουσι σημεῖα μ. καὶ τέρατα. An interesting question here arises, whether these σημεῖα καὶ τέρατα were really performed. Grot. Lightf. Mosheim, Cudworth, and some others, think they *were*. Grot. thinks that God might permit miracles to be worked for certain purposes. Theophyl. and Lightf. consider them as deceits worked by magic. And that the Jews were much addicted to *curious arts*, amulets, exorcisms, &c. is well known. Doddr. is of opinion, that if "anything supernatural *were* effected, it could be attributed only to dæmoniack influence." The ancient Greek Grammarians tell us that the words σημεῖον and τέρας differ, inasmuch as the *latter* denotes what is *preternatural*, the former what is in the *ordinary* course of nature. They are often found conjoined, as in two passages cited by Wets. Orph. Argon. 37. Σημείων τεράτων τε λύσεις. Polyb. 3, 10. σημείων δὲ καὶ τεράτων πᾶν μὲν ἱερὸν, πᾶσα δ' οἰκία ἦν πλήρης. Others, with more judgment, suspect all to have been mere fraud and imposition. Yet they are staggered by the seeming certainty of the words. Many, therefore, have readily embraced the suggestion of Kypke, to take δώσουσι in the sense of *promise*, of which he gives two examples. So 𐤇𐤃 in Deut. 13, 2. 1 Reg. 13, 3, 5. This seems too to be confirmed by Josephus, Ant. 20, 8, 6. and Bell. 7, 11, 1. who only says that the ψευδοπροφήται *promised* to show miracles δείξειν ἔφασαν. The word μεγάλα somewhat confirms this mode of interpretation, which is greatly preferable to that of Kuinoel, who tells us that the words are

only ornamental, (*pertinent ad ornatum*.) and all that is meant is, that they will leave nothing untried to deceive the people. A mode of criticism neither judicious, nor sufficiently reverent towards the sacred text. But why all this difficulty? May we not here, as in innumerable other passages, take the *action* as put for *the attempt*? So θαυματοποιεῖν is used not of the really working miracles, but of professing to do so. These σημεῖα were probably slight-of-hand tricks, various optical deceptions, and other phænomena, by which all persons who are tolerably versed in natural philosophy may deceive the eyes, and confound the senses of the vulgar. Thus, we learn from Jerome, that Barchochebas pretended to vomit flames: a common trick with our mountebanks. The pretended cures of disorders, and casting out of devils, (see Joseph. A. 8, 25.) were effected, doubtless, by powerful medical odours, in co-operation with strong excitements of the imagination; and, we may add, by *artful collusion*. On these, and similar principles, it is not difficult to account for what might to the multitude appear σημεῖα μεγάλα καὶ τεράτα, but which were in reality such as are in 2 Thess. 2, 9. said to have been worked ἐν πᾷσιν δυνάμει, καὶ σημείοις καὶ τέρασιν ψεύδους.

24. ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς, i. e. the Christians. It is astonishing that this passage should ever have been adduced, to prove the final perseverance of the elect. Whitby has shown how inconsistent it is with the following exhortations and cautions. This, therefore, it cannot mean. What does it import? The formula implies indeed *difficulty*; but it is difficult rather as it regards the *seducers*, than the *seduced*. The sense is, "in order to seduce, if they possibly can, as much as lies in them," &c. So Rom. 12, 18. εἰ δυνατόν, if possible, live at peace with all men.

26. ἰδοὺ, ἐν τῇ ἐρήμῳ ἔσται, i. e. the Messiah. There is a beauty in the substitution, even by ellipsis, of the pronoun for the appellative, q. d. HE (you

know who). This sort of cautious language was, it seems, used by adherents of false Christs, who were obliged to lurk in closets, or in the secret retirement of the *desert*. See Joseph. A. 2, 8, 6. & B. 2, 13, 4, 5. There is a remarkable passage in Joseph. Bell. 2, 13, 4. Συνέστη δὲ πρὸς τοῦτοις στίφεις ἕτερον πονηρῶν, χειρὶ μὲν καθαρώτερον, ταῖς γνώμαις δὲ ἀσεβέστερον, ὅπερ οὐδὲν ἥττον τῶν σφαγέων τὴν εὐδαιμονίαν τῆς πόλεως ἐλυμήνατο· πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον, καὶ προῆγον εἰς τὴν ἐρημίαν, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας.

27. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν. The sense is, "as it cannot be said of the lightning, it is here, or it is there, but as it comes unexpectedly, so it goes instantly: thus will it be with respect to my presence, which I shall show forth, not conspicuously, in any one particular place, but, though invisibly, yet suddenly, and powerfully." So Origen and Augustin remark, that the thunder is expected on the appearance of the lightning, but the flash cannot be anticipated, for before you expect it, it has shown forth and vanished. This passage appears to have been in the mind of the great Scottish Theocritus, in the following exquisitely beautiful accumulation of similes:

"But pleasures are like poppies spread —
You seize the flower, its bloom is shed;
Or like the snow falls in the river,
A moment white, then melts for ever;
Or like the *Borealis* race,
That flit ere you can point their place;
Or like the *Rainbow's* lovely form,
Evanishing amid the storm."

It is indeed an appropriate image of *celerity*, and also of *suddenness*. So Sext. Emp. Eth. 154. and Himer. (ap. Wets.) τάχει — πρὶν ἀγγελεθῆναι παρῆν, πρὶν ἀκουσθῆναι φαινόμενος, κατὰ τοὺς σκηπτοὺς ἢ τὰς βροντὰς, αἱ πολ- λάκις φθάνουσι τῆς προσδοκίας, ἡγήσασθαι. Who thus illustrates, (perhaps too fancifully,) the fulfilment of the

prophecy." "Uti astra feruntur ab oriente in occidentem: ita incendium illud quo totus terrarum orbis arsit, in oriente, seditione Judæorum ortum, statim Italiam in occidente, per rebellionem trium principum vastavit, singulari et justo Dei judicio."

27. ἀπὸ ανατολῶν—ζῶς δυσμῶν. Observe, that the plural is always used in this formula, both in the N. T. and the Classical writers, of which many examples are produced in a learned note of Dr. Blomfield on *Æschyl. Pers.* 237. There is an ellipsis of ἡλίου, which is supplied in *Soph. Œd. Col.* 1245. αἱ μὲν ἀπ' αἰλίου δυσμῶν, αἱ δ' ἀνατέλλοντος; and *Plat. Phæd.* both cited by Dr. B. who also notices the kindred formula ἐπὶ δυσμαῖς, both in a physical, and moral sense. The present passage may illustrate an elegant expression of Eurip. *Hippol.* 559. βροντᾷ γὰρ μφιπύρω.

28. ὅπου γὰρ ἔαν ἡ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί. The connection between this and the preceding verses is disputed. See the Commentators. This passage is manifestly an adagial sentence, but in fixing the exact *ratio* of the phraseology and application, the Interpreters are not agreed. The different opinions are diligently stated by Wolf and Koecher. Those adopted by Kuinoel and Rosenm. seem the most probable. The former thinks that by it the certainty and suddenness of the punishment of the wicked is denoted. Rosenm. interprets, "As eagles fly to carcasses and feed on them, so when the city and nation shall be ripe for destruction, the eagles (i. e. the Romans) will fly upon and tear them." So Hammond, Markland, Wetstein, and Whitby. In one thing all seem agreed, namely, that there is an allusion to Job. 39, 30. where, of eagles, it is said, ὁ δ' ἂν ὥσιν τεθνεῶτες, παραχρῆμα εὐρίσκονται. It has been indeed objected, that *eagles* do not feed on carcasses, and that there are few or none in Palestine. The former, however, has been established by Michaelis; but, as the latter is an undeniable fact, I am inclined to adopt the opinion of many learned men (see

Wolf and Kuinoel), that by the *ἀετός* here, and the *נשר* of Job, and other passages of the O. T. we are to understand a sort of eagle called the *περκνόπτερος*, or rather the *vultur barbatus*, which bears a similarity to the eagle, and is common in Palestine.

29. ὁ ἥλιος σκοτισθήσεται. "A poetical description (says Rosenm.) of the destruction of Jerusalem, and of the Jewish state." The next four verses are supposed, by all the ancient, and most of the earlier of the modern Commentators, to denote the *final judgment*. But this would suppose a very harsh transition. Hence most all the recent Commentators understand them of the same subject as that of the preceding verses, i. e. the first advent and judgment of Christ, in the destruction of Jerusalem and the Jewish state. This seems required by the words *εὐθέως*, &c. which Mark and Luke render *ἐν ἐκείναις ταῖς ἡμέραις*. Christ has, from v. 15, shown by *what signs* his disciples might know that the destruction of the city and temple was at hand: he now, from v. 29, in prophetic imagery, depicts the total ruin of the Jewish nation. In all the three Evangelists, too, Christ says that *this generation* shall not pass away before all be fulfilled. See also Luke 21, 28. (which is especially urged by Grot.) all which seems to evidently mark the first advent. However, as many of the figures employed in *these* four verses would seem to have a more literal application to the *destruction of the universe*, I think it may be admitted to have some remote reference to it, by way of analogy and *accommodation*. The expressions of this and the following verses are *metaphorical*; such as are usual among the prophetic, and, indeed, in some measure, all animated writers, especially poets. As Christ here sustained the character of a prophet, so he vouchsafed to use prophetic imagery. "It was customary (says Doddridge) with the prophets, as it is still with the Eastern writers, to describe the utter ruin of states and kingdoms, not only in general, by an universal darkness, but also by such.

strong figures as those here used, which all have their foundation in that way of speaking." Wetstein calls the passage a *visio prophetica malorum ingruentium*, and quotes Hom. Odyss. v. 356. ἥλιος δὲ οὐρανοῦ ἐξαπόλωλε. So also a Rabbinical writer apud Wets. Si sol fit ut sanguis, bellum ingruit in mundum. Si verò sacco similis est, tela famis in mundum veniunt. Ut lumen est symbolum felicitatis et lætitiæ: ita tenebræ et obscuratio luminis calamitates et tristitiam significant. See Jos. B. 6, 5, 3. So also Virgil, Georg. t. 463. Sol tibi signa dabit: Solem quis dicere falsum Audeat? ille enim cæcos instare tumultus. Sæpe monet, fraudemque et operta tumescere bella. Ille etiam extincto miseratus Cæsare Romam: Quum caput obscurâ nitidum ferrugine textit, Impiaque æternam timuerunt secula noctem. So also Cic. Plat. Chrys. ap. Grot. Kuinoel cites Ov. Met. 15, 782. Cic. Catil. 3, 8. Tibull. 2, 5, 71. Liv. 22, 4 & 5. The words seem to denote *eclipses of the sun and moon*. I add, that a total eclipse of the sun which preceded Xerxes' expedition against Greece is thus described by a sober historian: 'Ο ἥλιος ἐκλιπῶν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανὴς ἦν, οὐτ' ἐπινεφέλων ἐόντων, αἰθρίης τε τὰ μάλιστα· ἀντὶ ἡμέρης τε νύξ ἐγένετο. Herodot. 7, 37. So also Thucyd. 2, 29. ὁ ἥλιος ἐξελίπε—καὶ πάλιν ἀνεπληρώθη. Observe, neither does Matthew, nor those Historians, speak with astronomical exactness, but *populariter*. Kuinoel understands this not of *eclipses*, but of those obscurations of the sun, moon, and stars attendant on earthquakes. See Apoc. 6, 12, seq. Joel 3, 3. He also quotes an interesting passage from Bergman, and refers us to Harmer, whom the reader may consult, and the note on Matth. 26, 45.

29. καὶ οἱ ἀστέρες πεσοῦνται, i. e. they shall no longer give their light. So in the passage of Herodot. just before cited. Rosenm. Kuinoel, and Pincinelli, however, interpret these words of globules of sulphureous and inflammable matter, which burn,

shine, and seem to fall from heaven, and are commonly called falling stars. Phenomena (says Rosenm.) called *sternschnupper*, star-shooting; thus elegantly depicted by Virgil, Georg. L. 1, 365. Sæpe etiam stellas, vento impendente, videbis *Præcipites cælo labi*, noctisque per umbram Flammarum longos a tergo albescere tractus. These were, by the superstition of the ancients, thought to portend calamities. So Artemidorus, 2, 38. οὔτε δὲ καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες εἰσὶν ἀγαθοί, οὔτε ἀφανιζόμενοι πολλῶν γὰρ ὄλεθρον μαντεύονται καὶ ἀξιολόγων μὲν ἀνθρώπων οἱ μεγάλοι, λιτῶν δὲ καὶ ἀσήμων οἱ λεπτοὶ καὶ ἀμαυροί. Wetstein cites Lucret. 3, 287. "Nec calor ac ventus seorsum, seorsumque potestas æris. And Claudian: Haud secus ac tacitam Luna regente per Arcton Sideræ cedunt acies." But this would be a circumstance too insignificant to match the sublime figures of the context, or suit the dignity of the Personage who uses them. A tremendous darkness is meant, such as is described in the following similar expressions by Statius, in his Theb. L. 10. sub init. "*Pluraque laxato ceciderunt sidera cælo.*" 1 Isaiah 34, 4. πάντα τὰ ἄστρα πεσεῖται, ὡς φύλλα ἐξ ἀμπέλου.

29. αἱ δυνάμεις τῶν οὐρανῶν, i. e. the host of heaven, the sun, moon, and stars. See 2 Paral. 33, 5. Jeron. 33, 22, et sæpe. Or, as Kuinoel thinks, *cælum ipsum*, periphrastically. For, says he, in terræ motu hominibus titubantibus cælum sese motitari videtur. There is a similar expression in Isaiah 34, 4. τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν.

30. τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου. The word σημεῖον is omitted by Mark and Luke, and indeed it is here used pleonastically. So Wolf, Kuinoel, and Rosenm. For σημεῖον signifies simply *appearance*. It may be translated, "Then shall be displayed the appearance of the Messiah, i. e. then shall the Messiah appear." Some ancient and modern Commentators render σημεῖον *ensign*, *banner*. And the Greek Commentators, and early Critics, interpret it the cross. But σημεῖον is not so used in the

Scriptures, and the very idea of the banner and the cross savours of a crusading age. Wetstein explains it thus: "Pro signo in cœlis, quod petierunt Judæi supra 16, 1. datur jam fumus Hierosolymorum incensurum, qui interdiu solem, nocte verò lunam et stellas obscurabat." An interpretation ingenious, but precarious.

30. τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς. Many old Commentators interpret, "all the nations of the world;" and this sense our authorized version inculcates. But, in conjunction with Theophylact, and some of the best modern Commentators, I take γῆς for *the land*, i. e. Judæa. So in the passage of Zechar. 12, 12. (which Jesus had in mind.) κοψέται ἡ γῆ κατὰ φυλάς. This is also confirmed by Apoc. 1, 7. (which evidently refers to this same event,) and (with Whitby) I think that it might be a vision seen by John before the destruction of Jerusalem, ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν καὶ——καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. There is a striking similarity between this passage of Matthew and that of the Apocal. which I can only account for by supposing that John employed the words which he remembered to have been used by our Lord. Κόψονται signifies "they shall beat their breasts" (in sign of grief, repentance, &c.)

30. ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. A splendid image familiar to the Hebrew poets, signifying to come with majesty, &c. "They shall perceive the advent of the Messiah in power and glory." The words μετὰ δυνάμεως καὶ δόξης πολλῆς are exegetical of the preceding. This majesty and glory was shown by the destruction of the Jewish state, by the abrogation of the Mosaic Law, and the universal dissemination of the glorious truths of the Gospel. Wets. and Kuinoel.

31. ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ. The best Commentators interpret, "God will, by the intervention of his angels, (i. e. by his providence,) bring to pass that in this season of calamity, the true disciples

of Christ (οἱ ἐκλεκτοὶ) shall be preserved." Others (with Rosenm.) take ἄγγελοι to mean the preachers of the Gospel. And so Doddridge, Hammond, Le Clerc, &c. Which opinion I think preferable. And this seems required by the word ἐπισυνάξουσιν, which it would be extremely harsh to interpret preserve. By ἐκλεκτοὶ Rosenm. understands *future* Christians. Which Kuinoel thinks harsh. There is, however, no occasion to introduce the word *future* at all. Simply translate, "they will gather together all true worshippers of Christ. Examples of this sense of ἄγγελοι are given by Schl. Lex. from Gal. 4, 14. 1 Tim. 3, 16. Apocal. 1, 20, &c. Wets. traces an image of *defence* in ἐπισυνάξουσιν (doubtless with reference to Matt. 23, 37. where Christ says, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃ τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς). He thus paraphrases: "Christ will be as careful to guard and defend his disciples, as he will be active in punishing the contumacious Jews. The disciples of Christ, dispersed throughout the whole world, will be preserved unhurt amid such commotions, as it were *hidden* and gathered up under the wings of Divine Providence." But this interpretation, however ingenious, seems to be scarcely supported by facts. The phrase μετὰ σάλπιγγος ἐπεσὶν is taken from the Jewish custom of calling together the people by sound of trumpet. There is also a reference to it in the sublime imagery of 1 Cor. 15. and elsewhere.

31. ἐκ τῶν τεσσάρων ἀνέμων εἰ. ἄ. α. These formulas (which mean the same) are of Hebrew colouring; signifying, "from all the regions of the world." In the earliest ages there were but four divisions, North, South, East, and West; nor does Homer mention more. Hence the various parts of the world were called quarters; and the Writers of the Old Testament, and the Rabbins, use the word ἀνεμος simply for part, or region. So Pea. ap. Wets. *Ficus*; quæ sunt in *omni vento*.

31. ἀπ' ἀκρων οὐρανῶν ἕως ἀκρων—α. These words.

are an explication of what preceded ; “ from one extremity of the heavens to the other, i. e. from the whole universe, which is covered by the heavens.” (Rosenm.) The phrase often occurs in the Old Testament, and even in the Classical writers, ex. gr. Themist. p. 179. ἐξ ἄκρας εἰς ἄκραν. Xenoph. Vectigal. ἐπ’ ἐσχάτων τῆς Ἑλλάδος ἐπ’ ἐσχάτα ἀφίκεσθαι. Herodot. 7, 100. ἐξ ἐσχάτων ἐς ἐσχάτα ἀπίκητο. The sense will be this : “ by those ἀγγελοι going forth, congregations of Christians will be formed in every quarter and region of the world.”

32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν, “ learn this parable (taken) from the fig-tree.” A comparison probably suggested by the fig-trees, which, as well as olives, were grown in the place where they then were, i. e. the Mount of Olives. (Brug. Rosenm. and Kuin.)

32. ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, has now become tender and succulent from the rising of the sap from the roots. (De Dieu.)

32. καὶ τὰ φύλλα ἐκφύη. Ἐκφύω usually signifies *gigno*, *nascor*, as spoken of the offspring of animals ; rarely of the productions of the earth. Hesych. explains ἐκφύναι by βλαστᾶσαι. Hence ἐκφυσάσεας denotes shoots, branches. So in Philo (ap. Wets.), πετάλλων ἐκφύσεις.

32. γινώσκετε ὅτι ἐγγὺς τὸ θέρος. In this, and the parallel passages of Mark and Luke, θέρος denotes rather the *spring* than the *summer*. De Dieu rightly attributes the cause of it to the imitation of the Hebrew ; for in that language there are no words to denote spring and autumn ; the former being included under ᾠν, the *summer*, and the latter under ἡρ, the *winter*. The reason is (as Kuinoel suggests), that in the Oriental countries, there is far less difference in the temperature at different seasons, than in the Western ones. He refers to Harmer, whom the reader will do well to consult.

33. γινώσκετε ὅτι ἐγγὺς ἐστίν, ἐπὶ θύραις. So I would point, with Clarke. Bos. well compares Demosth.

Or. 4. ὑπὲρ ἰδὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὕτως. And Sch. Lex. Arist. Plut. 767. ἔγγυς πρὸ θυρῶν ἐστίν. So the Latin, "in limine esse." Virg. Æn. 8, 656. This must be understood of the event before spoken, namely, the coming of the Messiah to judge the Jews, and establish his kingdom. Thus Luke adds, (21, 31.) ἡ βασιλεία τοῦ Θεοῦ.

34. ἡ γενεὰ αὕτη, *this very generation*, the race of men now living. So Matth. 11, 26. 23, 36. and elsewhere. Which was the case with St. John, and doubtless with several others. Certainly, all this can only be interpreted of the *first advent* of Christ to judge the Jewish nation, not the *final* judgment.

35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, i. e. sooner shall heaven and earth pass away, than my words pass away and come to nought. So Clem. Ep. ad Corinth. p. 37. (Raphel.) Christ uses a comparison from a thing *most impossible*, to signify, &c. So Luke 16, 17. and Matth. 5, 18. "it is easier for heaven and earth to pass away than," &c. (Euthym.)

36. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας. Markland would take ἡμέρα of the time in general, ὥρα of the time in particular; and compares Cæs. B. G. 7, 79. Clade omnium superiorum dimicationum fructum in eo die atque (f. eâque) horâ docet consistere. Owen, with his usual ἀκρισία, seems inclined to cancel τῆς ὥρας, on the authority of two MSS. though the omission can only be imputed to the carelessness of the scribes. In spite of what Kuinoel says, I assent to the opinion of Grotius, that these words signify *time* (as 25, 13.), or *tempus definitum*. See Hammond, and Le Clerc ap. Elsley. That Jesus hid from his disciples the exact time, in order to exercise their faith and constancy, is clear from what follows. Wetstein quotes the following similar passage from a Rabbinical writer: "Inquit, vel ipsos etiam Angelos terminum redemptioni præstitutum ignorare, cùm illum ipsis haud revelaverit Deus." Compare Deut. 32, 34. 2 Cor. 22, 2.

37. ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως—ἀνθρώπου.

Euthymius well observes, Τὸ αἰφνίδιον καὶ ἀπροσδόκητον αὐτῆς διὰ τοῦ παραδείγματος ἐμφαίνει. The sense is, “the same shall happen at the advent of Christ, as did in the time of Noah, namely, the calamity shall be sudden and unexpected.” So Rosenm. Camera-rius, and L. Brugensis. This general sentiment is unfolded in ver. 37—41. Compare Luke 17. 26. seq. (Kuin.) But Piscator and Kuinoel, rather harshly, interpret “such as was the life of men in the time of Noah, so will be,” &c. What follows may be referred to the *final* judgment. But I assent to Rosenmuller, that the connection of the preceding requires the application of the words to the destruction of Jerusalem. The *following* opinion, however, of Rosenmuller may be questionable, namely, that Jesus spoke these words at different times and occasions. Compare Luke 12, 35. seq. & 17, 34.

38. τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες. There is no emphasis to be sought in τρώγειν, nor any reference (as Beza thought) to the word being peculiar to brutes. It is used in common with ἐσθίειν in other parts of the New Testament. Though Triller and Fessel (ap. Wolf) have proved (which indeed no one could doubt) that γαμεῖν is used in the Classical writers for *stuprum committere*; as in the corresponding words in Latin. So Hor. Carm. 3, 27, 76. speaking of Europa: “*Uxor invicti Jovis esse nescis?*” Yet I cannot agree with them, that such is the sense *here*, for I know no example of it in the *sacred* writers. As to Mark 6, 17. it plainly signifies there lawful marriage. I should rather agree with Moerly, Doddridge, Rosenmuller, Schoetg. Kuinoel, and Schleusner, that these words express no more than the security and gaiety with which they pursued the usual employments and amusements of life, when on the brink of destruction. At the same time I must maintain that a reproof of the antediluvian vices is here *implied*; since in the parallel passage of Luke, 17, 34. this caution is *subjoined*; προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν

κραπῶλή καὶ μέθη καὶ μερίμναις βιωτικάῃς, κ. τ. λ. and just after, ἐσθίειν καὶ πίνειν μετὰ τῶν μεθύοντων. They seem to have been (says L. Brug.) not only absorbed in security, but to have devoted themselves to things transitory, enslaved to their pleasures, not less than he who inscribed on his sepulchre τοσσ' ἔχω ὅσσ' ἐπιον καὶ ἐδήδοκα. So utterly (says Grotius) were their minds bowed down to the earth, unmindful of being formed after the image of God, as the very erect posture of the human frame denotes, since for that reason, God "os homini sublimè dedit," &c. This our dignity we are to ever bear in mind, hence we are exhorted in the words of Luke ἀνακύψαι. This ἀποκαρδοκία (Phil. 1, 20.) is opposed to those secular cares in which the men of the old world were absorbed. (Grot.) One may appositely cite the celebrated passage of Juvenal, Sat. 9, 128. Dum bibimus, dum sarta, unguenta, puellas Poscimus, obrepat non intellecta senectus.

39. καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν, did not attend, were negligent. So Hebr. עָנַן in Hos. 2, 10. Jes. 1, 3. Ps. 39, 5. 9, 12. Ecl. 4, 17. De Dieu well remarks, "Non sapuerunt quæ ad salutem suam facerent, quàmque eam stultè negligerent, non intellexerunt, donec diluvio veniente stultitiam suam edocti sunt." Sic Esa. 1, 3. "non cognovit, nempe quæ Dei et salutis suæ essent."

39. καὶ ἔρην ἅπαντας, took, swept away, destroyed. Luke ἀπώλεσεν. The Classical writers say αἶρειν ἐκ μέσου, de medio tollere. Thus αἶρειν answers to נָשָׂא, necare, in Job 32, 22. 1 Mac. 5, 2. (Rosenm. and Kuin.)

40. τότε δύο ἔσονται ἐν τῷ ἀγρῷ, "two will be in the field." The general sense of the passage seems to be, that of those absorbed in the occupations of this life, as many will be swallowed by the evil as those who escape. Παραλαμβάνεται, the present for the future, "taken away captive." The Commentators and Schl. Lex. cite (from Munth.) as an authority, Thucyd. 1, 18. Ἀθηναῖοι δὲ ναῦς τῶν πολεμίων παραλαμβάντες.

But Munthe, from not examining the passage, has been led into an error. Πολέμων is an old and corrupt reading: πολέων has been received by all Critics since the time of Wasse. Wetstein gives examples of the cognate words ἐπιλαμβάνειν and καταλαμβάνειν from Polyb. 3, 24. Onos. 42.

41. δύο ἀλῆθουσai ἐν τῷ μύλωνι. The μύλων was a handmill composed of two stones, such as was then, and still is, in use in the East, turned by two servants (Exod. 11, 5. Herodot. 7, 187. Gell. 3, 3.); mostly by females, both among the Jews (Is. 47, 2. Judith, 16, 21. Exod. 11, 5. Job 31, 10.) and Greeks. In proof of which Wetstein cites the following passages: Hom. Od. η. 403. Plut. 2, 1101. παχυσκελῆς ἀλετρὶς πρὸς μύλην κινουμένη. Nidda, f. 6, 2. duæ mulieres molentes molis mulinariis.

42. γρηγορεῖτε, be watchful, and approve your virtue and fidelity. For γρηγορέω has two senses, the *physical* to be *wakeful*, as Matth. 26, 38. and a little further on; but, like the Latin, vigilare, and the Hebrew גָּרַד, it has frequently in the Scriptures (as here) a *metaphorical* one, "to be watchful and cautious."

43. What follows from hence to 25, 31. is by most Commentators thought to refer, like the preceding, to the ruin of the *Jewish state*. But I assent rather to Rosenmuller and Kuinoel, who refer them to the last and final advent. For (observes Kuinoel) the parallel passage of Luke, 12, 35. seq. treats of the future felicity in the Messiah's kingdom to be expected by pious Christians (compare v. 37, and see the introduction to 25.); and that Luke himself so understood these similitudes proposed by Christ, is hence apparent, because then follows what we find in v. 32. This very passage of Luke shows that Matthew, wishing, according to his custom, to give specimens of the *discourses of Christ* concerning his return to the final judgment, omitted various discourses and interrogatories of the *disciples* which Jesus (43. 1.) regarded. That the Jewish state was to come to ruin, while the men of the *present generation* should

be yet living, Christ had predicted (ver. 34.); but he had hitherto mentioned nothing of the *συντέλεια τοῦ αἰῶνος*, the resurrection of the dead, the final judgment; all which events indeed the Jews conjoined with the destruction of the Temple and city. The very words of Christ, ver. 43. *ἐκεῖνο δὲ γινώσκετε*, as well as those which follow, clearly show that a new subject is commenced from v. 43. and that some circumstances preceded, which have been omitted by Matthew. The Apostles seem, after Jesus had said what we read in ch. 24, 4—43. to have begun to speak of the last judgment, and the felicity of the Messiah's kingdom, and to have proposed various questions, and especially interrogated their Master as to the period when the *συντέλεια τοῦ αἰῶνος*, and the establishing of the Messiah's kingdom, would follow. To this interrogation Jesus replied (ver. 43. seq.), directing his discourse to the Apostles, and the rest of his followers present, "the *time* cannot be *defined*. I shall return *suddenly*; wherefore watch ye, and be vigilant; and, with all your care and labour study to discharge your respective duties." Then Peter, (fervid in his disposition, and full of affection to Jesus,) broke out (as we learn from Luke 12, 41.) into these words: "Sayest thou these words to us!" i. e. dost thou so strongly exhort us, thy Apostles, to vigilance and constancy! believe me, we *will* be watchful and constant! (Compare Matt. 26, 35.) "Do these thy words respect all the rest of thy followers?" To this Jesus replied, that certainly *all* had great need of this exhortation to vigilance, and that he addressed to *all* the admonition *γρηγορεῖτε*. (See Mark 13, 37.) This sentiment Jesus then illustrated by some parables. The first of them (24, 45.) regarded the *Apostles*; and by it they were taught, that the time of his return to the final judgment, and the solemn establishment of the Messiah's kingdom would be *late*, but that *return* he certainly should. The two remaining parables on the same subject (25, 1—31.) regarded not only the Apostles, but also the

other disciples and followers of Christ; and the sum of the discourse of our Lord (24, 45. 25, 31.) is this: "Be ye all watchful and constant; so that, whenever I shall come, even if this second return should be *long after* the first, I may find you *not unprepared*. Believe me, he who so conducts himself as not at any time to be ready to joyfully welcome his Master's return, will be excluded from the felicity of the Messiah's kingdom, and be subjected to the severest punishments."

This interpretation being admitted, a more exact connection will exist between this and the description of the last judgment (25, 31. seq.) and it will be manifest, that by these parables Christ meant, as it were, to pave the way to a more accurate description of his last advent in order to hold the final judgment. Moreover, this interpretation of Christ's parables now proposed, is far simpler than that other, which supposes that the words of Christ refer to the *destruction of the Jewish state*. Finally, when Christ treats of his coming to execute judgment on the Jewish state, he had said (24, 34.), οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. But in all the parables, from 24, 45. in which he speaks of his *return*, he informs them that it would be late; χρονίζει ὁ κύριος, 24, 48; χρονιζοντος τοῦ νυμφίου, 25, 5; μετὰ χρόνον πολὺν, 25, 19. See the note on chap. 25. (Kuinoel.) For some of the most important of the preceding observations Kuinoel is indebted to Rosenmuller, from whom it will be only necessary for me to detail the following illustrations of this important subject now under our consideration :

"Certain it is, that the Apostles, and the Christians in general, of the Apostolic and the primitive ages, were of the opinion, that *both* the above advents would be separated by a very small interval : they knew not, at least, whether the destruction of Jerusalem, and the general judgment, would take place at the same time, or whether one should ensue after the expiration of some years, and the other after

the lapse of many ages. (See 2 Thes. 2, 1.) Even Christ himself has transferred to the representation of his kingdom all those ideas, images, and descriptions of the Messiah's kingdom to which the *Jews* had been accustomed. For *they* thought that the end of the world would be immediately subsequent to the advent of the Messiah (Matth. 24, 3.), and they expected, at the very same time, the resurrection of the dead (Joh. 11, 24.), and the general judgment. Hence to this common mode of speaking, and to the received notions of the Jews respecting the divine kingdom, Jesus, most wisely, accommodated many of the descriptions of his kingdom. No wonder, therefore, if the Evangelists, neglecting the distinction, with which they were unacquainted, between the proximate and the ultimate advent of Jesus, *so* relate the discourses of Christ *as if* they were to be understood of one and the same event. *We*, indeed, *taught by the event, and by history*, easily separate, in our thoughts, these different events, which they confounded. Hence it appears, that the admonitions contained in this and the following parables, appertain to us, and to all future generations unto the end of the world." Rosenm.

To these learned Commentators I entirely assent as to the general *subject* of the subsequent portion of Scripture, and will only observe, that this had been long before distinctly perceived by Dr. Doddridge, to whom perhaps they were indebted for the thought. "I humbly conceive, (says he) that the *grand transition*, about which Commentators are so much divided, and so generally mistaken, is made precisely after these two verses. Our Lord, in the following verses of Matthew and Mark, directs their thoughts to that final solemnity in which they are so highly concerned, by repeating, almost in the same words, the cautions and advices he had formerly given, Luke 12, 35. et seq. § 114. in which whole context (as I there observed, note f. p. 227.) there is no reference to those temporal calamities that were

coming on the Jews, which have been here the subject of almost the whole preceding discourse." Euth. and Theophyl. seem to have been of the same opinion.

43. *ποία φυλακῇ*. It signifies, by a metonymy, at what *hour*. I think, with Kuinoel, that the expression has the air of a proverb; and the general caution meant to be inculcated seems to be this; "My return cannot be *defined*, it will be *unexpected*: and as this uncertainty carries with it danger, therefore it is always to be apprehended, and always guarded against. (Rosenm. Grot. and Kuin.) Wets. compares Sallust, Cotil. 52, 29. *Vigilando, agendo, bene consulendo omnia cedunt*.

44. *ὑμεῖς γίνεσθε ἔτοιμοι*. So live, as you will wish to have lived at the coming of the Lord. (Rosenm.) It is one part of the character given of Pollius by Statius, Sylv. lib. 2. (cited by Bulkley,) that his last day would not find him in the confusion of outward things, but *ready to go*.

"Dubio quem non in turbine rerum
Deprendet suprema dies, sed abire paratum."

So also in a Greek Fragment preserved by Seneca (and cited by Weston): οὕτως ἀριστᾶτε, ὡς ἂν αἰδοῦ δειπνήσαντες.

45. *τίς ἄρα ἐστὶν*. Glass takes *τίς* for *qualis* and *quantus*; and so Chrysostom, who observes that the word is used to express how rare and valued such should be. But I prefer, with Grot. Schmid. Ros. and Kuin. to understand the *τίς* as hypothetical: so Jac. 3, 10. and so *Deut.* 20, 5. Ps. 107, 43. Schl. Lex. refers to Matt. 7, 9. 12, 11. Luke 11, 5. 12, 45. James 3, 13. Sirach 6, 34. &c.

45. *φρόνιμος*, mindful, attentive to his business. The following expressions seem to have an especial reference to the *Apostles* and Preachers of the Gospel. So in 1 Cor. 4, 1. they are called *οἰκονόμοι μυστηρίων Θεοῦ*. To administer spiritual food in due season; to some milk, to others strong meat (*σοφίαν*).

Theophyl. All, however, in a certain sense are stewards of the manifold grace of God, and have to give an account.

45. κατέστησεν—ἐπὶ τῆς θεραπείας. The *abstract* is here used for the *concrete*. A principle which is thus stated by Matthiæ: "Substantives of different classes are often interchanged: substantives, especially, which express a general idea of kind, are put for the definite person or thing to which that idea, as in one single case, refers." Of such words Wetstein produces many examples; as does also Loesner and Abres. Dil. Thucyd. 598. It may be sufficient for me to observe, that the principle is *chiefly* confined to nouns signifying *service*, as θεραπεία, δουλεία, and ἀνηρεσία, but also takes place with ξυμμαχία and πρεσβεία. This has been imitated by the Latin in *servitium*, *famulatum*, *ministerium*, *legatio*. Of all these Wetstein's note will furnish examples.

45. δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Luke calls this σιτομέτριον, and the Greek Poets ἀρμάλιη ἐμμη-νος. (Cas.) It appears, too, from L. Pignor. (ap. Cler.) that this allowance was dispensed monthly. This custom was continued down to the feudal times. The great Norman Barons had *Le Dispenseur* (from whence is derived the name Spencer).

46. ποιῶντα οὕτως. Casaubon and Castalio maintain that οὕτως, like the Hebrew פ, sometimes signifies *duty*: and they cite 2 Reg. 17, 9. and Phil. 4, 1. If this opinion were admitted, I should rather suppose an ellipsis of ὡς ἔδει. But it may, perhaps, be more properly referred to δίδοναι τὴν τροφήν ἐν καιρῷ. For ἐν καιρῷ implies at the (*proper*) time; καιρὸς signifying *tempus opportunum*. As to the *sentiment*, Bulkley appositely compares Epict. 3, 5. H. τί ἔχεις τούτου κρείσσον ποιῶν καταληφθῆναι; Ποίει ἐκεῖνδ. Ἐμοὶ μὲν γὰρ καταληφθῆναι γένοιτο μηδενὸς ἄλλου ἐπιμελουμένου· ἢ τῆς προαιρέσεως τῆς ἐμῆς, ἢ ἀπαθῆς, ἢ ἀκώλυτος, &c.

47. πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. From being dispenser, or οἰκονομος, he will make him

ἐπίτροπος, procurator, treasurer, steward, which is a greater honour. Hesych. explains the word, ὁ προσ-
τατῶν χωρίων, καὶ ὅλης τῆς οὐσίας. See Plin. H. N.
7, 11. Jos. A. 18, 8. (Grot. and Kuin.) So Arrian,
3, p. 167. ἄρπαλον δὲ κατέστησεν ἐπὶ τῶν χρημάτων.
Gen. 39, 4, 6. Judith 8, 10.

48. Χρονίζει. It is truly observed by Colum. (ap.
Wets.) 1, 1. "Servi——dominorum distantia corrumpuntur. So also Plaut. Pseudol. Act. 4, 7. (ap. Bulkley.) Qui (scil. servi) liberos esse illico se arbitrantur Ex conspectu heri si sui se abdiderunt Luxuriantur, lustrantur, comedunt quod Habent; ii nomen diu servitutis ferunt Nec boni ingenii quicquam in his inest — Ego ut imperatum est, etsi abest, hic adesse herum Arbitror: nunc ego illum metuo, cum hic non adest Ne cum assiet, metuam."

49. ἄρξεται τύπτειν, for τύψη, shall strike. This is an Hebrew idiom. Wetstein compares Lucian, Timon. 23. τοὺς ὁμοδούλους μαστιγοῖ. The words τύπτειν τοὺς ὁμοδούλους, ἐσθίειν καὶ πίνειν denote every sort of sensual excess, and the brutal violence which it engenders; also *oppression*, &c. How prone servants of *any age* have been to take this advantage of a master's absence, is obvious enough. Wetstein (from Triller) cites a humorous passage from Plaut. Mostel. 1, 1, 19. Nunc dum tibi lubet, licetque, pota, perde rem — Dies noctesque bibite, pergræcamini — Hæccine mandavit tibi, cum peregrè hinc iit senex? Hoccine modo hic rem curatam offendet suam? It is, however, of more importance to advert to the reference which this has to those *teachers* of the Gospel, who yield themselves up to sensual indulgence, and carnal security: who, far from defending the cause of religion, slothfully betray its best interests, or even injure it by their own evil example. Grotius and Doddridge think that the words plainly refer to a debauched and *persecuting* clergy. The latter circumstance they have deduced (we may suppose) from τύπτειν, somewhat precariously, I think.

50. *ἔξει ὁ κύριος—προσδοκᾷ.* Wetstein illustrates this circumstance by a very beautiful passage from Claudian. de B. Get. Ac veluti famuli, mendax quos mortis herilis nuntius in luxum falso rumore resolvit, Dum marcent epulis, atque inter vina chorosque Persultat variis effrœna licentia tectis: Si reducem dominum sors improvisa revexit, Hærent attoniti, libertatemque perosus Conscia servilis præcordia concutit horror.

51. *διχοτομήσει αὐτόν.* On the interpretation of this word, there is much difference of sentiment. The various opinions (some of them absurd enough) are detailed in Pole, Wolf, Koecher, and Suicer, in his Thes. *all of which* it would be impossible for me to discuss. Most Commentators explain it, "*crudeli morte afficiet*;" which, however, is decidedly refuted by the following words, where the servant is spoken of as *alive*, being consigned to the place where there shall be weeping, wailing, and gnashing of teeth. Others (as Euthymius, Theophylact, Tertullian, and some modern Commentators, as Beza, Bishop Pearce, Campbell, Casaubon, Glass) interpret, "turn him away, separate, excommunicate:" but their proofs are weak, and (as Kuinoel observes) the sense is frigid, and inconsistent with the parallel passage of Luke 7, 47. This is, indeed, the *other extreme*; and perhaps proceeded from a confusion of ancient with modern manners. Let it be remembered that the δούλοι were liable to very severe corporal punishment, which, we know, was often harshly enough administered. The expression evidently *implies severe punishment*: and Chrys. explains it, τὰ ἔσχατα διαθήσει, but, from the context, it must be a punishment short of death. I grant that in the East, where punishments have always been marked by peculiar atrocity, they used to saw asunder the body of the unhappy culprit, cut off limb after limb, strike off the head, leaving only the trunk. See Michaelis, Diss. de pœnis capit. Hebr. Compare Jud. 19, 29. 1 Sam. 15, 33. Dan. 3, 29. There are even vestiges of this

among the Greeks and Romans. Compare Tert. Apoc. Ch. 3. Diod. Sic. 1, 2. Suet. Calig. Ch. 27. Horat. Sat. 1, 1, 95, seqq. Add Diod. Sic. L. 10, 125, s. f. ἐπὶ ταῖς τυχεύουσαις αἰτίαις τοὺς μὲν διεμέλιξε τοὺς—δὲ ζῶντας ἐνέπριξε. Add (from Wets.) Liv. 1, 28, 9. Val. Max. 9, 2, 4. Herodot. 7, 139. Hebr. 11, 37. ἐπρίσθησαν. Herodot. 2, 139, 5. Hom. Od. L. 18, 337. ἵνα σ' αὖθι διαμελείστω τάμησιν. See also Raphael and Munthe. But, as I repeat, the context requires a punishment short of death; and as sometimes διχοτομέω is used metaphorically for taking severe punishment, (as in Hist. Susan. v. 55. σχίσαι σε μέσον, and 39. πρίσαι σε μέσον,) therefore I would interpret, with Heuman, Doddridge, Rosenm. and Kuinoel, “diverberare, discindere, flagris tergum secare.” For διχοτομέω does not necessarily signify to cut into *two* parts, (as some Critics tell us,) but, as in the Sept. to cut in pieces, to carve, hack, dissect, and may well be employed as τέμνειν and δέρειν are often used, for *severe flagellation*. The *latter* frequently in the New Testament, and the *former* sometimes in the Classics, as Arrian, Epict. L. 3, 22. where, with reference to a disobedient servant, it is said, ἐπιστραφεὶς ὁ κύριος, καὶ ἰδὼν αὐτὸν σοβαρῶς διατασσόμενον, ἐλκύσας ἔτεμεν. It is well known that that was the punishment inflicted upon delinquent slaves, who were then thrown into a dungeon, where the pain of undressed wounds, added to the various miseries of their condition, might well cause *weeping and gnashing of teeth*. As to the interpretation of Heuman, *chattering of teeth* (from cold) is *puerile*, and utterly degrades the dignity of the image. That in all languages similar hyperboles occur, and expressions which commonly denote cutting in pieces, flaying, &c. are occasionally used for severe flagellation, I remarked on Ch. 21, 35. 25, 51. τὸ μέρος θήσκει μετὰ ὑ. This is said to be a Hebrew formula, and signifies *versari cum aliquo*. Markland compares Psalm 49, 18. (Sept.) μετὰ μοιχῶν τὴν μερίδαςου ἐτίθεις. Also Prov. 29, 24. Dan. 4, 12, 12. Like

מנח and ללח, it signifies (as Grotius thinks) *retribution*. And Pfochen compares Eurip. (Hippol. 1290. Monk.) *ὡς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι κτητὸν βιώτου μέρος ἐστίν*. Kuin. translates, assignabit in locum apud simulatores, sic amandabit in ergastulum; an image by which the severest punishment is signified.

51. μετὰ τῶν ὑποκριτῶν. ὑποκριταὶ, as opposed to δούλοι πίστοι, signifies such as *ἀπίστοι*, such as are different from what they appear to be, and whose profession would promise them to be. This interpretation is confirmed by the word employed by Luke in the parallel place, i. e. *ἀπίστων*. Some word must be taken which shall equally suit with the literal and metaphorical sense. This is not the case with *hypocrite*, which suits not the latter. It is difficult to find such a word, The *perfidious* of Campbell is liable to greater objection, as suiting *neither*. The nearest seems to be *faithless*, unprincipled, as opposed to trustworthy. Nor must we *press* too much on the idea of *dissimulation*: for in the Hellenistic use, the word signifies, (as Schleusner observes,) one who acts *simulanter*, and, from the adjunct, *dolosè, fraudulenter, iniquè*. For the Hebrew *הנף*, wicked, is rendered by the Sept. *ὑποκριτῆς*, in Job. 34, 30. 36, 13.

CHAP. XXV.

VERSE 1. δέκα παρθένοις. It has been made a matter of debate, whether what follows is to be referred to the *destruction of Jerusalem*, or to the *final judgment*. Rosenm. and Kuinoel have, I think, satisfactorily shown that, from Ch. 24, 42. to 25, 30. must be referred to the final judgment. Their arguments will be found stated at large in the note on the preceding chapter. On the following parable Kuinoel has this introductory remark: "In this parable Jesus exhorts his followers, that they should conduct themselves cautiously and circumspectly,

and rightly and exactly fulfil their duties, and constantly follow the precepts of piety and virtue, by which they might become partakers of the rewards of another life, and of the future felicity to be expected in the Kingdom of the Messiah. And he charges them not, when they saw the time of his return delayed, to become slothful and negligent in the study of virtue, and Christian piety, and indulge in immorality." In this admirable parable, the duty of religious watchfulness and preparation is plainly inculcated, as in ver. 13. γρηγορεῖτε: but it has been observed by the Commentators, that there is a peculiar propriety and beauty in assigning to the persons watching the employment of lighting and keeping light their lamps, (which is an allusion to military watching, as Procop. περὶ λυχῶν ἀφὰς,) since the very expression, *to light lamps*, is sometimes used for "to be watchful:" which is alluded to by Arrian, Epic. 11, 20. τι δέ ἡμᾶς ἀγρυπνεῖς; τι λύχνον ἀπτεῖς; and 2, 21. μὴ γὰρ διὰ τοῦτο πότε λύχνον ἤψας ἢ ἀγρύπνησας. As to the custom of going out to meet the bridegroom, (from which the parable was derived,) we know but little. It appears, however, that not only among the Jews, but also the Greeks and Romans, it was the custom that the bridegroom, after espousal, and before the consummation, should, late in the evening, (and therefore by light of lamps,) with pomp, rejoicing, and feasting, bring the bride to his house. So Heliod. 2, 29. δᾶδες αἱ τὸ γαμήλιον ἐκλάμψασαι φῶς. Hom. Il. σ. 491. Virg. Ecl. 8, 29. See many other passages in Wetstein. Stat. Theb. 8, 234. (ap. Bulkley.) Illi Cytheria laudant Connubia, et multa deductam lampade fratrum Harmoniem. That this was the custom in *Persia* we learn from Chardin. The bridegroom was accompanied by youths, as bridemen, who were to bring him to the spouse, and the bride had virgins, (sometimes married women, sometimes maidens,) who were to bring her to the house of the bridegroom. These, on the approach of the bridegroom's party, went out

to meet them, and so accompany them (holding up lamps), to the house of the bridegroom, where the nuptial banquet was prepared. *Here* we may suppose, by the lateness of the hour, either some considerable distance, or the intervention of some accident which caused delay. The *number* is not (as Kuin. and Rosenm. think) a *certain* for an *uncertain* one. It seems probable that *some* number was customary of maiden lamp-bearers, (as Plutarch, 2, 263. F. tells us that the *Romans* had *five*, neither more nor less,) and that *this* indicates the customary number in *Judæa* seems highly probable; especially as it is confirmed by a passage from Rabbi Salom. (cited by Wets.) “Mos est in terrâ Ismaëliticâ, ut sponsam ducant e domo patris sui in domum sponsi — ferantque ante eam circiter decem baculos ligneos, in unius cujusque summitate vasculum instar scutellæ habentes, in quo est segmentum panni cum aleo et pice.” Though in the *application* of the parable the *number* is not to be attended to.

1. ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Grotius here supposes the figure πρόληψις. Rosenm. and Kuinoel (from Gerard) explain *volebant obviam ire*. And, indeed, both in the Hebrew, Greek, and Latin verbs, especially in the imperfect and aorist have this sense; in which some say the action is put for the intention. But *here* this would produce a very frigid sense: neither is it necessary. They plainly went forth *twice*. *First*, proceeding to a certain distance, where they waited for the bridegroom and his party; *secondly*, they moved forward, (for that is the sense of ἐξῆλθον,) when they saw the bridegroom's party approaching. This is plain from the words λαβοῦσαι τὰς λαμπάδας κ. τ. λ. This sense of ἐξελθεῖν *prodire* is found in Mark 8, 11. compared with Matth. 16, 1. Φρόνιμοι, *cautæ*. See Reisk, Anim. 2, 265. referred to by Rosenmuller.

4. ἐν τοῖς ἀγγείοις — in their flasks. Num. 4, 9. ἀγγεία τοῦ ἐλαίου.

5. ἐνύσταξαν — καὶ ἐκάθευδον, they nodded, dozed,

and (then) fell asleep. There seems to be what is called a *climax*.

6. μέσης νυκτός, i. e. later than was usual, or expected: as appears by the preceding words, χρονίζοντος τοῦ νυμφίου. Though, indeed, the *deductio* was always by *night*. (Rosenm.) So Wets. cites Vit. Max. 1, 5. More prisco, nocte connubia nuptialia petit. Catullus in Epith. — Vesper adest — vesper Olympo, — jam ducitur Hymenæus. Serv. in Virg. Ecl. 8. Varro in Altiis dicit, spousas faces præire, quòd autem nonvis; nocte ducebantur a sponsis. From Chrysost. on 1 Cor. 12. we learn that the custom still kept its ground in his days.

6. κραυγὴ γέγονεν, i. e. (explains Kuinoel,) of the approaching multitude of persons. Or rather, of some of the *prudent maidens*.

7. ἐκόσμησαν τὰς λαμπάδας, trimmed. The Sept. use ἐπισκευάζειν of lamps, in Exod. 30; 7. where the Hebrew is לְהַשְׁכִּיחַ, which verb is sometimes rendered by the Sept. κοσμεῖν, sometimes καλλύνειν. Wetstein cites Petron. 22. Lucernis occidentibus oleum infuderat.

8. δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, give us (some) of *your* oil. Here there is an ellipsis of μέρος. See Bos. Ell. 281. Schaef. The Hebrews thus use the נ partitively. Compare 2 Chron. 30, 7. where the Sept. supply μέρος.

8. σβέννυνται. The English Version, and Dodd. render this “gone out.” Kuinoel, mox *expirabunt*. I should rather prefer “*are going out*,” are ready to go out.

9. λέγουσαι — Μήποτε οὐκ ἀρκέσει. That there is here an ellipsis of ὅρα, or σκόπει, seems generally admitted. Some, however, (as Rosenm. Kuinoel, and Sch.l) think that, without attending to the ellipsis, in translating, it may be rendered, “Sic fortasse neques vobis sufficeret.” And that μήποτε has this sense often in Philo, is observed by Loesner. Kypke adduces examples from Hippocr. μήποτε οὖν ὁ σὸς γέλως τούτοις ἀνάγκηστος. Max. Tyr. Diss. 12. Plut. 2, 119. and 106 & 107. Athen. 586. So also in the

Old Testament: as Genes. 24, 5. & 39. Compare 27, 12. Grotius, Glass, and some others, however, thought that there was also an ellipsis of a negative particle: as in Genes. 20, 11. *εἰπὰ γὰρ—μήποτε οὐκ ἐστὶ λ. τ. λ.* And so our English Version renders, "not so;" which Campbell censures. But his reasonings are inconclusive and frivolous. I am of opinion that there is an ellipsis of *οὐκ*, and that, as our language cannot admit so elliptical a sentence, our Translators have done well in supplying the ellipsis. The negative is found in the Cod. Montf. doubtless from some very ancient marginal gloss, which shows the antiquity of the opinion with respect to this ellipsis (of which too there is some vestige in Euthymius). Kypke, indeed, and Kuin. think it harsh to supply *so many* words. But there are instances of even a *longer* ellipsis. There is perhaps here a delicacy in omitting the negative, by which the harshness of a direct denial is avoided, to which the ancients attached some sort of *shame*. So Diog. Laert. 7, 17. (of Zeno.) *ὡς δὲ κυνικός τις οὐ φίσσας ἔλαιον ἔχειν ἐν ληκύθῳ, προσήτησεν αὐτὸν, οὐκ ἔφη δάσκειν· ἀπέλθοντα μέντοι ἐκέλευε σκέψασθαι ὁπότερος εἴη ἀναιδέτερος.*

9. *πορεύεσθε—ἐαυταῖς.* This seems to have been a common expression used to those who asked what could not well be spared. It is a merely ornamental circumstance; as is the following, *ἀπερχομένων δὲ αὐτῶν.* Hence it is amazing that the Romanists should have inferred from hence that the merit of good works may be bought. Directly opposed to this is the remark of Euthymius, probably derived from Chrysostom: "Hence we are taught (says he) that no one can from his own virtue assist another. For every one will with difficulty have enough for his own salvation, since even the most virtuous often fail in their duty." But even Theoph. Beza, Brug. and others, are not free from censure, who seek in these words a mystical sense, and derive a spiritual application. Euth. observes, that those foolish vir-

gins who went to buy, did not succeed ; so vain are *then* all endeavours after virtue.

10. αἱ ἔτοιμι, i. e. those who were ready. This absolute use of ἐπὶ, as applied to *persons*, is somewhat rare. With *things* it is not unfrequent : as Matth. 22, 8. γάμος ἔτοιμος ἐστὶ.

10. εἰς τοὺς γάμους, the house where the wedding was to be celebrated.

12. οὐκ οἶδα ὑμᾶς. Doddridge *presses* too much the sense of the word, by rendering, "I have no personal acquaintance with you : and so Euthymius, γνώσιν νῦν τὴν ἐξ οἰκειώσεως νόησαν. Vatabl. on the other hand, goes into the *opposite* extreme by explaining "non mihi estis gratæ." I would rather interpret, "I do not recognize you among those who accompanied me and my spouse, and *so far* you are unknown to me (and inadmissible)." Or it may only be a *formula repulsionis*, which indicates absolute and contemptuous rejection, similar to our expression, "I know nothing about you ; go about your business." See note on Matth. 7, 23. The *moral* is this : "Equally irrational are they who hope for salvation, without approving their faith by good works, and who procrastinate the work of reformation, as were those foolish virgins mentioned in the parable. Wisely do those alone act, who conjoin with *faith* a studious attention to *good works*, and so regulate their lives as to be always prepared for their latter end." (Rosenm.) Euthym. judiciously closes his illustrations of this parable by observing that the *minuter* circumstances are not to be scrutinized, such as are thrown in by way of ornament, or to make the story natural and probable, on which principle we may account for nothing being said of the foolish virgins being sent off to punishment, though that cannot be meant to correspond in the *application*.

13. οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. See note supra, 24, 36. So Polyæn. 749. καὶ οὔτε τὸν καίρον, οὔτε τὴν ἡμέραν προέλεγον.

14. ὥσπερ ἄνθρωπος. To this parable is wanting

the ἀπόδοσις, which is left to be supplied from the context. Hence our version has inserted "the kingdom of Heaven." I prefer supplying ὁ υἱὸς ἀνθρώπου. This is preferable to the method of Campbell, who alters the preceding words, in order to introduce these. The sense requires us to supply "as this master did, so will your heavenly Master do." Ἀποδημῶν. The present for the future. There is no occasion to conjecture ἀποδημήσων, with Markland. The ancient fathers and interpreters refer this to the long-suffering of God, who waiteth to be merciful, &c. Schoetgen tells us that there are vestiges of this parable in the Rabbinical authors.

14. ἐκάλεσε τοὺς ἰδίους δούλους. Wetstein explains this, "quos maximè ad hoc idoneos judicabat c. 15. et quos accuratius et majore fide quam mensarios negotium gesturos esse sperabat;" "*Seine eigenen Knetche*." But this interpretation seems precarious. Perhaps it may be here not *emphatical*, but *pleonastic*. This seems an Hellenistic idiom; for, as the Sept. sometimes expresses the Hebrew suffix י by ἴδιος (as in Job 7, 10. Prov. 27, 8.) so do the writers of the New Testament, as in Matth. 22, 5. 1 Pet. 3, 1. Tit. 2, 5. ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν.

14. παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. According to any one's ingenuity, ability, activity, and industry, or aptitude to place out the money safely, and yet advantageously, so did he entrust to him a proportionable capital. (Rosenm.) It seems that masters sometimes committed to their slaves a little *capital* to employ in petty traffic, for the improvement of which they were to be accountable to them. This is, in some measure, still the custom in the East and Russia. The Boyars and masters in general, send their slaves, especially when artisans, to work in the towns, and they occasionally furnish their peasants (adscriptos glebæ) with some small capital, to be employed, either in agriculture, or in petty traffic. The fathers, and ancient interpreters, injudiciously *limit* the application of this parable to *preachers of*

the Gospel; but it extends to *all Christians*; since to all, in a greater or less proportion, God has entrusted endowments of body or mind, in order that every one, in proportion to his ability, may contribute his quota towards the general welfare.

15. ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Kypke stiffly maintains, that δύναμις must here denote wealth, riches; referring the word to the *master*. I do not deny that this signification occurs in the Classical writers, but not, as far as I can find, in the New Testament. The *sense* too resulting from that mode of taking the word is *frigid*. I prefer the interpretation of *most* Commentators, who explain it, "according to his *peculiar* ability or skill." For, as Euthym. well remarks, εἶτα προστιθήσῃ καὶ τὴν αἰτίαν τῆς ἐν τῇ διανομῇ ἀνισότητος, ὅτι κατὰ τὴν ἐκάστου δύναμιν καὶ ἐπιτηδεϊότητα. See Whitby's excellent note.

16. εἰργάσατο ἐν αὐτοῖς, negotiated, *quæsturam faciebat*. There is here an ellipsis of χρήματα, which is supplied in the following passages (cited by Wetstein): Herodot. 1, 24. Liban. 16. A. Demosth. C. Dionys. Artem. 1, 33. Plat. p. 1246. B. C. & D. 1245. F. Arist. Equit. 835 Ælian. N. A. X, 50. It is indeed rare to find it in the Classical writers, *without* the χρήματα. An instance, however, occurs to me in Pausan. 3, 23, 2. τῆς γὰρ Δήλου τότε ἐμπυρίου τοῖς Ἑλλήσιν οὐδης, καὶ ἄδειαν τοῖς ἐργαζομένοις δοκούσης παρέχειν. The Hellenistic idiom here consists in the use of ἐν like the Hebrew **ב**.

16. καὶ ἐποίησεν ἄλλα πέντε τάλαντα. This is thought, by Grotius and others, a *Latinism*; and, it is true, the phrase *rem facere, conficere*; and *pecuniam facere* is cited by Wets. from Cic. and Nepos. But it occurs *also* in the Greek. So Pollux has ἀργύριον ποιεῖσθαι, which is produced by Wetstein from Plato 734. F. and Aristot. CEC. 2. ἐποίησε χρήματα ἄδε. Also Palaiet cites Ælian. V. H. 14, 32. οὐσίαν ποιήσαντα, and Theophr. ch. 24. ποιῆσαι δέκα τάλαντα. Kypke's examples are not so apposite, since the word is βίον. So also the Hebrew **נָפַח** in Gen. 12, 5. &c.

It extends, indeed, to most languages: so *we* say “to make money.”

20. ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. Some Commentators interpret ἀπὸ *besides*, as the Hebrew לְ, which, however, is rather an illustration, than a direct proof. I should prefer *ex iis, out of them*, by the use of them, (with Piscator, Beza, and Rosenm.) which I think more significant, and more apt. Examples of this sense of ἐπὶ with a dative, noting the efficient cause, are given by Schleusner in his Lex. p. 887. So Matth. 4, 4. Luke 4, 4. Man does not live ἐπ’ ἄρτω μόνῳ.

21. εὖ, δούλε ἀγαθὲ καὶ πιστέ, i. e. εὖγε, euge, eo, καλῶς. It was used (says Doddridge) “by spectators, to note applause;” and indeed generally corresponded to our “bravo.” So Plato Euth. (ap. Wets.) ἅμα ἀνεθόρυβησαν τε καὶ ἐγέλασαν—καὶ πρὶν ἀναπνεύσαι καλῶς τε καὶ εὖ. Hor. A. b. 328. Eu! nam poteris servare tuam. Πιστὸς and ἀγαθὸς *both* denote *gnavus*, industrious, one who traded with the talents, and therefore fulfilled the intention of his lord, and evinced himself to be trustworthy.

21. ἐπὶ ὀλίγα ἦς πιστὸς. This is an elliptical sentence. We must supply κατασταθεὶς. The complete phrase occurs in Hebr. 2, 7. κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

21. ἐπὶ πολλῶν σε καταστήσω. So Xenoph. Cyr. 1. εἰ δὲ τίνα ὁρᾷ δεινὸν ὄντα οἰκονομὸν ἐκ τοῦ δικαίου, καὶ κατασκευάζοντα τε ἦς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλατο, ἀλλὰ καὶ πλείω προσεδίδου. and Œcon. 7. (Wets.) So Cicero, cited by Rosenmuller, “Quanta est in quoque fides, tantum cuique committendum. Christ, we must observe, does not weigh the works themselves (to perform which all had not so much time, nor equal opportunity), but their faithful industry. Therefore there is often *in tenui labor, at tenuis non gloria*. Justin. Apolog. 2, says, that every one must render an account πρὸς ἀναλογίαν, according to the proportion, of ability which he has received.

23. εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Sculet, Cler. Adami Wolf, Schwett, Rosenm. and Kuin. say that the signification is *convivium, cœnaculum*, by a metonymy of the end or adjunct. For by this the Sept. often express חַנּוּכָּה. Thus we may keep apart the story and the application. Others (and among the rest Schleusner) take it for *præmium*. Grotius says that there is a tacit connection τοῦ ἐμμοιβίου cum apologo, as ver. 30. I should, however, call this a *confusion*, which sort of συγχύσις is not unusual to the sacred writers.

24. προσελθὼν δὲ καὶ ὁ ἐν τάλαντον εἰληφώς. Christ placed the example of negligence in him to whom the *least* was committed, lest any one should hope that he would be therefore excused from all labour, because he had not received *eminent* advantages. More will be required from those to whom more hath been given (as says Luke). But even he who has received least is bound to yield the fruit of it. This pretended *excuse* may merely appertain to the ornament; or else in it is expressed the sentiment that every excuse for sloth will be vain and inadmissible. "This may intimate," says Doddridge, "that we are accountable for the *smallest* advantages with which we are entrusted; but it cannot imply that they who have received *much* will ordinarily pass their account *best*; for it is too plain, in fact, that most of those whose dignity, wealth, and genius give them the greatest opportunities of service, seem to forget they have any Master in heaven to serve, or any future reckoning to expect; and many of them render themselves much more criminal than this wicked and slothful servant who hid his talent in the earth.

24. σκληρὸς ἄνθρωπος. The passages cited by Wetstein in illustration of this word are not very apposite. Kypke has well treated its various senses, which he distributes into three classes: 1. austere, morose; 2. cruel; 3. hard, unfeeling, griping, avaricious. He well remarks, that the disposition of the avaricious is naturally adapted to *all* the above. So he cites from

Joseph. Ant. 6, 14. p. 200, of Nabal. and Arrian. Perip. p. 148. οἱ κατοικοῦντες ἔμποροι σκληροτεροί. Stobæus S. 60. p. 383. ἀνδρὶ σκληρῷ, καὶ ἀπὸ πάντος πορίζοντι. Grotius explains it ἀκριβοδίκαιος, one who, being avaricious, is at the same time both austere and cruel. Kuinoel and Schleusner explain *severus*, qui severè pecuniam oblatam repetit. Which is confirmed by αὐστηρος in Luke 19, 21. In this view, Bulkly cites Max. Tyr. Diss. 30. s. f. Εἰς δικαστήριον—ἀκριβὲς καὶ ἀπαραίτητον· οὐδεὶς ἀνέξεται Θεός—Ἐξεταστὴς καὶ λογιστὴς ἐφέστηκε ταῖς ἐκαστου εὐχαῖς πικρός.

24. θερίζων—διασκορπίσας. Proverbial formulas expressive of an avaricious, griping person, So Aristoph. Eq. 391. τὰλλότριον ἄμας θέρος. Rosenm.; who observes, that the adage is taken from the manners of the avaricious, who in exacting labour are severe task-masters. In the slothful servant we have depicted those men who live to themselves only, and think it too troublesome to study the advantage of others. There is just such a metaphorical allusion in our *own* language. Such persons are said to *fork* and *rake* together pelf. Beza takes it as said in the Hebrew manner, i. e. of expressing the same thing in different words, by a sort of parallelism, which I think true. So διασκορπίζω signifies to *sow*, in Is. 28, 24. (of Aquila), where the Alexandr. has σπείρες. Rosenm. Kuinoel, Fischer, and Maltby, Serm. 2. take διασκορπίζω for *winnow*, or *thresh*, for which I know no authority in the *Scriptures*. I would translate, “reaping where thou hast not sown, and harvesting where thou hast not scattered.” Συνάγειν is elliptical for συναγεῖν κάρπους εἰς τὴν ἀποθήκην, which is supplied in Matth. 3, 12. and elsewhere. 12, 30. ὁ μὴ συναγαγὼν μετ’ ἐμοῦ σκορπίζει. Perhaps διασκορπίζειν may mean *turning* the corn, in order to dry and prepare it for *carrying*. Συνάγειν denotes getting together in heaps, and carrying. Thus we may render, “reaping where thou hast not sown, and carrying where thou hast not turned.” As to the *winnowing*, that was a subsequent process, Ὅθεν is for ὅθι, by an ellipsis of οὐ.

25. ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. "So (says Euthymius) as to be useful to no one." Wets. cites Soph. Ajac. 667. κρύψω τὸ δ' ἔρχος τοῦμὸν ἐχθιστον βελῶν. Γαίας ὀρύξας, ἐνθα μήτις ὀψεται. Grotius also cites Eccl. 20, 31. where hidden wisdom is compared with a treasure buried in the earth. Which reminds one of the Horatian passage, "Paullum sepultæ distat inertiae Celata virtus."

25. καὶ φοβηθεῖς, i. e. "fearing lest, if I should lose the money, thou would severely exact it of me, by taking away all my substance." Kuin. From whence it should seem that these δούλοι were like the *boors* of Russia and Poland, who, though *adscripti glebae*, are yet allowed to hold *some property*. This was manifestly a mere *excuse*, for those who place out to interest the money of others, are not supposed to be answerable for its *loss*. But (as Euthymius observes) the parable puts a weak excuse into the mouth of the slothful servant, in order to show that in such a case *no reasonable* apology can be made, but that whatever they may offer in justification of themselves, will be turned against them.

25. Ἰδε, ἔχεις τὸ σόν. "Formula nihil ultra debere se profitentis." (Grot.) We have a similar one in English. So also 20, 14. ἄρον τὸ σόν. The expression τὸ σόν, presents an idiom of which (as it has never yet been sufficiently illustrated by philologists) I will offer some of the examples which have occurred in my own reading. Soph. Af. 1313. ἔρα μὴ τοῦμὸν ἀλλὰ καὶ τὸ σόν. Soph. Elect. 577. Eurip. Elect. 1114. τοῦ μὸν δ' οὐχὶ τοῦκείνου σκοπῶν. Eurip. Iph. A. 38. τὸ σόν. et 475. τοῦμὸν. Eurip. Androm. 143. τὸ δὲ σόν αἰκτω φέρουσα. et 255, οὐ τὸ σόν προσκείμεαι. Thucyd. 6, 12. τὸ ἑαυτοῦ μόνον σκοπῶν. Appian, 1, 380, 72. τὸ ἑαυτοῦ μόνον σκοπεῖ. Soph. Trach. 52. φράσας τὸ σόν, for so I read, with Porson. In this idiom the Scholiasts subaud τὸ συμφέρον. I should prefer μέρος.

26. ποιητὴρ δούλε καὶ ὀκνηρὸς. Campbell has here an acute and instructive note on the distinction be-

tween words nearly synonymous, exemplified in *κάκος*, *πόνηρος*, *ἄνομος*, *ἄδικος*, of which the following careful abridgment may not be unacceptable.

There are several words in Greek, and all languages, nearly, but not quite, synonymous: ex. gr. *κακός*, *πόνηρος*, *ἄνομος*, *ἄδικος*, &c. They are doubtless sometimes used promiscuously, and any one translated by a general term can scarcely be termed mistranslated. Yet there is a *difference*, and *one* of them is fitted for marking one species of pravity, and another for denoting another. Thus *ἄδικος* properly signifies *unjust*; *ἄνομος*, *lawless*, criminal; *κάκος*, vicious; *πόνηρος*, malicious. Accordingly, *κάκος* is opposed to *ἐνάρετος*, or *δίκαιος*; *πόνηρος* to *ἀγαθός*. *Κακία* is vice, *πονηρία* malice, or malignity. This is the use of these words in the Gospel. Thus the negligent, riotous, debauched servant, in ch. 24, 48. is denominated *κακὸς δοῦλος*, a vicious servant. Here the bad servant is not debauched, but slothful, and, to defend his sloth, abusive. Thus in 20, 32. the inexorable master is called *πόνηρος*. A malignant, that is, an envious, eye, is *πόνηρος*, not *κακός* ὀφθαλμός. The disposition of the Pharisees is termed *κάκος*, and the devil is termed ὁ *πόνηρος*, not ὁ *κακός*. Too many, in translating such words as the above, aim at selecting *one* of the class, as opprobrious as the language affords. Not so our authorized Translators; who, though they do not always exactly hit the original term, rarely fail in preserving the propriety suitable to the speaker. Though our Lord, in rebuking hardened offenders, often expresses himself with sharpness, yet he does it always with justice and dignity. Now some translators make him express himself *passionately*. Here one version has, "Thou vile and indolent slave;" another, "Thou vile, slothful wretch:" expressions indicative only of rage and passion, which can add no weight to the sentence of a judge. Our Lord speaks the language of *reproof*, not *abuse*; and yet there is more of pointed severity in the former than in the latter. Because

in the one the particular evils are touched, in the other only *evil in general*; and are rather expressions of the rage of the speaker than the demerit of the person thus addressed. Such are the terms, *base, vile, slave, wretch*, &c. which, like *rascal, villain, scoundrel*, are properly *scurrility*. To abound in such appellations is not to be *severe*, but *abusive*.

26. ἦδεῖς κ. τ. λ. Piscator and Weston would read this sentence interrogatively; because they fancy that the common mode of taking it makes our Saviour *allow* that he reaped where he did not sow; which was not true. But Euthymius* might have taught them, (or even Grotius,) that this is said by a figure called *συγχώρησις*, "be it as you say, that I am, &c. then ought you to have taken the more care not to deprive me of what is really my own." Though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandize; you ought to have put it out to the public money-changers to interest: some exertions should have been made. Properly speaking, God only requires service in proportion to the means, and to the degree of grace granted by him. Lightf. Le Clerc.

27. ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις. So Eurip. Med. 586. χρῆν σε κ. τ. λ. Βαλεῖν, cast, put. Luke (19, 23) says, διδόναι, elocare, put out, and Kuinoel observes, that τραπεζαῖα occurs in this sense, in Levit. 25, 37. Ez. 18, 8. θέσθαι was more used by the Classical writers. These are all formulas *in re pecuniaria*; of which see Salmas. de Usuris, p. 632.

27. τραπεζίταις. These τραπεζίται discharged not only the offices of our *bankers*, in receiving and giving out money, in taking or giving interest upon it, but also of exchanging coins, and distinguishing genuine from forged money. See Salmas. de Fœnore

* Whose words are these: ὑποθετικῶς τὸν λόγον προήγαγεν, ὅτι εἰ καὶ τοιοῦτος ἦμην, ὅπερ οὐκ ἄληθές, ὅμως ἔδει σε καταβαλεῖν, κ. τ. λ.

Trapez. p. 549 seq. and 564. Kuinoel represents them as *taking* a greater interest for the loan of money, than they *gave*. But this is no more than our *bunkers* do. We are not, however, to infer from these words (says Lightfoot) our Lord's approbation of usury, since he here merely means to reprove the folly and sloth of the servant; q. d. "If I be, as you say, griping, why did you not put my money to a use suitable to my rapacity." It may not be necessary therefore, with Campbell, to translate τόκῳ *interest*, rather than *usury*, according to our common version. Though anciently, as he rightly observes, the import of the word *usury* was no other than profit, whether great or small, allowed to the lender for the use of borrowed money. But as this practice (continues he) often gave rise to great extortion, the *very name* at length became odious. The consideration that the Jews were prohibited, by their law, from taking any profit from *one another* for money lent, though they were allowed to take it from *strangers*, contributed to increase the odium. When Christian Commonwealths judged it necessary to regulate this matter *by law*, they gave to such profit as does not exceed the legal the softer name of *interest*; since which time, usury has come to signify solely extravagant profit disallowed by law; and which, therefore, it is criminal in the borrower to give, and in the lender to take.

27. ἐκομισάμην ἂν τὸ ἐμὸν, i. e. I should have received *back*. For, (as Kypke observes,) "it is said generally of receiving back what was before in our possession, and especially of money lent or put out at interest." Of which sense Wetstein and Kypke give many examples; ex. gr. Isocr. in Trapez. καὶ γὰρ τὰ ἐμαυτοῦ κομιοῦμαι. Hæracl. Pont. p. 440. ἃ δὲ δάνεικεν χρῆσα κομιζομένης. Demosth. adv. Calipp. ὅν ἂν δέη κομίσασθαι τὸ ἀργύριον et C. Dionys. ἀφειμένοις τῶν τόκων, καὶ λογισαμένοις τὸ δάνειον. Aristot. Eth. 9, 2. ὁ μὲν γὰρ, οἰόμενος κομιεῖσθαι, ἐδάνεισεν.

28. ἄρατε οὖν ἀπ' αὐτοῦ—τάλαντα. Grotius tells us

that this should be taken, like that verse of the Apocal. 3, 11. κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανον σου. For that similitudes of this sort are to be taken παχύτερον, i. e. *populariter*. Kuinoel observes that these words, like ver. 21, 23. preceding, merely serve for the *finishing of the picture*. One may (with Rosenm.) compare the *sentiment* with that of Cicero de Offic. L. 3. Lex ipsa naturæ, quæ utilitatem hominum conservat et continet, decernit profecto, ut ab homine inerti et inutili ad sapientem, bonum, fortemque virum transferantur res ad vivendum necessariae.

29. τῷ γὰρ ἔχοντι. A proverbial sentence, of various application; the import of which I have defined, and copiously illustrated, on Matth. 14, 12. As the subject of the present discourse is the bestowing of money or gifts, it may be interpreted (with Rosen.) thus: "The rich may easily increase their riches; but the poor, who have little, and do not *economise* that little well, easily lose it." Or rather (with Kuin.) "When any one does not properly use gifts bestowed, or benefits received, even *these* are taken from him. But to him who rightly uses them, even *more* are bestowed, as rewards of his good management." The passage is thus paraphrased by Euthymius: Παντὶ γὰρ τῷ ἔχοντι σπουδὴν τε καὶ ἐπιμέλειαν, δοθήσεται τιμὴ καὶ περισσότερα τῆς ἐπιβαλλούσης αὐτῷ· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀφαιρεθήσεται, οἷα μὴ χρησαμένου αὐτῷ.

30. ἀχρεῖον δούλον, useless, unprofitable, ἀχρηστον. or as we say, *good for nothing*, and, from the adjunct, wicked. Thus the Latin *nequam*, which is well explained by A. Gell. 7, 11. "Et nequam hominem appellarunt veteres nihili neque rei neque frugis bonæ." This principle extends to many other words of similar signification. So Thucyd. 2, 9. ἀξύφορον δρῶνται, noxium; and 8, 50. Hesiod, Opp. μαλ' ἀξύφορος ἐστὶ φυτοῖσι. Plato de Republ. 2. ἀξύφορα τῇ πόλει, et alibi. Eurip. Suppl. 299. ἀχρεῖον was well explained by Markland *damnosum*. ἀσύμφορος occurs

in this sense very frequently in Dion. Hal. Procopius, Polyb. 2, 7, 48. Joseph. 133, 29. Artem. 2, 57. Onosah. C. 10. Not unfrequently in Xenophon. So also Aristot. Rhet. p. 78. though the sense is there (as very often) unperceived by the Editors; and the Ely MS. reads βλαβεροῦ, (a *gloss*, as is manifest from Pollux, 5, 136. ἄχρηστον βλαβερόν ἀσύμφορον.) This idiom is very well explained by Clarke on the words ἀχρεῖον ἶδαν. It has been imitated by the Latin writers. For instance: Horat. Sat. 1, 4, 24. An hoc inhonestum et inutile sit, nec ne dubites? Liban. Orat. p. 889. λόγος ἀσύμφορος πιθάνως συντίθεις. I conjecture συντίθεις. I have much more to observe, which I must reserve for some other and more suitable opportunity.

31. ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. "In defining the subject of the remaining part of this Chapter, the Commentators differ in opinion. *Some* refer it to the destruction of Jerusalem, and of the Jewish state. *Most* think it treats on the *final judgment* to be exercised on the whole human race. Others, however, (as Grotius, Curcell, Gill, and Rosenm.) maintain that the discourse only respects the judgment to be exercised on Christians: and by τὰ ἔθνη they understand all who any where professed the name of Christ. How perplexed and far-fetched is this interpretation, and how little correspondent to the general scope of the passage, needs no long demonstration. It will clearly enough appear from the annotations on the preceding verses." Thus far Kuinoel; who then proceeds to notice a novel hypothesis of Keil; of which he subjoins a satisfactory refutation. "The general instruction here propounded by Jesus is, that he shall return to the solemn judgment which he shall himself hold over all men, and that he will consign every one, according to his deserts, either to the abodes of bliss or woe. This is the sum of the discourse, when divested of Jewish imagery and Oriental phraseology. It is manifest, however, that *all the expressions* in this pro-

phetical discourse must not be too much pressed or dwelt upon. Many Interpreters (proceeds Kuinoel) have examined the question, whether the Jews in the age of Christ attributed the office of Judge of the Nations to the Messiah, or to God; and whether this notion, that the Messiah will call man to judgment, owes its origin to Christ? That they ascribed this judgment to *God*, and not the *Messiah*, Corodé and others have endeavoured to demonstrate. Others, as Koken, Flatt, &c. leave the question undecided; since, in what they think the deficiency of clear historical proofs, both the affirmative and negative may be maintained. Indeed, in some passages of the Prophets of the Old Testament (as Dan. 7, 10, 22, 26. Joel 3, 7, 17.) the Judgment is ascribed to God: also in many parts of the Rabbinical writers, God is called the Judge of the Nations. (See Schoettg. on Matth. 25, 46.) But it is certain that the Jews, in process of time, made many additions to their notions of the Messiah, his *kingdom*, and *institutions*; and in the age of Christ taught more on this subject than can be proved by the expressions used in the Old Testament. Why, therefore, may not also the common opinion of a judgment to be held by God in the time of the Messiah be so embellished, that they should believe that God would exercise judgment upon the Nations by the Messiah. Even the resuscitation of the dead, which in the Old Testament is ascribed to *God*, was by the Jews, in the age of Christ, attributed to the *Messiah*, (Joh. 11, 25 seqq.) and the Rabbinical writings teach that the *Messiah* will recall the dead to life. See Lightfoot, Hor. Heb. on Joh. 6, 31. Schoettg. Hor. Heb. 1. 2, p. 573. Now, since the Jews thought the final judgment conjoined with the resuscitation of the dead, it is probable that they also thought that the Messiah would be the Judge. Indeed this opinion seems strongly confirmed by many passages of the Rabbinical writers brought forward by Schoettgen, Hor. Heb. 2, 376, 638. And, as the Jews believed that

the Law was promulgated from God, by the ministry of Angels, (of which opinion the Old Testament furnishes no vestige; see Hebr. 2, 2. Gal. 3, 139. Acts 7, 53.) thus might they hold the opinion that God would judge men by the Messiah. Besides, Christ himself (as we learn from Joh. 5, 17) clearly made known that God had committed to him (as Messiah) the office of Judge. The dæmoniacks, too, (in the person of the dæmons,) exclaim, "art thou come hither to torment us before the time?" From all which arises a high probability, that the Jews in the age of Christ believed that God would judge the nations by the medium of Christ. Moreover, all who believe that Jesus was the Messiah, and performed (nay was bound to perform) all that was incumbent on that Personage, must *also* admit that the above-mentioned opinions made a part of his *own* doctrine, and are meant for *all Christians*, of *all ages* and nations. *Some*, however, of the Sceptical Theologians of Germany, maintain that Jesus was described under the characters of Son of Man, Son of God, &c. and his new institutions had the appellation of *Kingdom*, solely in compliance with *Jewish opinions*, and that therefore all that is read of him as Messiah, and of his Kingdom, is said with accommodation to *those times*. For these persons reject the resuscitation of the dead *by Christ*, and the last judgment conjoined with it, as a mere *Jewish opinion*; and they contend that Jesus only speaks *populariter*. They refer all that is here said respecting a visible judgment to *Jewish images*, and not to the *capita religionis*. They maintain that Jesus retained this (and some other opinions) because he could not reject it without detriment to the establishment of his new doctrines, though he bent it as much as might be for the better, and provided that under it a purer doctrine should be concealed, which would gradually, as the empire of human reason increased, be disclosed *tanquam ex involucro*. What they are pleased to term this *pure and rational*

doctrine is this: "Men will, at some future time, be raised to immortal life, and such *good* men as have received the religion of Christ will be *rewarded*, and the *bad*, who have rejected his doctrine, will be *punished*; and that this happiness or misery will be immediately consequent on their passage to the other life. It was needful, say they, that this *purser doctrine* should be *thus* communicated to the ignorant and superstitious Jews, *sub involucro*, since, even in our own age, men cannot dispense with all aid from their senses, in their conceptions of religious doctrines, and in using them for the promotion of virtue. Even in our own age, the notion of the resurrection of the body, and the last judgment, has associated with it images extremely serviceable, as excitements to virtue. Jesus (say they) in propounding this purser doctrine, did (according to his consummate wisdom) use these Jewish opinions and images as *involucra*, in order that he might address the multitude with greater effect, and that all hope of a future life (that most powerful incitement to faith in Christ) might not be withheld from them. The Apostles also, when, after the departure of their Master, they had perceived the true notion and complete intent of Christ's doctrine, wisely propounded those purser truths under familiar images, and thus accommodated it to the rude conceptions of their countrymen; opposing themselves, however, to grovelling superstitions, and purging their own doctrine itself from all grosser images: so fulfilling the real intentions of their Master." Thus do these writers endeavour to make the declarations of Christ concerning the resurrection of the dead, and a future judgment, accordant to the *decisions of human reason*. Kuinoel and Rosenm. then detail some other novelties broached by certain German Theologians, all equally far-fetched and sophisticated with those just mentioned, and all of them satisfactorily refuted by Kuinoel, Hanmer, Koken, Flatt, Storr, and other distinguished Theologians of the orthodox school in Germany.

31. ἐπὶ θρόνου δόξης, i. e. his glorious throne; an Hebraism. Kuinoel observes, that these are images taken from the pomp and splendour of Eastern kings, who administered justice sitting on a lofty and magnificent throne. Rosenmuller remarks, that this is a similitude derived from human judicatures, and must not be taken literally. Doddridge judiciously notices the grandeur with which our Lord here speaks of himself. "It is (says he) one of the noblest instances of the true sublime that I have anywhere read: and indeed few passages, even in the Sacred Writings themselves, seem to equal it. I can imagine no more magnificent image than this: the assembled world distinguished with such unerring penetration, and distributed into two grand classes, with as much ease as sheep and goats are ranged by a shepherd in different companies."

32. συναχθήσεται—πάντα τὰ ἔθνη, i. e. all the living and all the dead of the whole world. It has by some been vainly feared lest the ample space of the whole globe should not suffice for all that are, or have been, or shall be, in existence. But all the circumstances of this description are not to be taken *literally*. This one thing is to be kept in mind; that a distinction, evident, immutable, and eternal, between the good and the bad, will at that time be publicly manifested. The particular *mode* in which all this will be effected we cannot even guess, much less presume to determine.

32. ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν—ἐρίφων. That this separation was usual, is clear from Liv. 24, 8. "Lucus ibi, frequenti silvâ et proceris abietis arboribus septus, læta in medio pascua habuit, ubi omnis generis sacrum Deæ pascebatur pecus sine ullo pastore: separatimque egressi cujusque generis greges nocte remeabant ad stabula." And Virg. Ecl. 7, 2. "Compulerantque greges Corydon et Thyrsis in unum, Thyrsis oves, Corydon distentas lacte capellas." This passage of the Evangelist is manifestly to be understood tropically and parabolically. Christ

will separate the good from the bad, the sheep from the goats *; for, as Euthymius observes, νῦν μὲν γὰρ ἀναμιξῇ εἰσι πάντες· τότε δὲ ἀκριβῶς διαχωρισθήσονται.

33. στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐανύμων. Among the Hebrews the *right* was thought happy, and of *good omen*; the *left unlucky* and evil. Hence the former denoted *honour*, the latter *ignominy*. Both the metaphors contained in this sentence are met with in the Rabbinical writings, ex. gr. Ros Hasschana, 1, 2. Mundus judicatur.—Omnes homines transeunt coram eo, ut oves. So Schir. R. 1, 6. (ap. Wets.) Dextri et sinistri, in illis præponderat justitia, in his culpa. Bemidbar R. 32. Eccles. 10, 2. Dextra, hi sunt justi, qui operam dant legi, quæ est ad dextram S. D. Deut. 33, 2. Ad sinistram, hi sunt impii, qui operam dant divitiis: besides other Rabbinical passages there cited. Nor was this opinion confined to the *Jews*; we find vestiges of it in the Greek and Roman authors. Wetstein cites Plato de Rep. 10, 761. c. where Erus says, that he saw in the infernal regions judges sitting, who, after pronouncing sentence on those before them, ordered τοὺς μὲν δίκαιους πορεύεσθαι τὴν εἰς δεξιάν καὶ ἀνω διὰ τοῦ οὐρανοῦ—τοὺς δ' ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω κ. τ. λ. So Plut. 2, 192. f. ἐκέλευσε τοὺς μὲν ἐπὶ δεξιᾷ τοῦ βήματος θεῖναι, τοὺς δὲ ἐπ' ἀριστερᾷ—τοὺς βελτίονας—τοὺς χείρονας. Virg. Æn. 6, 541. Dextera, quæ Ditis magni sub mœnia tendit, hæc iter Elysium nobis: at læva malorum Exercet pœnas, et ad impia tartara mittit. So also Statius Theb. 1. 4. cited by Bulkley: In speculis mors atra sedet domini-que silentis Adnumerat populos, major supereminet ordo. Arbiter hos durâ versat Gortynius urnâ. Vera nimis poscens, adigitque expromere vitas Usque retro.

34. δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς· subaud ὑπὸ· Hebr. בְּרוּכֵי יְהוָה. Glass explains, “a patre meo fe-

* So called from the petulance, lust, and filthy life of that animal. The force of this comparison has been copiously, but too fancifully, illustrated by Euthymius.

licitate ornandi." Εὐλογεῖν, when spoken of God, in reference to man, signifies "*beneficiis afficere.*" As Ephes. 1, 3.

34. ἡτοιμασμένην—ἀπὸ καταβολῆς κόσμου. Kuinoel compares Job 6, 17. ὅτι σοι αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος. So the Rabbinical writers speak of the Law, of the Messiah, the *Templum superius*, &c. as being created before the creation of the world. So Statius Theb. 3, 242. (cited by Wets.) Sic fata mihi nigræque sororum juravere colus: *manet hæc ab origine mundi Fixa* dies bello. Dr. Campbell, in a prolix note, full of solemn trifling, objects to our common translation, and substitutes, from the *formation* of the world. The expression κατάβολη proceeds on the old hypothesis, that the world is a *plane surface*, of course with a *foundation*.

34. κληρονομήσατε τὴν ἡ. ὑ. β. Κληρονομέω is by Kuinoel simply interpreted *obtain*, occupy. So 19, 29. and Mark 10, 17. Galat. 5, 21. βασιλείαν Θεοῦ οὐ κληρονομήσουσι, and in other passages collected by Schleusner. But this seems to somewhat curtail the sense, which Euthymius thus illustrates: οὐκ εἶπε δὲ λάβετε, ἀλλὰ κληρονομήσετε ὡς πατρῶαν, ὡς ὀφειλομένην, κ. τ. λ.

35. Christ now proceeds to show, that those only who had been studious of piety and probity here, shall be partakers of this κληρονομία in a future state: and, as among true virtues, beneficence is eminently distinguished, he puts it *in the place of* all other virtues, thus showing its necessity and dignity, and recommending it to our practice. He describes it moreover not in the *genus*, but *by its parts*, instancing particular sorts of beneficence. (Grot. Rosenm. and Kuin.)

35. συνήγαγετε, ye lodged me. Συνάγειν is elliptical. The complete phrase occurs in 2 Sam. 11, 27. συνήγαγεν αὐτὴν εἰς τὸν οἶκον αὐτοῦ. and Judg. 19, 15. οὐκ ἔστιν ἀνὴρ συνάγων με εἰς τὴν οἰκίαν. It is used by the Sept. to express the Hebrew *הָסִיב*. The difference between the Classical and Hellenistic use is

this : *σ.* is by the Classical writers used of *more than one*. So, among the examples cited by Kypke, we have Plutarch, 2, 643. *ἀνθρώπους συναγάγων*, and 679. *πολλοὺς συνάγειν*. But by the Hellenists, of *one*. So in Justin. 1. 33, 4. (cited by Wets.) *Expositus fuerat—pater parvum recolligit*. Hospitality was a virtue which was considered even by the heathens as highly meritorious. So Hom. Odyss. 14, 56, 8. *πρὸς γὰρ Διὸς εἰσιν ἅπαντες Ἕνολ τε πτωχολ τε*; and with the Jews it was regarded as a *religious* duty. So Jalkut Ruben. f. 42. 2. *quicunque hospitalitatem libenter exercet, illius est paradisus*. See other Rabbinical citations ap. Wets. This hospitality was in the East an important duty, because there were as yet few or no inns, and even water in the parched countries of the East is sometimes thought to form no contemptible gift.

36. *γύμνος*. This word, like the corresponding terms in Hebrew, Latin, and some modern languages, denotes not only naked, divested of the outer garment, (as Liban. O. 15. p. 434. ap. Wets. D. *τὸ γύμνους ἐν τοῖς χιτῶνίσκοις—εἰσῆχθαι*;) but one slightly clothed, and, by the adjunct, one *ill clothed*. So Seneca de Ben. 5, 3. (ap. Wets.) *Qui malè vestitum et pannosum vidit, nudum se vidisse dicit*. Schleusner indeed interprets (from the adjunct) *pauper, egenus*; but this is receding too far, and destroys the antithesis. Some remarkable instances of this sort of beneficence are given by Wetstein from Athen. 533. B. Corn. Nep. Cim. 9.

36. *ἡσθένησα, καὶ ἐπέσκεψασθέ με*. The word *ἐπισκέπτωμαι* signifies, *first*, to look at; *secondly*, to look after; and, from the adjunct, to take care of, relieve, &c. By the Classics it is used especially to denote the attendance of a *physician* on the sick. So Herodian, 4, 2, 7. *ἰατρὸς—ἐπισκεψάμενος τὸν νοσοῦντα*; and Galen. Dio Xephil. Tiberii, p. 102. Artemid. 3, 22. Aristid, 290. See other passages in Wets. Though sometimes it notes the attendance of *friends* or others. See Wets. and Kypk. This the Latin writers ex-

pressed by *viso*, *inviso*, et *visito*. How much merit was assigned to this virtue by the Jewish theologians. may be seen by the Rabbinical citations in Schoettgen and Wetstein. See Wagenseil and Vitring. in Synag. Jud.

36. ἤλθετε πρὸς με, i. e. visited me; but, from the adjunct, *solaced* and *cherished* me. Thus in the Latin *adire* is used for *visere*, *visitare*.

37—39. λέγοντες. Κύριε. Here it appears that many circumstances inserted in this description are merely parabolical. It cannot surely be supposed that Jesus on the day of judgment will hold converse with individuals, or even the whole body of the pious. The substance of what we are here taught seems to be this: that the pious will admire the goodness of Christ, in condescending to so kindly interpret, and reward their feeble exertions. (Grot.)

40. ἐμοὶ ἐποιήσατε, i. e. I shall regard it as done unto me, and reward it proportionably. Just as what is done to a *wife*, is regarded by the husband as done to *himself*. So Prov. 19, 17. "He that hath pity on the poor lendeth unto the Lord." There is a similar sentiment in Cic. Epist, ad Fam. 10, 1. (cited by Bulkl.) "Teque hoc existimare volo, quicquid in eum judicii officiique contuleris id ita me accipere *ut in me ipsum te putem contulisse*." See supra, 10, 10. Compare Galat. 5, 6. On this subject Whitby has well treated.

46. ἀπελεύσονται—eis κόλασιν αἰώνιον. These words are by the ancient fathers urged against Origen, who had introduced into Christianity the Platonic doctrine of certain *vicissitudes* of rewards and punishments. What Origen thought, it is not, from his writings, easy to say. On this passage his remarks do not recede from the common opinions. Elsewhere he speaks on this subject, but obscurely, and not consistently with himself. Epiphanius reprehends him, not for this, but for holding the *pre-existence* of souls, and that they are sent out into the body for the purpose of punishment. Augustin, however, ex-

pressly imputes to him the above opinions. Be that as it may, he appears not to have been the *first* who held that punishments, at least sensible ones, would *sometime cease*. Similar sentiments were entertained by Justin Martyr, Theophilus, Tatian, and Annobius, with which opinions Grotius has contrasted those of Tertullian, Lactantius, and Minutius. If any one (he adds) would know, I will not say the decided opinions, but the *doubts* of the ancients, he may consult Jerome, at the end of his Commentary on Isaiah. (Grot.) 'I quite acquiesce in Dr. Owen's censure of the idle, and indeed impious conjecture of Dr. Mangey, κατάλυσιν, *annihilation!* Rosenm. makes the eternal punishment of the wicked consist in their *loss of the rewards of virtue*, which must needs be eternal. But this is by no means a satisfactory or admissible interpretation. No doubt a consciousness of such a deprivation will form part of the punishment: but these words clearly denote *moreover positive inflictions*, exquisite in degree, and of a *duration* which must be *determined by God alone*. Mr. Weston remarks, "that all men will one day be saved and restored to the favour of their Maker, is, no doubt, an idea which exhibits the mercy of God in a sublime view, without derogating from his justice. Nor does this notion set the wicked upon a par with the righteous, if you consider the fiery ordeal prepared for the former, through which they must pass in order to arrive at forgiveness." The word *may*, I admit, signify a *limited* though *exceedingly long* duration. But I would say, with Doddridge, "miserable are they who *venture their souls* on its signifying a limited duration." The notion of eternity of punishments was held by the Pharisees and Essenes, as we learn from Josephus, B. 2, 8, 11. & 14. and Antiq. 1, 16, 3. I add Joseph. Macc. 12. ταμιεύεται σε ἡ δίκη πυκνοτέρῳ καὶ αἰώνιῳ πυρὶ, καὶ βασάνοις, αἱ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσι σε. et 9. σὺ δὲ καρτερήσεις ὑπὸ τῆς θείας δίκης αἰώνιον βάσανον. As also Clemens, R. Epist. 2, 9. *ὡς οὖν ἐσμέν ἐπὶ γῆς, μεταν-*

οήσωμεν — μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου, οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι : and other Rabbinical writings cited by Wets. That the Heathens held this opinion, is clear from the following passages. Virg. *Æn.* in the description of Tartarus : *Sedet æternumque sedebit Infelix Theseus.* Liban. Or. 941. β. ἀντὶ μάκρου χρόνου τοῦ τῆς ἡδονῆς, ἀθάνατος ἐπικείσεται ζημία. Lycoph. 907. ἀκτέριστον ἐν πέτραις Αἰῶνα κοκύσουσιν ἡλοχισμένοι — sub. ἐς. and 928. αἰαντὴ Θεὸν κυδανούσι. Calvin, on Isaiah 13, ult. and 66, ult. remarks that the *fire* spoken of is to be metaphorically understood ; and, as *corporeal* fire cannot act upon an *incorporeal* spirit, it is plain that, under the image of fire, spiritual punishment is adumbrated.

CHAP. XXVI.

VERSE 2. *πάσχα γίνεται*—*παραδίδοται*. Present for the future. The Vulgate renders *fiet — tradetur*, delivered up. Put a colon after *γίνεται*, which, Kuinoel remarks, is for *ἄγεται*. So 2 Regg. 32, 22. οὐκ ἐγενήθη τὸ πάσχα τοῦτο. This is, however, not only a *Hebraism*, but a *Grecism*, as Raphel has shown. Πάσχα, from ΠΩΣ, to pass, denotes, 1. passing by ; 2. the (Passover) Lamb ; 3. the (Passover) feast.

3. *συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς κ. ο. Π. τ. λ.* A periphrasis for *συνέδριον*, by which name this assembly is called by John, 10, 47. whose office it was to hold inquisition on false prophets. Grotius.

3. *εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως*. The word *αὐλή* properly denoted an *open, airy enclosure*. Et. Mag. So, in the Old Testament, and Apoc. 11, 2. it is said of the outer court of the temple. It, secondly, denoted an area, or court, such as encircled the vestibule, door, or entrance to a large house. Thirdly, (as here,) such an edifice as had attached to it an *αὐλή*. It was also generally applied to the houses of

kings, and powerful or opulent persons. Hence our word *court*, denoting a king's palace. So Æschyl. Διὸς αὐλὴ οἰχνεῦσι. Seneca, Hipp. 9, 81. Fraus sublimi regnat in aula. Mill, on Cypr. Hier. 185. thinks that this was the palace of the High Priest, in the same manner as the mansion-house is that of the Lord Mayor of London.

4. ἵνα—κρατήσωσι δόλω. So 1 Cor. 12, 16. There is an ellipsis of ἐν, which is *supplied* in 1 Thess. 2, 3. and Mark 14, 1. So בַּסֵּתֶר in Deut. 27, 24. Here, however, some render it *dolosè*, others *clam* (which seems preferable). Of this stratagem (say they) there was need: for to take him by *day* when openly teaching was impracticable; and his *nights* were spent in secret retirement at Bethany and the mount of olives, known only to his Disciples.

5. μὴ ἐν τῇ ἑορτῇ. At which time malefactors were usually executed, for the more general example. So Sanhed. 10, 4. (ap. Wets.) Non occiditur neque a iudicibus civitatis suæ, neque a Synedrio, quod est Jafne; sed ad summum Synedrium, quod Hierosolymis est, deducitur, atque istic in custodiâ asservatur usque ad festum, et in festo interficitur. So Maimonides. See Schoettg. Hor. Heb. and Bucher, Antiq. Bib. p. 325. But, in the punishment which they destined for Jesus, they were inclined to recede from this received custom, for they feared the country-people*, especially the Galileans; and with reason, for the present period was very opportune for sedition, by reason of the great concourse of people. But having so fair an offer made by Judas, they embraced the opportunity. (Whitby and Rosenm.) At this time, indeed, the whole Jewish state was in a ferment, and at such festivals tumults frequently arose on slight causes. So Jos. Ant. 17, 9, 3. & 10,

* Theophylact well remarks, that, though about to perpetrate such an atrocity, they only *fear man, not God*. He suggests, too, that they probably feared lest, if he were put to death at the feast, that death should become more celebrated; now their wish was to obliterate all memorial of him.

2, 20, 5, 3. Jos. B. 5, 5, 8. 1, 4, 3. Nor was this confined to the Jews. So Æneas Poliorc, 22. says: *περὶ τὰς ἐορτὰς καὶ τούτους καίρους μάλιστα οἱ βουλόμενοι τι νεωτερίζειν ἐγχειροῦσιν.* Wets.

6. τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ. That John, 12, 1, seqq. relates this history in the same way with Matthew and Mark, 14, 3. but differently from what we read in Luke 7, 36, seqq. cannot be denied; and such trifling diversities as are found in the narrations of Matthew and John, respecting the anointing of Christ (which, however, may easily be removed), the Evangelists have, in common with all other historical writers treating of the same thing. The greatest difficulty in the way of interpretation here is, to determine the *order of time* which Matthew and John followed, in narrating this history. Now John says that these events happened *πρὸ ἐξ ἡμερῶν τοῦ πάσχα*, therefore *before* Christ's solemn entry into the city. But, according to Matthew and Mark, the anointing took place *after* the solemn entry, on Wednesday the 13th day of Nisan. Now although, as far as regards *chronology*, nothing certain can be determined in the writings of the Evangelists, (since they very often pay no regard to it,) and though it cannot be, with certainty, ascertained whether John, or Matthew, has related the event in the order of time; yet, since it is manifest that Matthew, in his narrations, had very frequently more regard to *events* than the *order of time*; since Matthew himself has not noted the time accurately, but has used a phrase not indicative of definite time, (τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ver. 6.) since John has narrated the event more copiously and elaborately: since, from the general style of composition in this passage of Matthew, it is plain that he is *hastening* to describe the treachery of Judas, and the last fate of his Master: since, moreover, *Mark*, especially when hastening to any other subject, is accustomed to write concisely, omit various circumstances, and neglect the order of time (vide ad 4, 23) therefore I

apprehend that, respecting the order of time, John is to be rather attended to, who seems to have *supplied* what Matthew had omitted, in *order* to indicate the *motive* which impelled Judas to the deed, namely, *avarice*. (Kuinoel.)

6. ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ. This person had probably been cured by Jesus*: certainly he was not *then* affected with leprosy, for in that case there could have been no intercourse; he is merely so called from having *been* a leper. Thus, in the catalogue of the Apostles, Matthew is called *the Publican*, because he had been so. (Jerom. Epist. T. 3, 57.) Compare Matth. 11, 5. Of this Simon John makes no mention, but only relates that at the Supper Lazarus sat at table, and that Martha waited. It does not, however, necessarily follow that the Supper took place at the house of Lazarus. Martha might minister, though in the house of Simon, and Lazarus might be of the number of the guests. Perhaps too (as Grotius conjectured) this Simon was one of Lazarus's relations. Now this circumstance, that the Supper took place at the house of Simon, John passes by in silence, as of little moment, thinking it enough to have named Lazarus. Some have thought that Lazarus dwelt in the house of Simon: and others, that Martha was Simon's widow. (Grot. and Kuin.) The two last conjectures merit little attention. It seems to me not improbable that Simon was a widower, and that Martha, as being his relation, superintended the entertainment. Markland and others, to remove the seeming contradiction, place vv. 6—13. in a parenthesis. But I have little faith in the efficacy of this sort of medicine, so often resorted to by Bowyer and his associates. Dr. Doddridge's solution does not materially differ from Kuinoel's and mine. He thinks it more probable that Matthew and Mark should have introduced

* So Theoph. and Euthym. who make this beautiful remark on Mary: that she, *leprous in soul*, when she saw Simon healed, was emboldened to hope for a cure of her *spiritual leprosy*.

this story a little out of its place, — that Lazarus, if he made this entertainment, (which is not expressly said by John,) should have made use of Simon's house, as more convenient for it,—that Mary should have poured the ointment on Christ's head and body, as well as his feet, — than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume, and that the same fault should be found with the action, and the same value set on the ointment, and the same words used in defence of the woman, and all this in the presence of many and the same persons; all which improbable particulars must be admitted, if the stories be considered as different. Yet many of the ancient Commentators suppose *two*, and some (as Euthymius) even *three different* women; a method exceedingly arbitrary and unsatisfactory. For, as Grotius has observed, we are not to *multiply stories* without good cause.

7. ἀλάβαστρον μύρου ἔχουσα. A flask for ointment or oil, of the form of our glass oil-flasks, with a long and narrow neck, made of a sort of marble (of the colour of a human nail) called *alabaster*. (See Hor. Od. 4, 12, 17. and Mitch. and Kuinoel on Propert. 2, 13, 3.) It was used (says Pliny, 36, 8.) as being thought to preserve the ointment best. Sometimes it was made of gold (Theocr. Id. 15, 114. Συρίφ μύρω χρύσει ἀλάβαστρα); sometimes of glass, stone, or wood, &c. Ἀλάβαστρον μύρου, supply πλέων, *plenum*: which ellipsis is also found in the Greek Classics; as Athen. 268. α. ἀλαβάστρον μύρου. Herodot. 3, 20. μύρου ἀλάβαστρον. Also in the Latin Classics; as Petron. 60. "Cum alabastris unguenti." Servius in Æn. 3, 274. Donatus ab eo unguenti alabastro. Wetstein, Rosenmuller, and Kuinoel.

7. μύρου—βαρυτίμου, "exceedingly valuable." So Joh. 12, 3. πολυτίμος. Mark 14, 3. πολυτελής. Sallust, Hist. 3. ap. Nonnium. "Cum *grave* pretium fructibus esset. Suet. Ang. 41. Frumentum sæpe levissimo, interdum nullo pretio viritim admensus est." (Wets.)

These expressions had a reference to the weight of bullion, not the number of coined money. See note *supra*, ver. 15. It appears from Matthew and John that this unguent was of *nard*, which was accounted the most valuable. Heyn. on Tib. 2, 27. informs us that pure nard was a thin and simple *oleum*, and formed of one particular kind of odour: on the contrary, that *unguent* was thick, and compounded of various colours. (Wolf. and Kuin.) Weston says it is called green oil in the Psalms, and that it is still made in the East, and sold for about six pounds the phial at Constantinople. See Pincinelli, Lumin. reflex.

7. καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν α. ἀ. The Classical construction is κατεχέειν τίνος, or κατὰ τίνος. So in Plat. de Republ. 3. (cited by Grotius): μύρον κατὰ τῆς κεφαλῆς καταχεάντες. As a mark of respect, not uncommon: shown by hosts towards their guests. So Hor. Carm. 2, 11, 16. Psal. 23, 5. Luke 7, 46. Matth. 6, 17. Nor were only *guests* anointed, but also the *dead*: to which there is a double allusion in the following passage of Martial, 3, 12, 4 (cited by Hammond): Qui non cœnat et ungitur, Fabulle, hic verè mihi mortuus videtur. The rich were anointed with *nard*, the lower orders with *oil*, which is still customary in the East. So Artem. 3, 24. Anthol. 2, 47. 2, 27. Anacr. 4. (Wets.) See more in a learned note of Hammond, to whom all the Commentators are much indebted.

8. ἡγανάκτησαν, λέγοντες. It appears from John that only Judas *said* this: which is here ascribed to *all*, because all participated in the same indignant feeling at the waste: though the origin of it was very different. In them it was solely regard for the poor; in him sordid avarice. See Joh. 12, 6.

8. εἰς τί ἡ ἀπάλεια, jactura, prodigality. So Grotius cites: "Perdere sciunt, donare nesciunt." So Theocr. Idyll. 15, 18. φθόρος ἀργυρίου: and thus ἀπόλλυμι, in the sense of spending (money), occurs in Theophr. Ch. 15. and Plut. 1, 869. Thus much

for the *word*,—it is of more importance to advert to the *thing*; and here we may observe, with Euthymius, that they were led to this censure from having heard their Master enlarge on the duty of alms-giving. They had been taught that God will have mercy, and not sacrifice. Yet, *considered in itself*, (says Theophylact,) honouring God is to be *preferred before* alms-giving. In truth, there are (as said Epictetus) two handles by which most things may be taken. Thus here (observes Grotius) ointment of a considerable value came to nought. That was superfluously expended for odour by which the poor might have been fed. This was the *left handle*. The *right handle* was this. A woman brought to abominate and amend her former evil life, eagerly seeks to show honour to him by whom she had been reformed; sparing neither expense nor labour, to make this manifest to all. Such penitence, humility, and sedulity of observance, must be praised. Such are the handles which Christian charity seizes; interpreting every thing as favourably as may be, and not only loving virtue, but even the semblance of virtue; and if there be any thing reprehensible in the *mode of action*, excuses it out of regard to the *intention* of the agent. Now, in actions not forbidden by law, the intention decides on their nature: which intent is here the very best possible, to show honour to Christ. Grotius.

10. τί κόπους παρέχετε τῇ γυναικί; So Sirach 29, 4. παρέχειν πίνον. Wetstein observes that it would be better Greek if it were πράγματα παρέχειν. But Kypke has produced two passages from Aristot. and one from Is. 7, 13. ἀγῶνα παρέχειν, where the phrase occurs.

11. πάντοτε—τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Whenever there is a doubt respecting several things, *which* of them should be done *first*, we must not barely weigh the actions themselves, but take also some account of times, and other circumstances. Thus here, the poor could be

relieved at *any time*, (as Mark expresses,) but any honour done to Christ, at least in his person, must be done *speedily*. (Grot.) The good work which was to be done soon, or never, was preferable to that of which the opportunities were constant and perpetual. (Whitby.)

12. πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. There has been some difference of opinion among the Commentators, whether this was said as presaging his death, or whether it regards the intentions of Divine Providence. Some support the former opinion, as Lightfoot and L. Brug. But their reasons seem inconclusive. I rather assent to the latter, which is maintained by Casaubon, Maldonati, Grotius, Heinsius, Cler. and most recent Interpreters, that there is an ellipsis of ὥς εἰ, "she has done it *as if* for my burial." Or, (as Maldonati says,) "she has suited the action as aptly to my situation *as if* she had done it by Divine impulse." For, as Grotius remarks, it is not unfrequent in the Hebrew for any one to be said to do a thing for this or that end, which, however, is not really *intended* by him, only his act is consequent upon it, *aliunde*: as in 1 Reg. 17, 18. Prov. 17, 19. and often elsewhere. Our Lord justifies this, as Whitby observes, (from Grotius,) by an argument *à pari*, that, had she expended this on his *dead body*, they who used such ointments could not reasonably object to it, and had, therefore, no ground now to do so, as he was so near death and burial. Ἐντάφια signified whatever was used for the carrying forth and burying the dead, such as vestments, crowns, flowers, and inferiæ. See Kuin. Ἐνταφιάζειν denoted, not so much the act of sepulture itself, as all those arrangements which preceded it, such as washing, laying straight, anointing, and embalming: though it often denoted only a *part* of such preparation, as either embalming, or (as here) preparing for burial, by anointing with unguent, &c.

13. ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο. I cannot

agree with Kuinoel, that ἐν ὅλῳ τῷ κόσμῳ ought to be taken with the words that *follow*; but rather with ὅπου, which may indeed seem *pleonastic*, but the words together are equivalent to *ubicunque in toto mundo, in quacunq̃ mundi parte*. Rosenmuller explains εὐαγγέλιον, *historia rerum mearum*; and so Euthymius. Kuinoel interprets, *nuntius de morte med.* But I should prefer, "*the Christian Doctrine, my Religion.*"

13. λαληθήσεται—εἰς μνημόσυνον αὐτῆς, will be related as a memorial of her, i. e. *laudabitur*. See Schl. Lex. For this word, and μνημόσυνον, is used, as L. Brug. says, non in *vituperationem, sed laudem*, and in the Sept. often signifies fame, glory. Yet, I must observe, not *always*. So Thucyd. 2, 41. πανταχοῦ δὲ μνημεῖα κακῶν τε καγαθῶν ξυγκατοικίσαντες. Phil. Jud. 876. Ε. κατὰ πόλεις μνημεῖα τῆς αὐτῶν ἀσεβείας καὶ μισανθρωπίας ἀπέλιπον. So Acts 10, 4. αἱ προσευχαὶ σου — ἀνέβησαν εἰς μνημόσυνον. Erasmus says, that the word also signifies *pignus*, &c. i. e. a remembrance, or keep-sake: and indeed in this sense it occurs in Æschyl. Theb. 49. where see the the remarks of the learned Scholiast, as emended, from Hesychius, by Dr. Blomfield. Wetstein here compares a passage of similar complexion in Cic. pro Syllâ, 15. "Itaque dico locum in orbe terrarum esse nullum, quo in loco populi Romani nomen sit, quin eodem perscriptum hoc iudicium pervenit."

14. τότε πορευθεῖς, *about* that time, (for it refers to ver. 3.) i. e. when they had resolved to apprehend Jesus, then Judas going, &c. On which Euthymius well remarks, ὅτε ἡ ἀλλοτρία ὠκειώθη πρὸς αὐτοὺς οὐχ ὑπ' αὐτῶν μετεκλήθη. Jerome refers his departure at that time, to sudden pique at this answer, arising from the *auri sacra fames*, thinking the sum for which the ointment might have been sold *his loss*, (as he was purse-bearer, and put aside part for his own use,) to repair which, he sold his Master.

14. τοὺς Ἀρχιερεῖς. By these are to be understood only one class of the Synedri, which are by synec-

doche put for the rest. (Kuin.) Or ἀρχιερείς may be taken for the heads (or, as we should say at Cambridge, the caput) of the Synedrim, consisting not only of the ἀρχιερεὺς, properly so called, and then in office, but all those who had held that office, with whom were associated the High Priest's Vicar, and the heads of the sacerdotal courses. All which has been explained more at large in Matthew 2, 4.

15. ἔστησαν αὐτῷ τ. ἀ. In the interpretation of these words there has been much diversity of opinion. Some of the best Commentators, as Euthymius, Wetstein, Rosenmuller, and Schleusner, explain *solverunt, weighed out*. To which it has been objected that *coined money* was then in use, which needed only to be *numbered*, not *weighed*. But it should be remembered, that *terms* often remain, when the *customs* to which they owed their rise have ceased. This signification too is confirmed by numerous examples which occur in the Sept. ex. gr. Esdr. 8, 25. καὶ ἔστησα αὐτοῖς τὸ ἀργύριον. Job. 6, 2. 28, 15, 31, 6. and other places, which may be seen in Schl. Lex. on the O. T. This Hellenistic use of the word is founded on that of the Hebr. שָׁקַף, though it is not unknown to the Classical writers. See Schl. Lexicons on the O. T. and N. T. Some object, that this was too early a season for payment. But this seems frivolous. Rosenm. and Michaelis think that the ἀρχιερείς paid the sum here mentioned *in hand*, as an earnest of more, after the deed should be accomplished, which seems extremely probable. Since, however, Mark 14, 11. says, ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι: and Luke 22, 5. συνέθεντο αὐτῷ ἀργύριον. Therefore Grotius and others* interpret, "*promised that they would give.*" And they might have cited 1 Macc. 13, 30. καὶ ὅσα ἑστῆκα μὲν πρὸς ὑμᾶς ἔστηκε. In this sense I take Athen. 580. D. where Gnathæna thus addresses a young butcher: Μειράκιον ὁ καλὸς, φησὶ, πῶς ἴστης, φεῶσον; What

* This interpretation is also noticed by Euthymius.

bargains are you making ? how are you selling ? But in the passage of the Evangelist this sense would require a different construction ; and I agree with Kuinoel, that there is no reason to recede from the common interpretation of ἵστημι. As to the *discrepancies*, they are slight, and easily admit of being reconciled, in the mode above suggested. Kuinoel conjectures, that the priests, &c. then only *promised* the 30 shekels (which circumstance Matthew omitted) ; but a little afterwards, perhaps at the very time that Judas was going out accompanied by the soldiery, *paid* to him that sum of money. This, however, must be admitted to be a mere gratuitous conjecture, and, as I think, devoid of probability.

15. τριάκοντα ἀργύρια. This was (as may be seen from Erach. f. 14, 2. ap. Wets.) the price of a slave's life, and fixed upon *out of contempt*, say the older Commentators. This, however, seems doubtful. With respect to the *degree of guilt* to be attributed to Judas in delivering up his Master, there has been, during the last century, much discussion. That he did by no means suspect that the affair would have terminated as it did, nay, that he fancied that Jesus, who had so often delivered himself from the hands of the Jews, would also now contrive means for his liberation, and that he said what we read in Mark, 14, 44. *ludibrii causâ*, and intended merely to trifle with the priests, and pocket the reward of treachery, is the opinion of many recent Commentators, and is not disapproved by Kuinoel. (Compare Matth. 27, 3. et seq.) Whether by thus betraying his Master Judas meant to excite, nay, compel him to enter upon and establish his kingdom, in which he might himself hope for greater dignity, honours, riches, &c. Kuinoel leaves undetermined ; but refers his readers to several dissertations on the subject of the character of Judas by Niemeyer, Stolz, Paulus, Krummerker, and Leichter, de Culpâ Judæ. The more recent Theologians view the character of Judas in a less unfavourable light than did the Fathers and

the old Commentators. His may have probably been somewhat more of a *mixed* character than has been sometimes supposed. But the opinion of those Interpreters seems to me inconsistent with the language of strong reprobation used of Judas both by our Lord and the sacred writers.

16. ἀπὸ τότε. Τότε is, properly, a noun in the accusative neuter. Here it is treated as a noun; as in Matth. 4, 17. 16, 21. Sirach, 8, 12. which use is, however, censured by Phrynichus.

17. ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; Now follows a description of the Paschal supper celebrated by Christ. In respect to the *day* on which this took place, the Commentators exceedingly differ, especially on account of some passages of John. Some (as Benedict XIV. Goodwin, Basnage, Bucher, Benzel, Wald, Harenberg, Lenfant, Bengel, Mollenhauser, Baumgarten, Fritz, and so Whitby, Le Clerc, and most Theologians) think that Christ ate the Passover on the *same day* with the rest of the Jews. Others, whose names I shall presently state, are of opinion, that he *anticipated* the ordinary Jewish Passover by one day. There are those, too, who altogether deny that Jesus celebrated the Paschal supper (as Calmet, Vetchieti, Deyling, Gudius, Lamy, Du Pin); inasmuch as he was put to death on the very day on which he might and would have celebrated it. Of these some contend, that both in this and in the parallel passages (Mark 14. Luke 22.) it is a *common supper* that is spoken of. But in the present passage we read ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα and ver. 21. καὶ ἐσθίωντων αὐτῶν Luke 22, 13. καὶ ἡτοίμασαν τὸ πάσχα. Ib. 15. ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με καθεῖν. See also the note on Joh. 13, 1. Others have endeavoured to prove, that Jesus, like the Jews of the present day, celebrated only a *memorative*, not a *sacrificial* Passover, which was rather voluntary than legal, in which there was no *lamb* prepared, but only the unleavened bread and bitter herbs. (See Grot.

on Matth. 26, 18. Ham. & Cler. on this place, and Mark 14, 12.) This opinion must, however, be altogether rejected; since it cannot be *proved* that before the destruction of Jerusalem a *memorative* Passover was in use: and in the Evangelists we have the plain words *θύειν* and *φαγεῖν*. It is certain, therefore, that Jesus did eat the Paschal lamb, and that in this passage the Paschal feast is very accurately described. There would not surely have been any need of so much preparation, if he had meant to make a common supper, or a memorial passover. A supper of that kind he might have celebrated anywhere; but the Paschal supper was to be celebrated at Jerusalem. (See Deut. 16, 5, 6.) Those who maintain that Jesus *anticipated* the ordinary Jewish Passover by one day, defend their opinion chiefly by the following arguments.—I. In Joh. 18, 28. it is related, that the Synedrii assessors, who on the morning of the day on which he suffered death (and therefore the day *after* that when he had eaten with his disciples, which was on Thursday, for on Friday he was crucified) accompanied him to Pilate, would not enter the house, that they might not be polluted, but might eat the Passover after sunset. Now those who are of opinion that Jesus celebrated the Passover the same day with the generality of the Jews, explain the phrase, *φαγεῖν τὸ πάσχα*, *cœnam sacrificalem instituere*; since פסח not only notes the Paschal lamb, but the victim sacrificed at the feast of the Passover. To this purpose they quote Deut. 16, 2. and remark, that sacrifices were offered up on all the days of the Paschal feast. But it is acutely remarked by Mosheim, in his Dissertation on the true notion of the Lord's Supper, p. 22. “Verùm ut hoc concedatur, haud tamen ex verbis Deut. 1. c. cogere licebit, nomen hoc absolutè positum, sigillatim sacrificia Chagigah denotare. Nec enim satis validè arbitrator illum argumentari, qui sic rationem subducit: quia Moses uno loco communi Paschæ nomine, et agnos Paschales, et reliquia sacrificia comprehendit,

ideo nomen Pascha quoque sola sacrificia salutaria, exclusis agnis Paschalibus, nonnunquam significat." But passages of that kind are yet wanting, in which Pascha is found used of sacrifices only, with the exclusion of the Paschal lambs, and the formula φαγεῖν τὸ πάσχα in the New Testament every where denotes, to celebrate the Paschal supper. The simplest and most suitable interpretation of the words of John, ἵνα φάγωσι τὸ πάσχα, is, "that they might eat the Paschal lamb."—II. John (19, 14.) calls the day on which Christ was affixed to the cross the παρασκευὴ τοῦ πάσχα, i.e. the day on which the Jews prepared themselves for the pious celebration of the Paschal sacrifices. Those who defend the *contrary* opinion (namely, that Christ ate the Passover with the rest of the Jews) maintain, that πάσχα here signifies not the *beginning* of the feast, but in general, the *feast-day* of the Passover: and therefore παρασκευὴ τοῦ πάσχα is to be explained, that day of the Paschal feast which precedes the great Sabbath ἡ ἡμέρα τοῦ πάσχα, ἣτις ἦν παρασκευὴ (τῆς μεγάλης ἡμέρας, Joh. 19, 31.) τοῦ σαββάτου τοῦ πάσχατος. An interpretation exceedingly intricate, and whose defenders themselves are compelled to grant, that if it be admitted, John defined the time too obscurely.—III. In Joh. 19, 31. The day on which Jesus lay in the sepulchre is called μεγάλη ἡμέρα τοῦ σαββάτου. As to the *reason* of this denomination, the simplest and most satisfactory account of it is this: it seems to have been so called, because the festival was *doubled* by the Passover and the Sabbath falling on one day, it being the Sabbath-day and the feast of the Passover.—IV. It is not probable that if the day of Christ's death had been the first of the Paschal feast, all the *Synedrii assessores*, whose duty it was to take care that the rites should not be violated, (and especially Pharisees, the most tenacious in maintaining, and strenuous in defending those rites,) would have permitted that this holy day should be profaned, by the captivity and putting to death of Jesus. Nay, the

very abundance of business doing, the concourse and bustling among the Jews, especially the Synedrii, oblige us to think not of a *holiday*, but of the day preceding, and, of course, full of employment. On these arguments, which, it must be admitted, are weighty, and to me appear *convincing*, rests the opinion maintained by Scaliger, Casaubon, Capellus, Campe, Grotius, Hammond, Hospinian, De Dieu, Cudworth, Carpzob, Kidder, Beausobre, Macknight, Saurin, Rosenmuller, and many others, that *Jesus did not eat the Passover on the same day with the rest of the Jews*.

The *reason why* Christ thus *anticipated* the celebration of the Paschal supper is uncertain. The most *probable* opinion is that of Ikenius, Bochart, Michaelis, Storr, Heuman, Ernesti, Moschius, Schulz, and, as it seems, Kuinoel, who maintain that the Sadducees, and those who sided with them, did, on the year of Christ's death, as very often, make the month Nisan commence one day sooner than the Pharisees, and most of the Jews, and therefore reckoned the 14th day of this month (on which the Passover was to be celebrated) one day before the rest. The reason for which may be hence discerned, namely, that the *Pharisees* thought that day to be first of each month on which the moon had appeared in the heavens, and of which, by the order of the synedrium, public proclamation had been made. But the *Sadducees*, the Karæi (i. e. scriptuarii) adhering solely to the *written* word of Scripture, maintained that that was the first day of each month on which the *novilunium* took place according to natural observation. It seems that the Karæi and the Sadducees sacrificed the lamb one day before the Pharisees, namely, on Thursday, since this was to *them* the 14th of Nisan, because they had determined the *novilunium* of this month one day sooner*. Now Jesus,

* To the further simplification of this intricate point, the following observations may perhaps be found serviceable. Mathematical and astronomical science had not yet, among so backward a

as on some other occasions he had sided with the Karæi and Sadducees, so in this (and since he foresaw his death to be near at hand) followed their calculation. It is no wonder that the Pharisees and Sadducees should have differed on this point, since they disagreed on so many other questions; ex. gr. the time for sacrificing the Paschal lamb, and the interpretation of Exod. 12, 6. See Mich. and Bynæus. The opinion above stated has been maintained and illustrated by Ikenius, Bochart, Storr, and adopted

people as the Jews, been applied to the formation of a calendar by which the months and days might be regularly fixed and noted down. But the commencement of each month was determined chiefly by the inartificial method of observing the first appearance of the moon's phasis. Now, from this imperfect mode of accomplishing the thing, an aberration from the true reckoning might easily occur. Yet to *this* the Scriptuarii (i. e. the Karæi, and also the Sadducees) adhered. On the contrary, the Traditionarii, i. e. the Pharisees, perceiving the inaccuracy and uncertainty of the above method, as depending on the state of the atmosphere, the credibility of witnesses, &c. introduced the regulation that the *neomenia* should be fixed, not by the observation of the phasis solely, but in conjunction with the suitable astronomical calculation, and, such was the authority of the Great Synedrium, that to it they committed the power of determination in this weighty affair. The state of the case was therefore this: whether the *neomenia* should be fixed by the observation of the phasis, as testified by credible witnesses, which the Karæi, the Scriptuarii (appealing to Exod. 12, 12.) maintained; or by natural observation, conjointly with astronomical calculation, which the Traditionarii (who formed the ruling party, and who fixed the *neomenia*) maintained. Now it is manifest that this difference in the use of the means for ascertaining the point in question might, under certain circumstances, occasion a *day's difference* in the result. So that what, according to *one* calculation, would be the first of the month, would, in the *other*, be the last of the preceding. And it is equally manifest that such difference, existing at the commencement of the month, would extend throughout the whole course of it; so that what to one would be the 14th day, would to the other be the 13th; or, which is the same thing, the 14th would fall one day sooner to the one than the other. Hence it *might* easily take place (as I think it *did*) that our Saviour celebrated this his last passover (πάσχα θανάσιμον) a whole day earlier than the majority and the ruling party of the Jews, and yet might be said equally to observe the ritual precept of eating it on the *fourteenth* day of Nisan.

by Rosenmuller and most other recent Commentators. For much of the above details I am indebted to the diligence of Kuinoel, who has also stated the objections to Ikenius's hypothesis advanced by Gabler and Paulus, and subjoins his own answers, into which discussion the limited nature of my present plan will not permit me to enter.

18. *πρὸς τὸν δεῖνα*. This idiomatical expression was used by the Classical as well as Hellenistic writers, in much the same manner as our common phrase '*such a one*,' meant indeed for a certain person, but whose name we either do not remember, or do not think it worth while to mention. So Sch. Lucian. Vit. Auct. 19. (ap. Wets.) τὸ δεῖνα εἰώθασιν οἱ παλαιοὶ λέγειν, οὕτως ἀφελῶς τὸν λόγον προάγοντες ἐπὶ τῶν συγκρούτειν τι βουλομένων τῇ ἀοριστίᾳ τοῦ ὀνόματος. Grotius compares the Hebrew לְנִיפְסָה, Ruth 4, 1. and the Arabic نِفْسَانِي, from whence (he tells us) the Spanish has its *fullano*. See Elsner. Many Commentators (as Erasmus, L. Brug, Maldonati, and Castallio) think it is the *Evangelist* that conceals the name, not *Jesus*. But others (as Theophylact, Rosenmuller, and Kuinoel) maintain that *Jesus* suppressed the name of the host (who, some say, was Simon the leper, others Nicodemus, others Joseph of Arimathea, others John the Evangelist), and did not clearly indicate the *house*, lest it should be thereby known to Judas, and thus *Jesus* be hindered from quietly celebrating this his last paschal feast. Nay, it seems not improbable that *Jesus* had *beforehand* arranged the matter with the host as to the providing of a triclinium, and a servant to be ready waiting in the street (known by a certain *attitude* or *sign*, such as freemasons are *said* to use), in order to introduce them to their apartment, &c. The *circumstances* (on which Kuinoel enlarges) all tend to place this beyond doubt.

18. ὁ καιρὸς μου ἐγγύς ἐστι. Palaiet, L. Brug. Grotius, Maldonati, Piscator, Wetstein, Weston, and Kypk. understand this allegorically, of the time of Christ's passion and death; and Kypke supposes that

καιρός denotes these *calamities themselves*. For (says Wetstein) the lamb could not be sacrificed except in the court of the Temple, by the ministration of the priests and Levites, and on the evening of the 14th day of Nisan; and cites Jos. B. 6, 9. δῆλον—πεντήκοντα. But others (as Schmid, Rosenm. and Kuin.) understand this expression of the time at which Jesus meant to celebrate the Paschal feast, and they observe the propriety of the ὁ καιρός ὁ ἐμὸς, since (as was before observed) Jesus celebrated the feast with the Karæi and Scriptuarii, on the day before the Traditionarii and the Jews in general.

18. ποιῶ τὸ πάσχα. This expression, as applied to religious observances, is not only found in the Hebrew and Hellenistic, but also in the Classical writers, as ποιεῖν Ἰσθμια, ποιεῖν τὰ Ὀλύμπια. See examples in Raphel, Wetstein, and Kypk. It was, I suspect, introduced into the Grecian language by the Phœnician colonists.

19. ὡς συνέταξεν, had prescribed, appointed, ordered, i. e. the particular place, the signals, the words to be used, &c. Examples of this sense of σύντασσω are given from Diod. Sic. by Munthe. It signifies, *properly*, to make an arrangement with any one.

19. ἡτοίμασαν τὸ πάσχα. The word has here a very extensive signification, and denotes all the previous preparations necessary to the celebration of the Passover; such as providing, examining the lamb, slaying, skinning, and cooking it: nor need we doubt but that the lamb was slain by the *disciples* themselves; since (as Philo tells us, who is cited by Loesner in this place,) all the other victims were slain by the *priests*; this one *only* by each *master* of a family.

20. ἀνέκειτο, reclined. The first posture at meals was, probably, reclining on the ground; as, perhaps, Gen. 18, 4. נשעו. Yet sitting at the table was very ancient. Gen. 43, 33. 1 Sam. 20, 25. Tacit. de German. "separatæ sedes, sua cuique mensa." So of the Spaniards and Gauls in Strabo. The Assyrians probably introduced the reclining posture. It is first

mentioned in Scripture by Amos, 2, 8. The Jews yet partly conform to it in eating the Passover. (Grotius.) Though the Passover was directed to be eaten *standing*, yet the doctors approved of the *reclining* posture *then usual* at meals (so Pesachim 10, 1. "etiam pauper in Israeli non comedat nisi inclinatus"); for they regarded it a symbolical action, denoting that they had now attained to that rest in Canaan whither they were then tending.

23. ὁ ἐμβάψας μετ' ἐμοῦ ε. τ. τ. τ. χ. Campbell renders "he whose hand is in the dish with me." I should prefer, "he who is dipping." This action may seem to those who are acquainted only with modern customs to savour of grossness. It must, however, be considered, that this has always been customary in the East, where neither knife, fork, nor spoon are used. Nor is delicacy so much violated, if we consider the frequent ablutions, never omitted, before and after a meal. That the custom is retained to this day, is confirmed from the accounts of various travellers of credibility, ex. gr. Major Taylor, in his *Travels to India*, vol. 1, p. 186. narrating a supper at Antioch, says, "Abundance of bread was thrown at the feet of the guests; but there was neither knife, fork, nor spoon. One entertainer helped the company liberally with his right hand, which he had previously washed for that purpose. The mode in which this repast was conducted appeared to us truly laughable. The hearty way in which our friend *dived* his hand, with the sleeve of his gown tucked up to his elbow, into a large dish, and transferred it to our plates, formed a striking contrast to the delicacy of European manners." He then adds, that "great attention was paid to cleanliness, and that water and towels were served before and after supper." And Jackson, in his *Account of Morocco*, p. 147. describing the customs of the Moors and Arabians in that country, says, "they wash their hands before every meal, which, as they use no knives or forks, they eat with their fingers. Half a dozen per-

sons sit round a bowl, into which each person puts (i. e. dips) his hand, and, taking up the food, throws it, by a dexterous jerk, into his mouth without suffering his fingers to touch the lips. However repugnant this may be to our ideas of cleanliness, yet the hand being always washed, and never touching the mouth in the act of eating; these people are by no means so dirty as Europeans have sometimes hastily imagined." Similar accounts may be seen in Lucas's Journey from Tripoli to Fezzan, and in Belzoni's Researches in Egypt; and vestiges of this custom, even among the Greeks, may be found in the Classical writers, ex. gr. Anacreon, frag. χεῖρα τ' ἐν τηγάνῳ βαλεῖν. Ephippus ap. Athenæum, l. 13. ὅταν νέος—ἀσύμβολον τε χεῖρα προσβάλῃ βορᾷ. Philostr. V. Sophist. 1, 21, 3. p. 516. ὁ δὲ βάπτων, ὁδὲ ἐσθίων. And so Ovid (cited by Mr. Weston): "Carpe cibos digitis, est quiddam gestus edendi, Ora nec immunda tota perunge manu." There is, however, another question connected with this passage which demands our examination. It has been variously debated among the Commentators; whether by thus dipping his hand into the dish Jesus meant to designate the betrayer, and point him out to the rest; or whether it was only a prophetic application of a proverbial saying, not meant to be applied particularly, except by the person himself intended. The former is maintained by Theophylact, Grotius, &c. who think that Judas sat, or reclined, near Christ; so that, though there were more dishes on the table, yet he ate from the *same dish*. Thus might Jesus more easily (and without the others hearing) have answered the interrogation of Judas with the words "thou hast said:" and thus John, at the instance of Peter, asking who the traitor should be, received a certain sign from Jesus. We may observe the gradation used by Jesus; *first*, he includes the traitor in the number *twelve*. Then in the lesser number of those who sat near him. At last he designates, by certain marks, the very man. Thus Grotius; whose arguments are

answered by Piscator, who observes that; especially from a comparison of 14, 20. and Joh. 13, 23, & 24. it appears that the Disciples did not receive the words as any certain indication; and even Judas asked, "Is it I?" Though that may have been, as Makdonati suggests; lest, by keeping silence, he should admit the crimination. Piscator, in fact, thinks that in these words Christ does not *designate the traitor*, but only complains of his *ingratitude*. So also Bois. Rosenm. and Kuinoel take ὁ ἐμβάψας for "qui consuevit manum intingere, &c. convictor familiaris meus." Kuinoel thus points out the course of the circumstances: "Then John, in an under voice, interrogated Jesus, κύριε τις ἔστιν; and Jesus, also in a low voice, makes the answer which we find in Joh. 13, 26. Which words being caught by Judas, he, also in an under voice, puts the question, μήτε ἐγώ εἰμι, ράββι; to which Jesus answers, σὺ εἶπας. Thus on the present occasion it happens (as in many other prophecies, that the words of David (Psal. 41, 9.) were not only to be fulfilled in Christ, according to the proverbial form of speaking; but according to the literal signification of the words.

24. ὑπάγει. Rosenmuller interprets this, "goeth unto the place where he had been accustomed to spend the night;" i. e. the garden. But this lowers the solemnity and dignity of the sentence, and does not suit the words following. Therefore, I would understand it, (with Grotius, Camerarius, Wolf, Kuinoel, &c.) "goeth to death:" by an euphemism common to most languages, where dying is noted by some verb signifying to go, depart, or the like. This has been illustrated by Gattaker, Elsner, Raphael, and Palairer.

24. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη. A formula used, as well by the Hebrew as by the Grecian writers, to denote a lot the most infelicitous and miserable. Examples are adduced by Lightf. Pricæus, Schoettgen, Kypke, Wetstein, Alberti, and Gatak. ad M. A. 9, 58. Kuinoel compares Jer. 15, 10. 20, 14. and ob-

serves the use of the positive for the comparative. Bulkley compares Hom. Il. 3, 40—43. Ἀίθ' ὄφελος τ' ἄγονος τ' ἔμεναι, ἄγαμος τ' ἀπολέσθαι. Καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν, ἢ οὕτω λαΐβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων. To which I add the following passages. Synes. 193. A. οὐαὶ δὲ δ' οὐ γινέται, καὶ καλὸν ἦν τῷ ἀνθρώπῳ εἰ μὲ ἐγένετο. Theogn. ap. Epicur. Epist. (ap. Diog. Laert. 10, 126.) καλὸν μὲν μὴ φῦναι Φύντα δ' ὅπως ὤκιστα πύλας αἰδαο περῆσαι. Eurip. Beller. frag. 16, 2. κράτιστον εἶναι φημί μὴ φῦναι βρότῳ. Eccles. 6, 3. (which passage Jesus possibly had in view,) where, speaking of a rich sinner, it is said that "the untimely birth, or abortion, is better than he;" i. e. he would have been better unborn.

25. σὺ εἶπας, rectè dixisti, ita est. Similar forms of assent and affirmation occur in the Hebrew, Greek, and Latin writers. See Wolf, Kuinoel, and Koecher.

26. ἐσθιόντων αὐτῶν. Rosenm. renders, "towards the end of the supper." The best Commentators are agreed that this signifies, "when they had eaten." So 1 Cor. 11, 25. μετὰ τὸ δειπῆσαι. Kuinoel has satisfactorily proved this in the following words: "Since Jesus intended to institute a new rite, namely, a sacred supper, it is very probable that he distributed the bread and wine at the same time. Besides, in the parallel passages, Mark 14, 22. Luke 22, 19. 1 Cor. 11, 24. the words which Jesus made use of when he presented the cup, immediately follow those which he made use of when he broke the bread; and in Luke 22, 20. it is expressly said: ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι: whom see further.

26. λαβὼν—τὸν ἄρτον—ἔκλασε. The loaf, or rather cake: for one, larger or smaller, in proportion to the number of the company, seems to have been prepared in the paschal feast, and in the Lord's Supper of the Apostolic period: (Comp. 1 Cor. 10, 17.) and it must be remembered that this was thin and hard, (like biscuit,) and therefore admitted rather being broken than cut. See note supra 14, 19. Jesus was probably accustomed to break and distribute the

bread, even in their common meals; there was nothing, therefore, in this respect, peculiar to the Eucharist. Such is the custom at this day in the East. So in Xenoph. Anab. 7, 3. Σευθῆς ἀνελόμενος τοὺς παρακειμένους αὐτῷ ἄρτους, διέκλα μετὰ μικρὸν, καὶ διερρίπτει οἷς αὐτῷ ἔδοκεις καὶ τὰ κρέα αὐσαντῶς—καὶ ἄλλοι κατὰ ταῦτα ἐποίουν.

26. εὐλογήσας, "having given thanks." From the writings of Philo, and the Talmudists, we find that it was customary with the Jews to take no food or wine, without first offering thanks to God, as the creator and giver, with the addition of a prayer.

Thus the food, before accounted profane, was thought to become holy, and lawful to be eaten. Thus far nothing had been done at all deviating from the accustomed forms of the Paschal feast. But now Christ, at the distributing the bread and wine, employs expressions new and hitherto unheard of, λάβετε—τὸ σῶμά μου. Rosenmuller; who further observes, that the formula is similar to that which Moses has used, Exod. 12, 11. and what the Israelites were bound to use in celebrating the Paschal feast, v. 27. Compare Luke 22, 19. 1 Cor. 11, 24. The ἐστὶ is by some thought to denote, "*significat symbolum, signum est.*" So Weston; who compares 12, 7. Thus the Jews answered their children, who asked, (respecting the Passover,) what is this? *This is* the body of the Lamb which our Fathers eat in Egypt; i. e. it is commemorative of, &c. Koecher, indeed, explains it without the figure. Rosenm. thus paraphrases: "*As I bring forward this loaf to be broken and eaten by you, so shall I shortly deliver my body to be wounded, broken up, and slain for you.*"

We justly censure the Roman Catholics for making the Sacrament of the Eucharist *too much of a mystery*. The error, however, is one which may plead high antiquity in its favour; as is plain from Procop. de Ædif. 10, 5. ἐς ὅσον δὴ τὸν χῶρον τὸν ἀβέβηλον ἐν ᾧ ὄργια τὰ ἁρρήτα τελεῖσθαι θέμις, κατὰ τὴν πλευρὰν, ἧς πρὸς ἀνάσχοντα ἥλιον τέτραπται, διήκειν ξυμβαίνει. And de Ædif. 50, 36. ἱερουφούντα τὰ ἁρρή-

τα, scil. μυστήρια. Every enlightened Protestant will know how to appreciate the following admirable remarks of Wetstein: "After the conclusion of the Paschal Supper, Christ again distributed the bread and the cup before received; not, surely, in order to satisfy the hunger and thirst of his Disciples, but for the purpose of instituting a sort of mystic rite. When his Disciples could not understand with what design he was doing this, the thought could not but arise in their minds, what can this mean, and what does it denote? They did not enquire, whether the bread which they saw were *really bread*, or whether another body lay unconspicuously hid in the interstices of the bread, but *what this action signified*? of *what* it was a *representation* or memorial? See Acts 2, 12, 16. Exod. 12, 26. 13, 8, 14. Esther 4, 5. Jos. 4, 21. Mark 1, 27. Ter. Phorm. 1, 2, 43. (Wetstein.)

27. τὸ ποτήριον. The cup was often handed round during the supper: but the word ποτήριον here refers to the *last* potation. The reader will remember that the Paschal cups were of *wine and water*: and so Pesach 10, 7. (ap. Wets.) and Berachoth 8, 5. "Super vinum cui non immiscetur aqua, non benedicunt." See other Rabbinical citations in Wets. Indeed it would seem, from the nature of the climate and the number of the cups, that the wine would not be unmixed. (Rosenm. and Wetstein.) This custom was adopted by the first Christians, and is still continued by the Romanists. See Justin Martyr. Clement. Cypr. cited by Grotius, who rightly takes ἐκχυνόμενον as persons pro *proximo futuro*; and subjoins as examples of this idiom, Matt. 3, 10. ἐκκόπτεται: and 20, 22. βπτίζομαι. Mark 9, 31. παραδίδοται. Luke 17, 12. εἰσερχομένου: and 24, 49. ἀποστέλλω. John 4, 21. ἔρχεται. We express this idiom in our language by the form *is being*. Camer. takes the word, not for a participle, but a participial noun of the form of a participle.

28. τοῦτο—ἁμαρτιῶν. "For this is my blood, by which the new covenant is ratified," &c. The words

of Luke are yet clearer: τοῦτο τὸ ποτήριον ἡ καὶνὴ διαθήκη ἐν τῷ αἵματι μου. By the reaching out to you of this cup, I institute a new Religion, to be ratified by my blood. (Rosenm.) It was customary to many nations to drink blood on concluding a covenant. To this purpose Hammond and Grotius refer this to customs of the more barbarous nations. As Plut. in Vit. Publicol. Tacit. Ann. 12. Magellan of the Americans. Of the Assyrians, Val. Max. L. 9, c. 11. Of the Scythians, Solinus and Mela. Of the Saracens, Nicetas Choniates. Of the Danes, Saxo Sialand. Ezech. 39, 19. By the more civilized, *wine* was substituted. That our Lord had reference to this custom, when he instituted and consecrated the eucharistic cup with these words, is the opinion of Spencer de Leg. Heb. 614. So Cic. pro Sext. 10. "Id autem foedus meo sanguine ictum sanciri posse dicebant." And Cic. in Pisonem. 12. "Foedus, quod meo sanguine in pactione provinciarum iceras." We may easily comprehend how *red wine*, such as is used in the Eastern countries, may signify *blood*. So Eustath. in Il. β. p. 234, 21. αἷμα δὲ σταφυλῆς τὸν οἶνον λέγειν ἐντεῦθεν ἤρτηται. Achilles Tat. 2. p. 67. τοῦτο ἔστιν ὁπώρας ὕδωρ, τοῦτο ἔστιν αἷμα βοτρίων. Genes. 49, 14. Deut. 34, 14. Sirac. 39, 26. L. 15, 1. Macc. 3, 31. 6, 34. But it is not so easy to perceive what similitude can subsist between a human body and bread. It may however be answered that a bloodless carcass, such as is that of a dead man on the cross, is as dry as bread. Then again, the body of Christ, if it be mystically considered as the blood of the sacrifice, nourishes the mind as bread sustains the body. See Joh. 6, 51. where Christ makes a similar transition from the consideration of bread to that of his body. Wetstein.

28. εἰς ἄφεσιν ἁμαρτιῶν. This may (thinks Grotius) refer to Dan. 9, 24, 27. and Rom. 5, 15. He further observes, that Christ now passes from the federal sacrifices to those which are piacular; in which the life of the *animal* is offered as a substitute for the life of the *man*, who had deserved death. Thus

these victims are said in the Law to bear the sins of the people. But the blood represents the life, which is itself invisible. "The life of the flesh is in the blood, and I have given it to you for an atonement," &c. Lev. 17, 11. thus Heb. 9, 22. It is with respect to these piacular offerings, that Lightfoot observes, "Our Lord alluded not only to the bread he broke, but to the daily sacrifices of the lamb in the temple for the sins of the people, cut and broken into many parts, when he said, 'This is my body, broken for you,' 1 Cor. 11, 24. and not only to the wine at the Supper, but to the cup of wine daily poured out in the drink offerings, when he named it, 'this cup which is shed for you'." Lightfoot on Luke 22, 20. Dr. Owen has observed, that the phrase is never *strictly* used in the Old Testament, and therefore is peculiar to the New. I must further remark, that the words seem to carry with them an emphasis. Christ (says Rosenm.) denotes that by his death, and the effusion of his blood, he has purchased for the human race benefits far greater than the Mosaic Law had ever afforded to the Israelites; namely, remission of sins, and the inestimable benefits of eternal life.

29. οὐ μὴ πῖω—ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου. This is a periphrasis for wine; which occurs in Deut. 22, 9. Is. 32, 12. Hab. 3, 16. So Pind. Nem. 9, 23. ἀμπέλου παῖς. And Anacr. 50, 7. γόνος ἀμπέλου. Γεννῆμα is said of things both inanimate and animate. (Kuin.) So Herodot. ἀμπελίνῳ καρπῷ. See Wakef. on Eurip. Alc. 769. See Alberti, Schwartz, and Palaiet.

29. καινὸν. This is usually explained, vinum *præstantius*: and this interpretation is adopted by Schl. v. διαθήκη and ἐντόλη καίνῃ. But Kuinoel has well observed, that there is no authority for this in the Old or New Testament. I agree with Camer. Kuin. and Rosenm. in adopting the interpretation of Euthymius and Theophylact, (probably derived from Chrysostom,) who take it for κατὰ καινὸν, καινῷ τρόπῳ, a new. See Gatak. Adv. C. 28. The common in-

terpretation seems followed by Wetstein, who compares the *novus liquor* of Hor. Od. 1, 31.

29. ὅταν πίνω — ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. On the interpretation of this verse, and especially on the formula ἐν τῇ βασιλείᾳ τοῦ πατρὸς, there has been much diversity of opinion. The mode of explanation pursued by Le Clerc, Camer. Rosenm. and Kuinoel, seems most satisfactory; namely, that by this formula is denoted that celestial Kingdom, the Heaven itself, where God is in a peculiar manner supposed to be present. The future felicity to be enjoyed in Christ's Kingdom is frequently adumbrated by images derived from a feast; and was not less frequently used by our Saviour than by the Jewish writers, to designate the felicity of the future life. After removing the imagery, the following sense will arise: "I shall no longer eat and drink with you on this earth; from this time all participation in the affairs of this life will be at an end, and the society which I have hitherto had with you, until finally I shall taste of happiness with you in Heaven, and enjoy everlasting bliss." (Kuinoel.) It is true, indeed, that after his return to life, our Saviour, is said (Acts 10, 41.) to have eaten and drunk with his Disciples. But wine is not there mentioned; and, indeed, he seems to have eaten and drunk with them merely that they might believe him to be really alive, and, as to society, that was short, interrupted, and transient.

30. ὑμνήσαντες. When they had sung the Hymn, called κατ' ἐξοχὴν, the Hallel, ἕλπ, which comprized Ps. 113—118, and was divided into two parts: 1, Ps. 113—115, sung before the eating of the Pascha; 2, Ps. 116—118. Whether this *hymn* (composed of the above portions of Scripture) was *sung*, or *recited*, cannot be determined from the word itself: and most of the Oriental versions (together with the Vulgate) partake of the ambiguity. But, from other information, there seems no reason to doubt that it was *sung*. See Buxtorf and Lightfoot. Wolf refers

us to Adam's Obs. Th. 171. Spanh. on Jul. p. 9. and Rhodig. Ant. Lut. L. 7, 5. Kuinoel thinks it uncertain whether, at the conclusion of the holy supper instituted by him, Christ sung *the Hallel*, or any other hymn.

31. σκανδαλισθήσεσθε ἐν ἐμοὶ ἑ. τ. κ. τ. This is well explained by Euthymius, σαλευθήσεσθε τὴν εἰς ἐμὲ πίστιν, ἥγουν φεύγεσθε. (Compare 36.) You will all forsake me, your teacher, (ducem, τὸν ποιμένα,) this night. Ἐν ἐμοί, (like the Hebrew ל,) *on occasion of* what shall happen to me.

31. πατάξω τὸν ποιμένα. There is a reference to Zach. 13, 7. But the words, as they now stand, neither exactly correspond to the Hebrew text nor to the Septuagint. Hence Grotius (with the approbation of Rosenm. and Kuin.) thinks that the expression had become a proverbial dict*: q. d. "The common saying, which you have elsewhere heard, will be made good; that when the shepherd is slain the sheep are scattered abroad." This interpretation appears to be the most satisfactory, and is confirmed by a passage of Jos. Ant. 8, 15. (adduced by Krebs.) δεῖξαι τὸν Θεὸν αὐτῷ τοὺς Ἰσραηλίτας φεύγοντας, καὶ διωκομένους ὑπὸ τῶν Σύρων, καὶ διασκορπιζομένους ὑπ' αὐτῶν εἰς τὰ ὄρη, καθάπερ, ποιμένων ἀνηρημένων, τὰ ποίμνια. So also Simplic. in Epictet. p. 211. (cited by Wets.) στρατηγοῦ πεσόντος — οἱ στρατιῶται τοῖς φρονήμασιν εὐθὺς καταπίπτουσι, καὶ ὡς πρόβατα ποιμένος στερηθέντα λύκων ἐπερχομένων ἄλλος ἄλλαχου πρὸς φυγὴν διασπείρονται. So Virg. (cited by Grot.) "Rege incolumi, mens omnibus una; Amissa, rupere

* Grotius has rightly observed, that the πατάξω does not designate a *certain individual*, but that the *first* person is put for *any* person; q. d. Let the shepherd be destroyed, (be it so,) then will the sheep be scattered. The words of Zach. continues Grot. have no direct reference to Christ; nay, they seem said of a bad, not a good shepherd. (Vide Chap. 11. sub. fin.) What have place in *historical* narrations are νοήματα, but when taken out of them they become merely γνώμαι, nor have they then any reference to the occasion on which they were first said, but may extend as far as the force of the gnome extends.

fidem." Liv. (cit. by Grot.) "Sicut acies funditur, duce occiso, ita dilapsi passim alii alio."

32. *προάξω ὑμᾶς ε. τ. Γ.* Jesus intended that the Apostles (whom he foresaw would desert him when apprehended by the Jews) should, after his death, betake themselves to Galilee, which was the native country, at least the residence, of most of them and their followers. He seems to have done this, that he might there more undisturbedly appear to and hold society with them. At *that* time, it is true, these words of Christ seemed obscure, (see note on 16, 21.) and after his death they indeed remembered his words, but placed no faith in them, they had abandoned all courage, and they delayed departing into Galilee. Hence, for nearly eight days after his resurrection, did Jesus remain in the vicinity of Jerusalem. (See Luke 24. Joh. 20, 26.) Afterwards, however, he took his departure into Galilee. Matth. 28, 16, Joh. 21, 1. We need not, therefore, *press* the sense of *προάξω*, (which seems to have been suggested, by association, from the preceding metaphor of a shepherd,) but interpret, "I will see you again in Galilee, expect me in Galilee." (Rosenm. and Kuinoel.) Christ continues the pastoral metaphor. To perceive the propriety of the term *προάξω*, (precede,) one must remember that, in the East, the sheep *followed the shepherd*, (not, as with us, the *shepherd the sheep*,) attending to the sound of his voice, as dogs with us follow the whistle of their master. So, in Joh. 10, 4. it is said of the shepherd, *τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ ἐξάγει αὐτὰ, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.* On which passage I have further illustrated this custom, which to us appears strange.

34. *πρὶν ἀλέκτορα φωνῆσαι.* This word *φωνεῖν* is sometimes used of birds: nay the Scholiast on Theocr. Id. 2, 109. tells us that this is its proper and *primitive* use. However that may be, I know of no Classical example of it as applied to *cocks*: and not many of birds in general. Of *cocks*, the Classi-

cal writers use ἄδειν, κεκράγεσθαι, φθέγγεσθαι, &c. of which Wetstein produces examples. See Wolf. A difficulty has been here raised by some, who observe, that cocks were not kept in Jerusalem, and that therefore Peter could not hear one crow. (See Lightf. Hor. Heb. and Bynæus de morte Christi, 2, 6.) Others contend that the *fact* rests only on the authority of *modern Jews*, and may be suspected to be false. Some (as Altman and Hoffman) interpret the word not of a *cock*, but of a *præco*, or watchman. But this is *cutting the knot*, which may, I think, be untied. As to the examples produced by Altman from Greek writers, where ἀλέκτωρ signifies a *buccinator*, Wolf has well remarked, that they are solely from poets, (who perpetually use metaphorical appellations instead of proper ones,) and therefore cannot prove the point. See Kuin. *infra* ver. 74. The subject has been accurately and fully discussed in a separate dissertation by Reland, of which the sum is given by Schoettgen, Hor. Heb. Reland has proved that the cock might crow, *not in the city*, and yet be heard by Peter, especially as it was night, the situation elevated, and the distance scarcely four hundred paces from the city walls. Or the cocks might be kept in the city (*in coops*) by the Romans. The second cock-crowing was usually called *the cock-crowing*, κατ' ἐξοχὴν. Δίς in Mark is for ἐκ δευτέρου, and τρίς is explained, *semel iterumque, plus simplici vice*, (a certain for an uncertain number,) as in 1 Cor. 12, 8. So Eusth. ap. Schl. Lex. says τρίς is used for πολλάκις. And thus the seeming contradiction between Mark and the other Evangelists may be removed. Ἀπαρνήση, i. e. "thou wilt deny that thou knowest me:" as Luke paraphrases.

35. Καὶν δέη με σὺν σοὶ ἀποθανεῖν. An almost proverbial formula; the force of which is accurately defined and illustrated with examples by Krebs and Wets. Aristæn. 2, 17. οὐδὲ δειλὸς, καὶν ἀποθανεῖν ἡμᾶς δέη. Jos. Ant. 6, 6, 2. προθύμως ἐφέπεσθαι. Jos. Ant.

18, 6, 8. Kuinoel cites Jens. Lect. Lucian, 59. and Fischer on Arist. Plut. 216.

36. εἰς χωρίον λεγόμενον Γεθσημανῆ. The word *χωρίον* does not denote (as Grot.) *vicus*, but a *grange*, *fundus*, villa. It derived its name from the *νιψωγῶν*, oil-presses, which were, or had been, there. See Reland's Palestine, and Lightf. Hor. Heb. (Kuinoel.)

37. ἤρξατο ἀδημονεῖν. The word *ἀδημονεῖν* is a very strong expression; it denotes more than *λυπεῖσθαι*. It is rendered, *summo angore affici*, *summo mœrore horrore tantum non exanimari*. See Raphel, Elsner, Wets. Kypke, and Schl. Lex. The word is derived by Bos from *ἄδος*, *tædium*. It occurs in Hippocrat. Consult Fœsius *Œcon. Hippocr.* and Schl. Lex.

38. περίλυπος. The *πέρι* is here intensive, as in very many other compounds, which may be seen by turning to any Lexicon. Several examples are adduced by the Philologists, of which *one* will suffice. Aristot. Eth. 4, 3. καὶ οὐτ' εὐτοχῶν περιχαρὴς ἔσται, οὐτ' ἀτυχῶν, περίλυπος.

38. περίλυπος — ἕως θανάτου, i. e. valde, *λίαν*, or (with Campbell) *deadly*. So Jonas 4, 9. λελύπημαι ἕως θανάτου. It is accounted a Hebraism by Vorstius: but it is cited from the Anthol. Gr. by Wetstein; and indeed is found in most languages. On the nature and causes of this feeling of Jesus much has been written, but nothing certain can be determined. It is a most awful subject, which cannot be approached too reverently. Koecher thinks that it has been satisfactorily proved by Kraft to have been a vivid sense of the Divine execration, and of God hiding his face. The reasons of this deadly sorrow are thus stated by Kuinoel: "Causæ autem hujus tantæ commotionis animi Christi erant, vario modo aucta et acuta mortis jam ipsi instantis, calamitatumque imminentium præsensio, et cum præsensio con-junctæ cogitationes aliæ, imprimis cogitatio de amicorum suorum fati, suoque ab iis discessio, dubitatio etiam an fortiter et constanter, præsentibus omnibus etiam corporis viribus, calamitates mortemque

subire, opusque quod superandum ei erat, superaturus esset." But this is, I conceive, too confined a view of the subject, on which Mr. Markland has ably treated in the following remarks, found in Bowyer's Conjectures: "This is generally interpreted of our Saviour's praying that he might *not die*. God forbid it should be so, when he knew, and always declared, that he came into the world on purpose *to die*. The mistake has been owing to interpreters not distinguishing between *πρόημιον*, which is in this place, and *θάνατος*. By this latter is meant *death*, a total *immersion* in afflictions, as *when all thy storms and waves have gone over me*: by the former, a *smaller* portion of distress, less than death. The distinction is made in Matt. 20, 22. and elsewhere; and by all the Evangelists in this place. Now our Saviour hath himself told us (John 11, 42.) *that God always heard him*; and we know, from Hebr. 5, 17. and Luke 22, 43. that he was delivered from this *present terror* that was upon him, whatever it was; but we know that he was not delivered from *death*. It is difficult, perhaps, to know what this *πρόημιον* was. See, however, on Hebr. 5, 7. We may be certain from the circumstances that there was something very *terrible* in it; and at that time Jesus was no more than *one of us*, sin only excepted. As it is not clearly revealed what *this cup* was, it seems not necessary for us to know any further than it was not *death*: which we may be sure of; at least, to one who is persuaded of the truth of this opinion, it would be *blasphemy* to say that our Saviour prayed to be delivered from death. It is explained John 18, 11." Markland.

Certain it is, that the Greek and Latin Fathers, whose opinions may be seen in Suicer's Thes. Ecl. T. 2, 1449. & 1519. and Euthym. and Theophyl. who admit the fear of death in Christ, resort to distinctions which true judgment cannot admit. Origen, C. C. L. 2. p. 77. would refer it to a tender sense of those punishments which he knew would befall the

Jews in consequence of their bringing him to crucifixion. But this seems too limited. Christ did not (says Calvin) feel a horror at death simply, inasmuch as it was a separation of soul and body; but as a curse to which we were obnoxious, because the formidable tribunal of God was before his eyes, and our sins which were laid upon him, sorely pressed his soul." I have only to add, that the deadly horror, so pathetically described in the Scriptures, was doubtless a compound feeling produced by a variety of reflections, which it were profane too minutely to scrutinize, though we ought not to doubt that the weight of our sins then pressed heavily upon him who vouchsafed to "*become a curse for us.*"

39. προελθὼν—ἔπεσεν ἐπὶ πρόσωπον. Pudet enim homines coram aliis, voce aliisque ardoris signis adhibitis, orare. (Kuinoel.) Mos est cum summâ demissione precantium. (Pole.)

39. εἰ δυνατόν. Kypke, on Luke 19, 42. renders εἰ by *utinam*, but (as I agree with Kuinoel in thinking) without good reason. It is, however, of more importance to enquire, (with Grotius,) *how this condition* may consist *with what follows*, in the parallel passage of Mark, "to thee all things are possible?" We must (answers Grotius) recur to that well-known distinction of the schools, namely, between what is impossible *per se*, and what is impossible *hoc vel illo pacto*. Now *per se* nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. Our Saviour therefore, by δυνατόν, means to say, "If thy decrees permit that thy glory and the salvation of men should, by any other mode, be equally promoted.

39. παρελθέτω ἅπ' ἐμοῦ τὸ ποτήριον τ. The word παρελθεῖν is used in a *physical* sense, of a cup of wine, &c. carried *past* any one, at a banquet. So Anacreon ap. Beg. Epict. 21. παρέρχεται; μὴ κάτεχε. Plaut. Pers. 5, 2, 42. circumfer mulsum—transeat. Here, however, it is used figuratively; as often in the Hebrew writers, as Jer. 49, 12. Is. 51, 22. and sometimes

the Greek ones. Some examples may be seen in Palaiet; to which I add the following noble passage of Æschyl. Agam. 1369. *ὑπερδικῶς μὲν οὖν Τροσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε Πλήσας ἀραίῳν, αὐτὸς ἐκπίνει μολῶν.* What is here designated by *ποτήριον* has been disputed. Rosenmuller explains it "supplicium vitæ ultimum et sævissimum, cum omni genere contumeliarum gravissimarum acerbissimarumque." That Jesus should on so awful an occasion have felt *tremor* where is the wonder? He had to achieve a work of the most momentous nature, from which depended the salvation of the whole human race, the remission of sins, the future propagation of religion, and the institutes of the new economy, &c. It seems to have been the intention of the Almighty that Jesus should exhale his pure spirit with all the present powers of body and mind, that we might thence learn that he voluntarily met death. (Rosen.) It is well remarked by Kuinoel: "If in enduring calamities so terrible to him, Jesus had betrayed no feeling of anxiety and tremour, they who so irrationally here accuse him of inconsistency, might have fastened on him the charge of *fanaticism*." It may seem doubtful (says Grot.) whether our Lord, by τὸ ποτήριον, adverts to imminent death, or that horror which his mind then felt. But I am inclined to prefer the former. It often happens that one does a thing *ἐκὼν ἀέκοντι θυμῷ*, nay, in accomplishing all irksome affairs, we may perceive a kind of mixed action (as Aristotle terms it), which he exemplifies by the case of a man, who, though he may wish to save his property, yet chuses to sustain that loss, in order to avert a worse evil. If therefore death, conjoined with ignominy, were *alone* considered, Christ, by the instinctive feeling of our nature, undoubtedly would have wished to decline it. But, considering the decrees of his Father, he not unwillingly became obedient even unto death; and thus he, "though a son, learned obedience from the things which he suffered."

39. οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Gataker Ad. Miser. has given many similar examples of religious acquiescence in the will of God. Mr. Bulkley also has produced one from Epictetus, of which the following is the sense: "I have subjected my will to that of God. Does he will that I should be sick of a fever? I will it too. Does he," &c.

40. οὕτως οὐκ ἰσχύσατε — ἐμοῦ; Οὕτως, *siccine*, like *εἶτα*, and some other particles, is so joined with interrogatories, as to denote wonder mixed with censure. Euthym. thus paraphrases, "ye promised and engaged to *die* with me, and can ye not *watch* an hour with me?" See Glass. Ph. Sac. So Virg. *Æn.* 4, 560. "Potes hoc sub casu ducere somnum?" Hom. *Il.* β. 23. cited by Wets.

41. γρηγορεῖτε, καὶ πρ.—πειρασμόν. Euthymius paraphrases, "Trust not in yourselves, neither make great promises, but be vigilantly attentive to yourselves, and pray that," &c. He also explains *πειρασμόν* here, τὸν τῆς ἀρνήσεως, that of denying their master, which, however, seems too limited a sense. It has been well observed by Grotius, that Christ does not direct them to pray to God that no temptation might assault them, (which, considering the situation in which they were to be placed, was impossible), but ἐμπίπτειν here denotes (as in 1 Tim. 6, 9.) *immergi*, *succumbere*. So Euth. Theoph. and Isidore explain it καταποθῆναι: the last of whom makes some nice, and, as I think, fanciful distinctions between ἐμπίπτειν and εἰσελθεῖν. Christ instructs them to pray that some extraordinary spiritual assistance might be extended to them, by whose support they may not give way to the assaults of temptation. So also Piscator, Rosenm. Kuin. See more on the sense of these words in note on Matth. 6, 13.

41. τὸ μὲν πνεῦμα—ἀσθενής, i. e. is too weak for the sustaining of such a weight. A *good will* I know ye have, and a promptitude to undergo all dangers with me. But the body is weak, the soul sensitive, abhorrent of trouble, and not readily submissive to the do-

minion of reason. Therefore watch and pray for divine succour. See more in the excellent note of Grotius, who very appositely cites Statii Theb. 8, 739. Odi artus fragilemque hunc corporis usum desertorem animi. Lucian. Trag. 66. ψυχὴ μὲν οὖν μοι καὶ προθυμία παρὰ—Δέμας δὲ νωθρὸν οὐχ' ὑπηρετεῖ πόθοις. Heliodor. 4, 21. εἶδες ἂν καὶ πρεσβύτου πρὸς τὸ γῆρας μάχην, καὶ ὥσπερ ἔλκουσαν τὸ σῶμα τὴν διάνοιαν, καὶ ὀνειδιζομένην τὴν ἀσθένειαν, ὑπὸ τῆς προθυμίας.

43. ὀφθαλμοὶ βεβαρημένοι. Some say (as Maldonati, L. Brug. and Grotius), with *grief*: others (as Hammond, Rosenm. and Kuinoel), with *sleep*; which seems preferable. Of this some examples are produced by Wets. Kypk. and Palaiet. It may suffice to state, that the word βαρύνω is in the Classical writers more *usually* applied to a *person* than to a *thing*. Yet in Eurip. Alc. 385. we have σκότεινον ὄμμα μου βαρύνεται, and in Phil. 1030. πάρεις βεβαρημένους τοὺς ὀφθαλμούς. Livy, Ovid, and Statius, have *graves oculos*, i. e. *somno*.

45. καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε. Many Interpreters (as H. Steph. Simon, Clark, Markland, Schleusner, and Luther) take the τὸ λοιπὸν for *adhuc*, and regard the sentence as interrogative. See Kypk. and Krebs. Kuinoel and Rosenmuller account καθεύδετε and ἂν. as what are called *imperatives permissive*; (see Storr. Obs. ad Anab. 168.) q. d. Per me licet jam dormire et quiescere, vestris vigiliis non amplius opus est. But this seems to curtail the sense. A censure, by sarcasm, is couched under the words, which is very well paraphrased by Euthymius thus: q. d. since you have *thus far* failed to watch, sleep on the *rest of the time*, and take your rest, *if you can*.

45. ἤγγικεν ἡ ὥρα. This is well explained by Euthymius, ἡ ὥρα τῆς προδοσίας. Then the καὶ signifies *in which*, or *when*, by what some term an Hebraism: but so Aristid. 2, 148. B. οὐ πολὺς χρόνος διεγένετο καὶ ἐκάλυον; and of this use there are instances in Thucydides.

45. εἰς χεῖρας ἀμαρτωλῶν. These Grotius inter-

prets, the Romans (as heathens) : Kuinoel (less probably), the Jews.

47. ἰδοὺ, Ἰουδαῖς. ε. τ. δ. "Res atrocissima ad modum simplicis styli, breviter et nudè, sine exaggeratione proponitur." (Wolf.) Similar examples from the Classical writers are produced by Raphael.

47. ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων. By these are designated *tumultuary* weapons, such as clubs and poles. See Jos. B. 5, 3, 1. That they who bore them were not *Roman soldiers* appears (says Kuin.) from these arms. The *crowd* (as Stolz and Kuinoel think) were ignorant *who* was to be apprehended.

49. κατεφίλησεν αὐτόν. Wetstein explains, *vehementer et arcte deosculatus est*, and cites from Xenoph. αἷς τοὺς μὲν καλοὺς φιλήσοντας μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντας. So Stock, Bucher, Tewater. And, indeed, in the Classical writers the *κατὰ* often exerts an intensive force. (See Lex. Xen.) But in the Sept. and New Testament it frequently adds little to the sense. Φιλέω often signifies to *salute*, as in Arr. Ep. 4, 11, 4.

50. ἐταῖρε. Spoken ironically, or sarcastically, (as Campbell and Glass think ; certainly (as L. Brug.) reproachfully. Many learned men mentioned by Wolf and Koecher take it for *disciple* ; (and so Schl. Lex.) But, however this use may have prevailed among the Classical writers, I do not find it in the Hellenistic. I am inclined to agree with Heuman and Kuinoel, who take it for a common form of address ; as in Matth. 20, 13. ἐταῖρε, οὐκ ἀδικῶ σε, where see Kuin.

50. ἐφ' ᾧ πάρει ; Many MSS. read *δ*, which is confirmed by almost all Wetstein's citations. See Raphael, Elsner, and Loesner. In these few words (says Rosenmuller) Christ both smites the conscience of the perfidious wretch, and shows himself a καρδιογνώστης. Πάρει is wrongly translated *ades* by Erasm. and Schmid. The Vulgate has correctly rendered it *venisti*. So Thucyd. &c. Wetstein cites an apposite passage from the Anthol. 1, 42, 2. Οὐδὲν ἐν ἀνθρώποις

φύσις χαλεπώτερον εὗρεν ἀνθρώπου καθαρὰν ψευδομένου φιλίαν. Οὐ γὰρ ἔθ' ὡς ἐχθρὸν προφυλάσσομεθ', ἀλλ' ἀγαπῶντες ὡς φίλον, ἐν τούτῳ πλείονα βλάπτομεθα.

50. ἐπέβαλον τὰς χεῖρας. So Jos. Vit. 50. εὖθυσ μοι τὰς χεῖρας ἐπέβαλλον.

51. ἀπέσπασε τὴν μάχαιραν, a large knife (as Grot.), or (as Salm. de Cruce, 330, thinks), the ferrum lancæ latum, planum et utrinque aciem habens; perhaps it may be rendered *cutlass* or *hanger* (Æl. V. H. 8, 3. Hom. Il. γ. 271.), such as travellers in Judæa used to carry about them for security against the robbers, &c. who then infested the country. See Jos. B. 1, 2, 12. (Michaelis.)

51. ἀφείλεν αὐτοῦ τὸ ὠτίον. The word denotes *auferre*, but especially *amputare*. So Judith 13. 8. and 1 Macc. 7, 47. It is not, however, a mere Hellenistic phrase. Classical examples are produced by Crauser and Palairer. So the Latin *auferre*, as in Cic. Ep. ad Q. Frat. 2, 11. "auriculam auferre mordicus abstulisset." From a comparison, however, of this passage with that of Luke 22, 51. ἀψάμενος τοῦ ὠτι ἰάσατο αὐτόν, Rosenmuller and Kuinoel think that the signification of the word ἀφαιρέω is not to be too much *pressed*, for the ear seems to have hung by the skin. Such hyperbolical expressions are perpetually used in popular phraseology, the force of which is perfectly understood.

52. ἀπόστρεψόν σου τὴν μ. ε. τ. τ. α. Hom. Od. 10, 33. ἀλλ' ἄγε δὴ κολεῖν μὲν ἄορ θεοῦ. Chron. 21, 27.

52. πάντες—ἀπολοῦνται. Some (as Rosenm. Strigel, and Glass) refer these words to *Christ's disciples*, as a direction to abstain from private avengement, and especially from resistance to the magistrate. (Compare Rom. 13, 1. Matth. 5, 39.) Others to the *Jews*, q. d. *God* will punish these sanguinary wretches, who shall themselves be slain. To Him therefore leave vengeance." So Grot. Euthym. Theophyl. Orig. &c. Kuinoel understands it as a proverb taken from common life, in this sense: "Those who will defend themselves by the sword may perish by the

sword. But this seems too limited an interpretation. I am inclined to accede to the opinion of Grotius, to whose very copious discussion of this question I must refer the reader.

53. δαῖδεκα λεγεῶνας ἀγγέλων. Not twelve only (the number of the Apostles), but twelve legions. In this Camerarius thinks that there is an allusion to the number which, among the Romans, formed a regular army.

54. πῶς—γενέσθαι, q. d. “the Prophets have predicted that I the Messiah must, in order to the promulgation and propagation of true religion, suffer various calamities and death itself. How then can this prediction be fulfilled but by my death,” This was said for the consolation of the disciples, and for their admonition, lest they should be offended at the view of his calamities and death. (Rosenm. and Kuin.)

55. ἐκαθίζομένην διδάσκων. Verbum formæ pro verbo generis. (Kuin.) This is said *signanter*, for teachers performed their office sitting; which custom is well illustrated from Jewish antiquities by Bucher.

55. καὶ οὐκ ἐκρατήσατέ με, q. d. “Divine Providence then hindering what it now, in its own wise counsels, permits.” (Grot.)

56. πάντες—ἔφυγον, *plerique*; as Maldonati, Theophylact, and Br. Barrington (ap. Bowyer), who cites Xen. Eph. l. 2, 36. καὶ πάντας τε ἀπέκτεινεν ὀλίγους δὲ καὶ ζῶντας ἔλαβε, μόνος δὲ ἡδονήθη διαφωνεῖν, where correct ἡδυνήθη διαφυγεῖν. But there seems no reason *here* to resort to this interpretation. All the Apostles *at first* fled, though Peter and John almost immediately returned. The Apostles, remarks Ros. were struck with consternation at seeing *that* take place which they had never supposed could happen. Christ permitted this (says Doddridge), that we might learn not to depend too confidently on the friendship of the very best of men.

56. τοῦτο δὲ ὅλον γέγονεν, ἱ. π. α. γ. τ. π. “but, I repeat, this all happened,” &c. That these are

the words of *Christ*, not, as some have thought, of the *Evangelist*, is clear from Mark. (Kuin.)

57. ἀπῆγαγον πρὸς Καϊάφον. The verb ἀπάγω is a word appropriate to leading any one to trial or execution. See Harpocrat. ap. Wets. It is, however, of consequence to notice what appears a diversity between this passage and that of John 18, 13. where it is said that he was taken first to Haman, the father-in-law of Caiphas. Of the various modes of removing this discrepancy, that, I think, seems the most satisfactory which represents that Jesus was first taken to Haman, to do him honour, and that he was detained at Haman's house only while the Synedrium was collecting: that Matthew, therefore, Mark and Luke, passed by this circumstance of his being taken to Haman, because nothing took place there worthy of remark. In Joh. 18, 24. ἀπέστειλε should be rendered *had sent*. (See Matth. 14, 3.) John had forgotten, at 18, 14. to remark that Jesus was led from the house of Haman to Caiphas; but when he afterwards, at ver. 15—23. had related what was done at the house, remembering it, he adds the circumstance at verse 24. Kuinoel.

58. ἀπὸ μακρόθεν. Of this sort of pleonasm, which often occurs in the O. T. examples are given by Wets. So also ἀπὸ τῆλε et ἀπὸ τηλοῦ: and in Latin *de longe*. So Wets. cites Veget. 3, 17. Imperatorum vel ignovarum est vociferari *de longe*. So also the Hebrew קררר.

59. ἐξήτουν ψευδομαρτυρίαν. Since these things were done in the middle of the night, there was no opportunity to *seek out* witnesses. But false witnesses were already at hand, suborned for the very purpose of accusing Jesus as a despiser of the Divine Law, and a blasphemer. (Rosenm.) Grotius remarks that the examination was (like the ἀνακρίσις of the Greeks) studiously contrived, that they might elicit from the witnesses something which might criminate Jesus. He observes too that that sort of examination depends much upon the probity of the Judge,

and gives great advantage over the innocent. Amongst the Jews, in prosecuting false prophets, or seducers of the people, it was so far lawful to say any thing, true or false, that no man was permitted to appear in their defence. (Grot.) They did this professedly, (says Hammond) because they had resolved upon his destruction. But I would rather accede to the opinion of L. Brug. who observes, "that the Evangelist says *false*, though they professed to seek *true witnesses*." Here we may aptly apply the words of Liv. 33, 46. "Nec accusator apud Judices infensos deerat." On *ψευδοπρομαρτυρία* see Pollux, 6, 153.

60. *καὶ οὐχ εὖρον*. These words are not *superfluous*, as many suppose. They have been well defended by Kuinoel; who observes, "Delevit mala grammaticorum sedulitas, qui simplicitatis dictionis N. T. non rationem habereant."

61. *δύναμαι—Θεοῦ*. They had in view the words of Christ (Joh. 2, 19.) *λύσατε τὸν ναὸν τοῦτον*, pointing with the finger to his body, but, by suppressing the action, the words might be understood of the temple. The expression Temple of God was an usual periphrasis. So Kuinoel, Theophyl. and Euthym.

61. *διὰ τριῶν ἡμερῶν, after three days, on the third day*. See Raphel. Wetstein cites examples of this from the Classical writers. *Æl.* V. H. 13, 42. 14, 7. *Phil.* 2, 476. 1, 3025. *Isocr.* Archidam. and remarks: "Non magis conficitur ex his verbis, Jesum semet ipsum excitasse, quam semet ipsum occidissee."

62, 63. The High Priest used the following form of exorcism, in order to perturb and terrify Jesus, and elicit something from his mouth which might further criminate him. (Kuinoel) Jesus was, however, silent; for the charges of the witnesses were such as needed no refutation, especially before judges who had predetermined to find him guilty, and put him to death. Euthymius: *βλέπων τὸ δικαστήριον παράνομον, ἑώρακε γὰρ ληστῶν κριτηρίω*. It was certainly a tumultuary and violent proceeding. They met to-

gether, not to *try* him, but to *find him guilty*. Now the High Priest, however, distrusting the testimony of others, and weary of delay, acts at once the part of accuser and judge. (Kuin.) Wetstein cites Origen, C. Ced. 369. ἡ παρὰ ταῖς μᾶστιξι καὶ ταῖς πολλαῖς αἰκίαις αὐτοῦ σιωπὴ παντὸς τοῦ ἐν ἑλληνισμῷ ἐν περιστάσεσι τυγχάνοντος φθελγξαμένου μᾶλλον ἐνέδειξε καρτερίαν καὶ ὑπομονήν.

63. ἐξορκίζω σε. This signifies *to make to swear, to bind by the curse of the Law*, or, as we say, *to swear a witness*. In illustration of these senses, numerous passages may be seen in Wets. and Krebs, taken from the Classical writers; and also from the O. T. by Hammond. The word, therefore, implied an *execration*, which was thereby denounced against the person if he did not speak and answer truly; and it was thought to bind the person thus adjured, as *much as if he had taken an oath*, (thus Christ, who had before held his peace, *now* thinks himself bound to answer,) and the answer thus returned was thought an *answer upon oath*. A false one was perjury, and a refusal to answer was interpreted as guilt. The *accusative* of the person adjured is sometimes *omitted*, as is also the name of the Deity sworn by. *When expressed*, this latter is either put in an accusative, depending on κατὰ, (which is the case both in the Classical and Hellenistic writers,) or with a κατὰ and a genitive, which is chiefly confined to the latter. It is also quoted from Philo, by Krebs. The word is, moreover, not always to be interpreted in the strict sense of *adjuro, obtesto*, sometimes only in that of *hortor, rogo*, in which sense I would take it in 1 Thess. 5, 27. ὁρκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν κ. τ. λ. And in Joseph. 929, 38. καὶ δὴ ὁρκίζω ὑμᾶς ὡς Γ. μηδὲν ἐπικρύψασθαι τῆς ἀληθείας, λέγειν δὲ κ. τ. λ. In our language, the word *entreat* is sometimes used in a way very similar to this acceptation.

64. σὺ εἶπας. A form of respectful answer and modest assent. So Euthym. τὸ συ λέγεις, καὶ τὸ συ

εἶπας, καὶ τοιαῦτα ὁμολογία τις ἐστὶν ἀνεπίληπτος, καὶ μεστὴ μετριοφροσύνης. See note on 27, 12. The as-
sent is here corroborated with a solemn prediction.

64. ἀπ' ἄρτι. Euthymius has rightly explained this μετὰ μικρόν, and Kuin. *posthac, non ita multo post, soon*: which is confirmed by Luke 22, 69. ἀπὸ τοῦ νῦν.

64. ὄψεσθε—ἀνθρώπου, i. e. You will soon see (me) *as the Messiah*, sitting, &c. You will know, and *feel by the effects*, (namely, in the destruction of your temple and city, and in the ruin of your country,) that I am he whom the Prophets have described as a glorious Monarch.

64. καθήμενον ἐκ δεξιῶν τῆς δυνάμεως. By τῆς δυνάμεως must be understood *the Almighty*, the *Sovereign Deity*. Compare 2 Pet. 1, 3. So also the *vis divina* in Cicero. Τοῦ Θεοῦ is to be *understood*; which is *supplied* in Luke 22, 69. and sometimes in Philo Judæus. On the phrase, ἐρχομαι ἐπὶ τῶν νεφελῶν, see note on 24, 30. This was triply fulfilled: first, by the mission of the Holy Spirit; secondly, in a much greater degree, by the advent of Christ to take vengeance on the Jews; thirdly, and completely, will it be fulfilled at the day of judgment.

65. διέρρηξε τὰ ἱμάτια αὐτοῦ. The High Priest, masking his joy under the semblance of pious horror and holy indignation, at hearing blasphemy, rends his vest. This *rending of garments*, among the ancients, accompanied most of the violent passions, such as anger, indignation, and especially grief. See Geier and Nicolai *de luctu Hebr.* 22, 11. Some have thought that it was *forbidden* to the *High Priests*. But the prohibition had reference only to *private* and funeral lamentation, not to grief for public calamity, or indignation at blasphemy. For that, in the former case, High Priests *had aforetime* rent their vestments, is plain from 1 Macc. 11, 71. Jos. B. 2, 15, 4. by which last passage, we see that the rending was commenced on that part which covered the breast. So Æschyl. in his Pers. has well

represented Xerxes as rending his vest through grief. So also Philippides ap. Plut. Demetr. 12. Δι' ὃν ἀσεβοῦντα ὁ πέπλος ἐρράγη μέσος. And Appian. T. 2, 806, 78. καὶ τὴν ἐσθῆτα κατερρήξετο ὁ Πομπηϊός. See also Barnes on Eurip. Ion. 1208. And so Ovid. Heroic. 15, 122. "Eram lacero pectus aperta sinu." And 6, 27. "Protinus exilui, tunicisque a pectore nuptis." But, in *this* case, (as we are told by the Rabbinical writers,) the Priest was bound to tear his vest *ab imo*, and all that *heard blasphemy even related* were bound to rend their vests from the *top to the bottom*. These ἱμάτια of the High Priests were a *pallium* and tunics, which need not, however, be understood as rich *Archieratical* robes: for Braun de vest. sacer. Hebr. has shown that, out of the temple, and in their private dwellings, the High Priests used a dress not different from that of the other Jews. (Kuinoel Krebs, Wetstein, Wolf, and Koecher.)

66. ἔνοχος θανάτου ἐστί. The word ἔνοχος, which is derived from a similar sense in ἐνέχομενος signifies properly *held fast*, bound; (as in Herodot. 6, 56. crimine *teneri*;) but secondly, in a metaphorical sense, *subject to*, *obnoxious to*. So Hesych. ὑπεύθυνος. It is sometimes used with the dative, as in Matth. 5, 21. & 22. Genes. 26, 11.; at other times with the genitive, as in the present passage, and Mark 3, 29. 14, 64. Thirdly, it denotes *υπαίτιος*, *guilty*, with the *genitive or accusative*, with or without a preposition, where the genitive bears the sense "*respecting*." Thus Plato de Legibus, cited by Dr. Owen, τῶν βαιαίων ἔνοχος ἔστω. Hence may be defended the common reading in Dion. Hal. 1, 310, 35. αἰτίους τε εἶναι — ἀπολωλέκι, where some conjecture ἀξίους, but αἰτίους is there put for υπαίτιους, a signification not unfrequent in the Attic writers, (see Lex. Xenoph.) and also found in Homer.

In *criminations which regarded Religion*, there was still left to the Jews a power of capital punishments. Yet they were expected to send those whom

the Sanhedrim had condemned to the *Procurator*, in order that he might confirm the sentence*. In crimes, however, pertaining to the *læsa Cæsaris majestas*, they had *no power of life and death*. This the Romans in every province reserved to themselves. Vide Joseph. B. 6, 5, 3. and Michael. on Capital Punishments, in the Syllog. Comment. 4, 231. (Kuin.) The penalty of *blasphemy* was *stoning*. But that mode of punishment might, in this instance, have excited a tumult. The Sanhedrim, therefore, resolved to persuade Pilate to let Jesus be *crucified*, as being equally amenable to the penalty *læsæ majestatis*.

67. ἐπέτυχον εἰς τ. π. α. A mark this of the extremest contempt, and even abhorrence. From the unnecessarily numerous examples of this custom in Wetstein I need only cite one, and that merely from its presenting some similarity to the case of our Redeemer. Seneca de Consol. 13. Ducebatur Athenis ad supplicium *Aristides*, cui quisque occurrerat deiciebat oculos, et ingemiscebat, non tanquam in hominem justum, sed tanquam in *ipsam* justitiam animadverteretur. Inventus est tamen, *qui in faciem ejus inspueret* — ab illi abstersit faciem, et subridens ait, &c. Plutarch, 2, 189. A. mentions that when Phocion was led to execution, one spat in his face, an indignity which was also offered to Diogenes and to Cato, as we learn from Seneca de Irâ, 3, 38.

67. ἐκολάφισαν—ἐρράπισαν. See note on Matth. 5, 39. The difference in signification is, that the former designates a *thump* with the fist, the latter a *slap* with the palm of the hand. This has been (accurately as well as elegantly) described by Juvenecus, (cited by Heinsius,) “Et palmæ malis, colaphique in vertice crebri.” Thus we have in Juvenal, “Nec pugnis cædere pectus Te veto, nec planâ fa-

* The stoning of Stephen was a mere *tumultuary* and illegitimate proceeding.

ciem contundere palmâ." On these horrible indignities practised on the sacred person of the Redeemer of the world, Euthymius justly and elegantly observes: οἱ μὲν πᾶσαν εἰς αὐτὸν ἐνεδείκνοντο παροινίαν, καὶ παντοίαν ἐκίνουν κατ' αὐτοῦ μανίαν, καὶ ἡδεῶς τῆς λύττης ἐνεφοροῦντο, ὁ δὲ πάντα μεγαλοψύχως ὑπέμενε, διδάσκων ἀνέχεσθαι, καὶ ἦν παρ' ἐκείνοις μὲν κακίας ὑπερβολῆς παρὰ τοῦτω δὲ ἀνεξικακίας.

68. προφήτευσον ἡμῖν, &c. There are many places in the Evangelists which, singly taken, could never have been understood, but must be explained from something which is expressed by another Evangelist; as here, *Prophesy to us, thou Christ, who it is that smote thee*. They said this after they had *blindfolded* him, Mark 14, 65. and Luke 22, 64. without the knowledge of which circumstance this part of their ἐμπαιγμὸς could not have been understood perfectly, and yet it is omitted by St. Matthew. So the High Priest's *adjuring* our Saviour by the living God is mentioned here (ver. 63.) by Matthew, but is omitted by Mark, who nevertheless gives our Saviour's answer in the same manner as if he had been *adjured*, 16, 62. So 27, 48. (Markl.) Campbell would translate *divine*, since there is here a declaration, not of what was future, but past. So Aristot. Rhet. 17. (cited by Grot. and Wets.) says of Epaminondas: περὶ τῶν ἐσομένων οὐκ ἔμεν τεύετο, ἀλλὰ περὶ τῶν γεγονότων μὲν, ἀδήλων δέ. If any alteration of our common version were thought necessary, I should prefer *guess*. But these wretched mockers seem, (as Kuinoel has remarked,) to have used the word προφήτευσον like the other, -Χριστέ, *ludibrii causâ*, since they knew that Jesus was commonly called by the Jews a *Prophet*.

69. παιδίσκη. This properly signifies *girl*, but it is used, as our *maid*, for maid-servant, i. e. ancilla. So Genes. 16, 2. Exod. 2, 5. 2 Kings 5, 2. Is. 24, 2. which is *Hellenistic*, or later Greek, and is censured by Thomas, Moeris, and Ammonius. This is the *janitrix* mentioned in Joh. 18, 17. That office was,

among the Greeks and Romans, confined to *men*, but, among the Jews, was sometimes exercised by women, as in 2 Sam. 4, 6. Acts 12, 13.

69. καὶ σὺ ἦσθα μετὰ Ἰησοῦ. Thou also wast *with Jesus*. So the common Version, Doddridge, and Campbell. But I prefer, with Grotius, L. Brug. Ham. and Wets. "Thou wert one of *Jesus's partisans*." So 2 Kings 6, 16. 9, 32. This is also confirmed by John 18, 17. μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; So also just after: καὶ σὺ ἐξ αὐτῶν εἶ. On this formula, εἶναι μετὰ τίνος. See note on Matth. 12, 30. This is an *interrogation* of the maid whom we read of in John, or these words may be understood as spoken *affirmatively*, in the Hebrew manner, (as Grotius tells us,) or else, as Michaelis prefers, a note of interrogation must be put. I agree with Doddridge in thinking that the maid-servant must have *guessed from Peter's countenance* that he was one of his friends; unless possibly she had seen them together in the temple, or elsewhere.

70. οὐκ οἶδα τί λέγεις. Wets. compares Soph. Aj. 270. πῶς τοῦτ' ἔλεξες; οὐ κάτοιδ', ὥπως λέγεις.

71. ἐξελθόντα δὲ αὐτὸν. Accusative absolute. See Matth. Gr. Gr. Kuin. translates, *cum exire vellat*. Peter, who had been sitting among the *apparitores*, at the fire kindled in the hall, (which was, however, an *open court*;) Luke 22, 55. when he saw himself suspected, and feared lest, if he should longer delay, he might be remarked by *more* persons, and perhaps ill treated, wished to go out; but, when just in the act of moving from his place, he called to mind that perhaps he should thus incur greater suspicion, and be apprehended; he therefore altered his design, and remained. (Kuinoel.)

71. εἶδεν αὐτὸν ἄλλη. In Luke, *ἕτερος*. Where the person is uncertain, the masculine, *ἕτερος*, may be used; of which Grotius brings many examples. But St. Luke *fixes* it, by the reply of Peter: "*Man*, I am not." Therefore, rather say, the maid spoke to the standers by, on which one of the men accosts

Peter himself, saying, Σύ, Thou art one of them. (Whitby.)

72. ἤρνήσατο μεθ' ὅρκου, Ὅτι. So Hom. II. ψ. ἤρνείτο στερεῶς, ἐπὶ δ' ὅρκον ὁμοσσειν. Ὅτι, like the Hebrew particles ו and כן, after verbs of *swearing* and *affirming*, denotes *perfecto*, ἤ μὴν, ὄντως. Thus 1 Reg. 1, 30. where the Sept. has ὅτι, and Genes. 22, 17. 42, 16. where, in the Sept. for ו is ἤ μὴν. But in Gen. 28, 16. the Sept. expresses כן by ὅτι, and Sym. by ὄντως. In Gen. 44, 28. the Hebrew כן is rendered by the Sept. ὅτι. (Kuini.)

73. ἡ λαλιά σου δῆλόν σε ποιεῖ. Not but that they were *all Jews* (says Jerome), yet every province has invariably its peculiar dialect, idioms, accent, tone of voice, &c. This, we may suppose, would be strongly marked in so remote, rude, and agricultural a province as Galilee; just as we find it the case in the North and West of England. In fact, we learn from Buxt. Lex. T. Pfeiffer, and Lightfoot Chor. that the Galilean dialect was of broad and rustic tone, and affected the pronunciation, not only of *letters* but of *words*. This is illustrated, from the Rabbinical writers, by Schoettg. and Wets. The dialect partook much of the Samaritan and Syriac idiom. It was very probably the tone, or what we call the brogue, that discovered Peter to be a Galilean, for the *words* which he had uttered were too few of themselves to bewray him. There is a very similar passage in Liv. 23, 34. Interrogatosque *sermo prodidit*. Instead of *bewrayeth* thee, Campbell and Doddridge would render, “discovers thee.” But that is very flat; besides, I cannot consent to part with so significant and venerable a word, used by many of our early writers, (especially Spencer, and which very well represents the force of the original. Thus in Spencer’s *Faërie Queene*, cant 7. § 1.

“Like as the gentle heart itself bewrayes
In doing gentle deeds with franke delight;
Even so the baser mind itself displayes
In cancred malice and revengeful spight.”

74. οὐκ οἶδα τὸν ἄνθρωπον. Grotius remarks on the *consternation* which must have seized Peter, to have driven him to so incredible a falsehood, which Dodridge observes was unnecessary, and more like to entangle and discover rather than clear him. The expression might, however, be a popular idiom, (similar to one in our own language,) merely denoting that one has no connection with a person.

74. καταθεματίζειν, i. e. *diras sibi imprecari*. The full force of the word (which often occurs in the O. T.) is, "God do so to me, and more also, if it be so," &c. (Grot.) L. Brug. (less probably) defines it to be an anathema, i. e. excluded from the Synagogue. All the best, and indeed *most* of the MSS. read καταθεμ. which is adopted by Griesbach. But I confess that I do not see how καταθεμίζειν can either be reconciled to analogy, or yield any sense suitable to the context. It is, besides, destitute of any *authority*, except that of the Ecclesiastical writers, who took it from their MSS. of the N. T. (See St. Thes.) The ἀνὰ might easily slip out, or be lost, by an inattention to a mark of abbreviation. In this case the authority of MSS. has little weight. The Fathers too would prefer καταθεμίζειν because it *seems* to signify less, and therefore does less discredit to Peter. But, if it have *any* signification, it must be the same as καταναθεμίζειν. Vater has done right in restoring the old reading. We must admit that Peter might well be alarmed, especially when he saw among the bystanders a relation of the very person whose ear he had cut off in the garden.

75. καὶ ἐξελθὼν. Φοβούμενος (says Euthymius) μήποτε κλαίων κατασχεθῇ καὶ αὐτός, i. e. *caught or detected* as being one of Christ's disciples (not *apprehended*, as Hentenius renders it). So also Calvin. But, perhaps, this is scarcely doing justice to the Apostle. He doubtless sought solitude, that he might pour forth his penitential tears. That this is the custom with those who would weep, we need not

be told, though Wets. and Grotius give many examples, which it would be trifling to detail.

CHAP. XXVII.

VERSE 1. *προίτας δὲ γενομένης*. Many Commentators think that the Sanedrim, after condemning Jesus, departed to their own houses, in order to take refreshment and sleep, leaving Jesus with the guards. But it is unlikely, that in so short a time so many Senators should have gone to their houses, and so soon again met together from different, and, possibly, remote parts of the city. It seems more probable, that only those who were especially adverse to Christ were present at the examination, and that, at an early hour, the High Priest convoked the *rest*, in order that *all might confirm the sentence*, and deliberate how to put Jesus to death, *through the medium* of Pilate. (Rosenm.) This conjecture, however, to Kuinoel appears not necessary; for in the interval of time, while Christ was being apprehended and taken to Haman, the Council was collecting together at the house of Caiphas. See 26, 57. and Grotius, who determines the sense of the words to be this: *after Jesus had been heard, the Senators deliberated apart among themselves what was to be done*; and has well observed, that the formula *συμβούλιον λαμβάνειν* is also found in other passages, *so used as to signify the counsel taken*.

2. *δήσαντες αὐτὸν, ἀπήγαγον*. Kuinoel explains, "ordered him to be bound and led away, to be delivered to," &c.

2. *παρέδωκαν*—*Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι*. It must be observed, that in the time of the Republics the provinces were either *Consular*, i. e. such as had persons sent every year who had been Consuls; or *Prætorian*, to whom those were sent who had been *Prætors*. These *proconsuls* and *proprætors* had a common jurisdiction, so that they could not only collect the revenue, but administer the laws, exercise

judgment, and decide in *trials which concerned life and death*. But to these *proconsuls* was also committed a *military* power, of commanding armies, and carrying on war. Augustus, however, divided the provinces into two sorts, *Cæsarean* and *Senatorial*. And the *proprætors* (ἀντιστρατήγοι), who had also the appellation of *Cæsar's Legates*, governed the provinces which the Cæsars had, at the suggestion of Augustus, reserved to *themselves* (ἐπαρχίαι Καίσαρος), and these were endued with the same authority as the *proconsuls in the time of the republic*. But *proconsuls* (ἀνθύπατοι) presided over the provinces belonging to the Senate (ἐπαρχίαι τοῦ δημοῦ), not possessed of a power equal to that of the *old proprætors*. To provinces, however, of *both kinds* were sent persons of *senatorial* rank. Different from these *presidents* of the provinces, however, was *another* order of governors, namely, *procuratores*, ἐπίτροποι, *vice-presidents*, men of *equestrian* rank, though sometimes of the condition of *freedmen*, who, however, had such a sort of care entrusted to them, that some of them in the *lesser provinces* were entrusted with the *proconsular* authority, administered justice, and had power of life and death over the provincials. That this was the case in the province of Palestine we learn from Joseph. A. 8, 1, 1. & B. 2, 7, 1. where Coponius is stated to have possessed the power, which there is no reason to doubt was *continued* to his successors (and was here, in fact, *exercised* by Pilate), so however that the Procurator of Judæa was subordinate and subject to, the President of Syria. Thus we may understand how it happened that those who were properly, as Pontius Pilate, only ἐπίτροποι (and so he is called by Philo) might yet, without impropriety, be termed ἡγέμονες. (Krebs, Grot. Kuin. Rosenm. and Fisch.) See Bynkerschoech's Obs. Jur. Rom. 2, 20.

3. μεταμεληθεῖς. Grotius, Krebs, Loesner, Rosenmuller, and Kuinoel, justly reject the frivolous distinction made by some Commentators between μετα-

μελεσθαι and μετανοεῖν. Whether Judas's *repentance* was true, is another question : and this the language of Peter (Act. 1, 25.), of Jesus (Matth. 26, 24. and Joh. 17, 12.) almost forbids us to hope. See Euthym. His sorrow degenerated into despair, *because* he did not see how he could ever be forgiven. His *intentions* are, indeed, by most modern (as Whitby, Rosenm. Kuin.), and even some ancient Interpreters (as Theophylact and Euthymius), supposed to have been not so bad as they are commonly supposed. Some think it probable that he expected that Jesus would have delivered himself, miraculously, from his enemies, and that he might hope to be forgiven, from his *intention* not being corrupt. See Whitby, and others.

4. παραδούς αἷμα ἀθώου, have delivered an innocent man to death. An Hebrew and Hellenistic idiom, which has been copiously illustrated by Kypk. Kuinoel has well observed, that this circumstance is a most decisive testimony to the *innocence* of Jesus. For if any thing in his intentions, words, or actions, had been censurable, Judas would have readily laid hold on that handle to excuse the deed, and tranquilize his own mind. But, on the contrary, so far from finding any thing to *blame*, he finds every thing to *approve*, and he thinks it his bounden duty to evince his repentance by a public avowal of his own guilt, and the innocence of Jesus.

4. σὺ ὄψεαι· see thou to that. So Epict. 3, 10 (ap. Bulkley): "My brother ought not to use me so, ἀλλὰ τοῦτο μὲν ἐκείνος ὀψεται. Notwithstanding what Olearius and others urge, I am inclined to think, with Krebs, that it is a Latinism, "*tu videris*." So infra, 24. ὑμεῖς ὄψεσθε. We, too, have the phrase (derived, perhaps, from the same source), "look ye to it;" "let him look to it." So in Exod. 10, 10. "look to it." Though, indeed, that is but a literal version of the Hebr. רָאָה, by which it seems to have been common to the *Hebrew* writers. The Greeks (says Grot.) would have said σοι μελέτω. True; but they would

not have rejected the *imperative*, for which the *future* is here used, and in which the idiom consists. So Eurip. Iph. T. 502. σὺ τοῦθ' ἔρα· and Aristoph. Conc. 1081. αὐτὸς σκόπει σὺ.

5. καὶ—ἀπῆξαιτο. There has perhaps been more written on this passage than on any other in the Scriptures. *Volumes* (says Mr. Weston) have been published, whose titles may be seen in Wolf's Cur. Phil. and Koecher's Analecta. How unfixed were the opinions of the *Fathers* may be seen by referring to Suicer's Thesaurus, or even to Euthymius and Theophylact. The older Commentators, with the Vulgate, &c. support the sense, "*he hanged himself.*" As this, however, has been thought inconsistent with Luke (Act. 1, 18.), many methods have been devised of reconciling this contradiction:

I. Pricæus, Vorstius, and others, maintain that ἀπῆξαιτο is to be explained, "*died of grief,*" or laid violent hands on himself. But most of the passages adduced in support of that interpretation *admit* of the sense *to hang oneself*. That it is not *necessary* to resort to this rare and questionable use, will appear from what I shall have occasion to observe further on.

II. Gron. and Cler. take the word in the common sense, *hanged himself*: but that his body, when tossed into the *barathrum* destined for the carcasses of suicides, was, in being hurled downwards, dashed upon some sharp stones, and thus the stomach was burst. But Perizonius has truly objected, that there was no such *barathrum* at Jerusalem, and that the carcasses were left *sub dio*.

III. Alberti renders ἀπῆξαιτο, *suspendit se*; and in the Acts, πρηνὲς γινόμενος, with the Vulgate and Er. Cast. *suspensus*; and maintains, that the word ἐλάκησε denotes that Judas, after he had hanged himself, either from the rope breaking, or being improperly fixed, fell down from on high, and lighting on a sharp stone, or trunk of a tree, was thus burst in the middle. But πρηνὲς always denotes falling on the

face, which cannot here be the sense. Dan. Heins. and Grot. think that it may mean *died of grief* and the stings of conscience. But this is refuted by the participle ἀπελθών, which plainly indicates that an *action* is declared by the verb ἀπήγγεστο. It is also at variance with what follows. Salmasius takes ἀπήγγεστο in the sense of *hanging*, but maintains, that *Matthew* means suicide by *hanging*, and *Luke* by *throwing himself headlong*. But Perizonius rightly observes, that that is not untying, but cutting, the knot. Heinrich and Rosenm. however, think that there was a two-fold tradition (see Kuin.), and that vv. 18 & 19. were an addition of Luke *. I need not detail the very frivolous hypotheses of Boltin, Paulus, and Wakefield. Mr. Weston (ap. Bowyer) offers what he calls a *new* translation, namely, "*he strangled himself, or gave himself the bow-string.*" "Every man (says he) that is hanged is strangled, but every man that is strangled is not hanged." True; but that is taking for *granted* a sense that ought to be *proved*, and which, I think, *cannot* be proved; nay, which, if proved, would not suit the context. As to *new*, it has no pretensions to *novelty*. It had been thrown out before, and was adopted by Campbell, whose reasons, however, weigh but light in the balance. Lightfoot (and, since his time, Warneccius, &c.) maintained the wild notion, that Judas was *caught up into the air* by the Devil (after leaving the Temple), and then strangled, and thrown headlong down; so that his bowels were burst, &c.

After mature consideration, I do not hesitate to acquiesce in the opinion that, after all, the common interpretation, *hanged himself*, is to be retained, that being the *perpetual* sense of ἀπάγχομαι. From the proper and usual sense of any word we are not at liberty to recede, unless the context *compels* us to seek for another signification. Kuinoel, who retains the common interpretation, also argues, that πρηνής

* The foregoing statement is chiefly founded on Kuinoel's valuable Collectanea.

may be taken not only of one who falls on his face, or tumbles head foremost, but (impropiè) of one *qui è superiori loco præceps delabitur*; as in Jos. B. 6, 1, 1. Hom. Od. ε. 374. I add, from Schl. Lex. Hesiod. Clyp. 365. Matthew and Luke may be reconciled, by supposing that Matthew mentions the *kind of death*, and Luke the *event of it*. Judas, from grief, and the mental agony caused by a wounded conscience, did *suspend himself from a rope*; but, from *some* circumstance (which may be variously conjectured) the rope *broke*, and he, falling from a high place, his belly burst, &c. So Apulej. 1. p. 12.

In this opinion I must finally acquiesce, since it involves the *least* difficulty. See more in the note on the passage of Act. 1, 18.

6. βαλεῖν—εἰς τὸν κορβανᾶν. The word κορβᾶν is Syriac, and signifies, properly, a gift*; and was specially applied to gifts offered to the sacred treasury (Mark 7, 11.), and sometimes denoted the treasury itself†, (Jos. B. 2, 9, 4.) which consisted of several chests, deposited in the Court of the Gentiles. It has been thought that Judas, by throwing down the thirty shekels in the *ναὸς*, among the Priests, meant to cast the money in *corban*, in order to expiate, in some measure, the atrocity of his crime. They, however, would not receive it, it being prohibited by the law, to deposit in the sacred treasury any money arising from base or unlawful gains; so they interpreted the precept. See Deut. 23, 19. and Talmud. 112. It is true, that there it is only forbidden for the *pretium stupri* to be put into the sacred treasury: but in the Jewish law idolatry, fornication, and murder, are crimes usually classed together. By so doing, however, (observes Grot.) they condemned them-

* From the Hebr. קרבן, an offering, from קרב, to approach; in Hiphil, *to offer*. It therefore simply denoted (aliquid) oblatum, these nouns in נ or ת having usually the force of participles passive.

† The contrary takes place in θησαυρός, which signifies primarily, the *treasury*: 2dly, the *treasure*.

selves, since they execrated that in the *seller*, of which they were themselves the *buyers*.

7. συμβούλιον λάβοντες. I assent to Kuinoel, that all this happened after the crucifixion of Jesus, and is here mentioned *per prolepsin*, on account of its connection with the subject.

7. τοῖς ξένοις. This is explained by Menochius, Grotius, Rosenmuller, and Kuinoel, *foreign Jews*, sojourning at Jerusalem for religious or other purposes. For as to *Gentile foreigners*, Grotius thinks that the Priests would take little care about them : which may be very true; but as they could not refuse them interment, and would not chuse that various places should be polluted by their sepulchres, they would be desirous to confine them to *one* place. Hence I prefer the exposition of L. Brug. Beza, Piscator, Wagenseil, and Schleusner, *Gentiles, foreigners*, (Eph. 2, 12. Hebr. 11. 13. ξένοι καὶ παρεπίδημοι. So also the Sept. translates Hebrew words denoting an alien, foreigner, &c.) who observe that the Jerusalemites would scarcely have refused to *Jews* the use of their burying-ground, and that it is so much the more probable that *Gentiles* should here be spoken of, since we know that *their number* had, during the reign of Herod and his successors, greatly increased, and there must have been difficulty in disposing of the corpses.

7. ἡγόρασαν — τὸν ἀγρὸν τοῦ κεραμέως. The article expresses a particular field known by such a name ; so called (as is probably conjectured) from having been formerly the site of a *pottery*. The *price* may seem small ; but this may be accounted for by supposing that the *soil* had been so entirely *exhausted* by the potters, that nothing remained but clay, gravel, &c. which, however, would leave it suitable enough for the purposes of a burial-ground.

8. ἐκλήθη — ἀγρὸς αἵματος, was commonly called, &c. The field was in the time of Jerome still recognised and pointed out. Wetstein compares Antonin. Liber. Metan. 23. λέγεται δὲ ὁ τόπος παροδευόντων

ἄχρη νῦν σκοπιὰ βάρτου. And Bulkley Liv. 8. Sub terram—de fossa scelerato campo. Credo—. He observes, that at Athens a place called the Ceramicus (or potter's field, no doubt from having been once so employed), was used as a burial-place for those who died in the service of their country.

9. τὸ ῥηθὲν διὰ Ἰερειοῦ τοῦ προφήτου. On this passage various opinions have been entertained. See Pole, Wolf, and Koecher. These words are not found in Jeremiah: but there is something not dissimilar in Zach. 11, 12. which has induced some to suppose that the name Ἰερειοῦ is corrupted by abbreviation for Ζρίου (i. e. Ζαχαρίου.) But these abbreviations are not found in the most ancient MSS. and of those extant only *one* has Ζαχαρίου. Others are of opinion that Matthew simply wrote διὰ τοῦ προφήτου, (as often *,) and that the name was afterwards added by those who had found a passage similar in some writing of Jeremiah now lost: which is thought to be confirmed by Jerome†, whose words are these: "Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ mihi Hebræus obtulit, Hieremiæ apographum, in quo hæc ad verbum scripta reperi, sed tamen mihi videtur magis de Zacharia sumptum testimonium." There are vestiges of this passage in Woide's Coptic Lexicon. This opinion, which seems the most probable, is embraced by Rosenm. Kuinoel thinks that the words are taken from some work of Jeremiah then in being, but now lost. Euthymius says that the passage was written in some *unpublished prophecy* of Jeremiah. If there were a greater similarity between these words and the passage of Zachariah, I should

* This is confirmed by some MSS. and by the Syriac Version, which has *no name*. It would seem too, (says Campbell,) from a remark of Augustin, that some copies in his time had no prophet named.

† We know not whether the passage was not derived from the Gospel of St. Matthew. That would depend upon the age of the MSS. and whether the passage was in the *margin*, or had the appearance of an *interpolation*.

be inclined to think that the Evangelist wrote Ἰερὶ. for Ζαχ. for Mede has proved that the four last chapters of *Zachariah* were written by *Jeremiah*; and Dr. Owen says that this is a fact known among the Jews.

9. τὴν τιμὴν τοῦ τετιμημένου, "valued, purchased." Spoken ironically, thinks Cler. The word not only signified to value, set a price upon, but to buy, purchase, by *metalepsis*. Schl. Lex. gives some examples from the Classical writers. Wetstein adduces one from Thucyd. 1, 88. πρὸ πολλῶν χρημάτων—ἐτιμήσασθε, where the Scholiast interprets, ἡγοράσατε. So I would explain Herodot. 5, 77. ἔλυσαν σφέας δίμνεας ἀποτιμησάμενοι, where the conjecture of Schweigh is confirmed by a similar passage of Ap-
pian, 2, 576, 59. τετρακοσίας ἀντὶ τετρακοσίων προὔργα-
φον ἀποτιμᾶσθαι τὰ ὅντα, i. e. value the effects at. On the true sense and construction of the passage, there is much acuteness and ingenuity in the observations of Campbell, who thus translates: "*The thirty shekels, the stipulated price at which he was valued, I took, as the Lord appointed me from the sons of Israel, who gave them for the potter's field.*" I entirely approve of the ingenious solution that has been given by Knatchbull, and read ἔδωκαν in the third person plural, not as coupled by the conjunction with ἔλαβον, but as belonging to a separate clause; in which case the version will be literally as follows: "*I took the thirty shekels, (the price of him that was valued, whom they valued,) from the sons of Israel, (and they gave them for the potter's field,) as the Lord appointed me.*" For taking ἔλαβον in the first person there is the authority of the Syriac and Persian Versions, and it is adopted by Reichard. See more in Campbell. Rosenm. however, and Kuinoel, rightly adhere to the old mode of taking ἔλαβον in the third person, and translate: "Acceperunt triginta siclos, præmium æstimati, quem æstimaverunt Israelitæ, et emptus est ager figilinus, sicut mihi præcepit dominus." After ἀπὸ τῶν υἱῶν Ἰσραὴλ,

they *understand* τίνες. Compare Euthymius. One objection I must make; namely, that Kuin. would sub-
aud οὕτως λέγω at the end of the sentence. But this is inadmissible as an *ellipsis*. We may indeed suppose an *aposiopesis*: which would, however, be harsh.

11. Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος. A judicial term; as in Acts 25, 10. ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι. And 26, 6. ἔστηκε κρινόμενος. So the Latin *stare*, of which Price has examples from Horace and Gellius.

11. καὶ ἐπηρώτησεν — Ἰουδαίων; The Priest put this interrogation, because the Jews had accused Jesus as a rebel, who had perverted the people by seditious notions, and especially instilled into them the opinion that he was a King, and to be preferred to Cæsar. (Kuin.) It has been debated what language was used by Pilate in the trial and condemnation. The matter has been diligently examined by Joha. Eckhard, who has ascertained, from the custom of the Roman Empire then in use, that it was in the *Latin language*, and that he, in addressing both Jesus and the people, (who only understood the Hebrew Chaldee dialect,) did it through the medium of an interpreter.

11. This verse, and the whole of the following passage, is copiously and judiciously treated by Euthymius, who has, from a comparison of the other Evangelists, skilfully adjusted the harmony, and ably illustrated the series and connexion of events. Kuinoel observes, that the narrative of Matthew (which is very brief) must be supplied from John 18, 29. seqq. and he subjoins the following statement of the *circumstances*, arranged from both those Evangelists. The Sanhedrim vehemently desired that Jesus should be put to a capital execution, and that by the *Romans*. (See note on 26, 66.) After they had gone to the prætorium with Jesus, and had called Pilate out, (see Joh. 18, 29.) they endeavoured to move him by a tone of authority, and to induce him, without any further examination of the

case, to condemn Jesus to die, whom the Sanhedrim had adjudged to be deserving of death, and thus be the executor of their sentence. But Pilate lent no very patient ear to these importunate demands. Much had he heard of Jesus, his sanctity and probity, of the hatred with which the Rulers of the people persecuted him; nor was he ignorant of what had happened a few days before. (See Matth. 21, 10—16. C. 23.) The very aspect of Christ, whose face represented the most unruffled internal tranquillity, inspired the Roman Procurator with admiration. He indeed regarded Jesus as an imprudent *fanatic*, yet not at all dangerous to the Romans. As to the Jews, and especially those worst of dissemblers, the Priests, them he despised. Nor did he doubt that, from mere envy and hatred, Jesus had been so furiously accused, and delivered up to death, by those whose corrupt morals he had publicly rebuked. Hence, since he did not care to entangle himself, or take part, in Jewish questions, he ordered them to depart, and, if Jesus was, in their opinion, deserving of castigation and punishment; if he had offended against their institutions and religion, to go and punish him themselves by their own laws. For the Jews could scourge with rods in their synagogues offenders of that kind, (see 10, 17.) but to punish with death, either by stoning or otherwise, they had not the power, unless their sentence were confirmed by the procurator. (See on 26, 66.) But now, when the Sanhedrim saw that they could effect nothing in *this* way, they began to accuse Jesus as a very dangerous person, who had stirred up tumults in the province: they said he had violated the Roman laws, affected regal power, and called himself the Messiah, the King of the Jews. (See Luke 23, 2.) Pilate, however, smiling, (since he saw that the person present was of the plebeian caste, and knew that he had neither military forces nor strong garrisons,) asked Jesus whether he were the King of the Jews? To this Jesus replied, *οὐ λέγεις, rectè, summe*

rex. (See 26, 64.) Pilate had, it seems, hoped that Jesus would *deny* that he was affecting regal domination, and if he had *denied*, he could not have been condemned, unless convicted by the clearest proofs; and thus Pilate would have acquitted him. However, when Jesus had affirmed that he was a King, Pilate, little heeding the clamour and tumults of blood-thirsty accusers, immediately returned to the prætorium, and gave orders for Jesus to be brought to him there. See Joh. 18, 33. (Kuinoel.)

11. σὺ λέγεις. To Theophylact, Camerarius, and Casaubon, there appears an *ambiguity* in this phrase, which Theophylact thinks a *wise ambiguity*. For Jesus neither says I am nor I am not, but μέσως πῶς: and he proceeds to observe, τοῦτο γὰρ δύναται καὶ οὕτω νοηθῆναι, ὅτι, εἰμὶ καθὼς λέγεις· καὶ οὕτως, ὅτι, ἐγὼ μὲν τοῦτο οὐ λέγω, σὺ δὲ λέγεις. But I rather assent to Grotius, Piscator, L. Brug. Pric. Rosenm. and Kuin. that there is *no ambiguity*, but that it is a formula of modest assent. So Euthymius: τὸ σὺ λέγεις, καὶ τὸ σὺ εἶπας, καὶ τὰ τοιαῦτα, ὁμολογία τίς ἐστὶν ἀνεπίληπτος, καὶ μεττὴ μετριοφροσύνης. Price compares the *tu dixti* in Plautus; and Casaubon that exquisitely delicate admission in Euripides, (Hippol. 352. Monk.) where the Nurse asks Phædra if Hippolytus is the person with whom she is in love? She answers, σοῦ ταῦδ', οὐκ ἐμοῦ κλύεις. On a principle, similar to this, may be explained the import of our affirmatives *aye* and *yes*; which are *both*, I conceive, derived from the old French *ayez*. The sense, therefore, is this: "You say right; I am a King." This avowal was made *after* Jesus had declared that his kingdom was not of the kind that the kingdoms of the world are, i. e. not *civil or political*. Joh. 18, 36. Since Jesus then (says Grot.) confesses himself to be *King*, it cannot be denied that his Kingdom commenced at the period when he began to teach. For thus he himself, in John, interprets the word kingdom. (Grot.) This is indeed clear from the sense of the formula βασιλεία τῶν οὐρανῶν,

whose true import I have before explained. This is (adds Grot.) the καλή ὁμολογία mentioned by Paul, 1 Tim. 6, 13.

12. οὐδὲν ἀπεκρίνατο. The *cause* of the silence, besides the deliberate awaiting for death, was this: that, with a judge of probity and integrity, this whole accusation would have vanished of its own accord. For the circumstance of his lowly condition, and his being destitute of forces and garrisons, was sufficient to exempt him from all suspicion. But if (as it turned out) Pilate chose to gratify the Jews at the expense of his integrity, any defence were superfluous. (Grot.) Euthymius well remarks, that the Sanhedrim had delivered Jesus to Pilate, not for trial, but for condemnation: πρὸς ἀναίρεσιν, οὐ πρὸς ἐξέτασιν.

12. ἐν τῇ κατηγορεῖσθαι α. ὑ. τ. 'Α. This, it must be remembered, was the *second* and more vehement accusation, and contained a charge of *sedition*: a dangerous accusation in the reign of the jealous Tiberius, and especially as the Jews were in a state of tumult, and ripe for insurrection.

14. That he might interrogate the accused more freely, and gain a more accurate knowledge of the nature of the case, (or, as Euthymius observes, μυστικώτερόν τι μαθεῖν βουλόμενος,) Pilate ordered Jesus to come to him at the prætorium, and then the repeated avowal of Christ that he was a *King*, (Joh. 18, 36.) probably brought to the Procurator's mind the stoical dogmas, μόνος ὁ σοφός ἐλεύθερος, καὶ πᾶς ὁ ἄφρων δούλος. Cic. Paradox. 5. αὐτάρκης ἡ ἀρετὴ πρὸς εὐδαιμονίαν. Cic. Paradox. 2. μόνος ὁ σοφὸς πλούσιος. Ib. 6. Quisnam igitur liber? sapiens, &c. Hor. Epp. 1, 1, 59. add. Carm. 2, 9 ss. So that by this very profession of Jesus, as well as by the rest of his conversation, (see Joh. 18, 36.) Pilate being confirmed in his opinion of the innocence and probity of Jesus, but thinking him nevertheless a *fanatic*, he departed from the prætorium with Jesus, and testified to the Sanhedrim that he could find in him no cause of

death. (Joh. 18, 33—38. Luke 23, 4. seq.) Now, however, the Sanhedrim, whose hatred was embittered by this testimony of Pilate, strove to extort, by clamours, what they could not obtain by representations, and, with infuriate shouts, demanded his life. (Matth. 27, 12. Luke 23, 5.) He had (exclaimed they) throughout Galilee and Judæa studied to excite disturbances, had tampered with the populace, and strove to excite a general insurrection.

14. οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, i. e. *nullam rem*, (ῤῥ), *criminationem*. The student will observe, οὐδὲ ἐν is more emphatical than οὐδὲν.

15. εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα—κατ' ἐορτὴν. There are two questions, connected with the determination of the sense of this passage; namely, whether by κατ' ἐορτὴν, we are to understand *any feast*, or only the Paschal. Secondly, whence originated the *custom*? As to the first question, Beza, Simon, &c. think it *may* denote *all the feasts*. But Grotius, and nearly all the other Commentators, think that it denotes only the Passover, so called κατ' ἐξοχὴν, as appears also from John 18, 39. who has ἐν τῷ πάσχα, otherwise, indeed, the *plural* would have been used*. The second question is of more difficult determination. Many Commentators maintain that this was ~~was~~ an ancient custom of the Israelites, introduced in memory of their deliverance from Egyptian bondage, and preserved (on the subjugation of Judæa) by Augustus and his successors. They refer to Joh. 18, 39. ἐστὶ συνηθεῖα ὑμῶν. But Grotius justly objects, that the Law was χωρὶς οἰκτιρμῶν, (Hebr. 10,

* The κατὰ cannot, as some have thought, contribute to determine the question, since its force here is what is called *distributive*, and is used of what recurs *seriatim*. Thus it is usual with numerals, and nouns of time, as κατὰ καιρὸν, κατ' ἔτος, κατ' ἐνιαυτόν, κατὰ μῆνα, καθ' ἡμέραν. Hence it is well adapted to names of festivals regularly recurring. De Dieu thinks it denotes *universality*. But that is only by the ellipsis of πᾶς or ἕκαστος. It may also be observed, that in this idiom the article is invariably *omitted*, which would otherwise have been here *expressed*, as it is in Matth. 26, 5. μὴ ἐν τῇ ἐορτῇ.

28.) ὁ νόμος τὸ ἀσπγγαστὸν ἔχει. And this position he copiously illustrates by numerous examples. Others (as Grot. and Rosenm.) think that it originated with the Romans, (who at the *Lectisternia* loosed the bonds of the captives,) and was granted to the Jews by Augustus. But (as Reland objects) at the *Lectisternia* not *one* but *all* the captives were loosed from chains. See Liv. 5, 13. By Spencer, and some others, this custom has been derived from the *Greeks*, and something similar to it may be found in the celebration of the Thesmophoria among the Athenians. Far more probable, however, is the opinion of Carpzov, Hottinger, Stock, and others, that the custom was introduced by the Syrian conquerors into Judæa, and that the Romans, finding it firmly established, did not care to abolish it, but continued it. In imitation of which, or of the *Lectisternia*, the Christian Emperors of Rome released from bonds at Easter all prisoners, except those confined for very flagrant offences. Similar customs among the Gentiles have been remarked and illustrated by Lomeir, Adaim, Lydius, Triller, Fabricius, and others, referred to by Wolf and Koecher.

16. εἶχον, for εἶχετο, they had, i. e. the people had. A Hebraism, says Kuinoel; who refers to Vorstius and Leusden. But the idiom is common to the popular phraseology in all languages.

16. δέσμιον ἐπίσημον, notorious. 'Επίσημος signifies, 1. *signatus*, marked, stamped, as of money; 2. *notabilis*, remarkable, in a *good* sense, as opposed to ἄσημος; 3. remarkable, in a *bad* sense, *notorious*. Though in the Classical Greek it is seldom used, but with some addition expressive of crime, &c. (So in all the examples of Schl. and Wets.) The Latin use, (as in *famosus*, *nobilis*, and *inclutus*.) corresponds exactly to this idiom. So Wetstein cites from Apulejus, *latro inclutus*, *famosus prædo*: and from Cicero *vitiis nobiles*. Ottius, pressing too much on the primary signification, collects from it, that Barabbas was marked on the face or back with

a black theta: which I should have thought too absurd to mention, had it not been noticed, with no mark of disapprobation, by Schleusner, in his *Lex*.

17. *συνηγμένων αὐτῶν*, i. e. the Sanhedrim, with the people standing by; as we collect from ver. 20. Luke 23, 13.; and, as we find from Josephus, was usual. (Grotius.)

18. *ἦδει γὰρ*, i. e. as well from his good reputation as from his present moderation, and that no crime had been proved against him. (Grotius.)

19. *καθημένου—ἐπὶ τοῦ βήματος*. A tribunal, or *suggestus*, raised several steps, and often formed of stone, sometimes marble, on which the seat or throne, of the president, when exercising judgment, was placed. This was always *sub dio*. For the Roman custom was, that causes should be heard in the *prætorium*, or the president's house, but judgment should be pronounced publicly on a *βήμα* erected in some lofty and conspicuous spot in the vicinity of the *prætorium*. (Rosenm. and Kuinoel.) Grotius thinks that this circumstance took place, not in the *last* examination, at which Christ was condemned to be crucified, but in the *former* one, which, it seems, was followed by a conference of Pilate with his council, (who sat in a place separated from the *βήμα* by a veil,) whether scourging (called in Acts 22, 24. *μάστιξιν ἀνετάξασθαι*) should be resorted to *quæstionis ergo*. Of this custom there is a vivid description in Chrys. Or. 13. *de statuis*. Pilate seems to have hoped that, by this flagellation, the people would have been moved to compassion: it was, however, necessary to veil this injustice under the semblance of legality. As to what some say, that this flagellation formed *part* of the capital punishment, that does not consist with Roman customs. We learn too from John, that some period intervened after the flagellation before Christ was condemned to be crucified. As to the word *πραγελλάσας*, in ver. 26. it is said *per retrogressionem*. There is, therefore, no necessity to resort to the improbable supposition

that Christ, in so short a space of time, was twice scourged. (Grotius.)

19. ἡ γυνὴ ἀπέστειλε, λέγουσα. Her name was Claudia Procula. The custom (says Grot.) had arisen from the age of Augustus to the time of Tiberius, that the procurators and presidents should be accompanied by their *wives*. Tacitus remarks, “ab his negotia suscipi; transigi; duorum egressus coli; duo esse prætoria.” A similar story of a wife having a dream, and sending a message to her husband when upon the bench, &c. is related by Appian. B. C. 2, p. 814. and Valer. Max. 1, 7. It has been much debated by Theologians whether this dream was preternatural; or natural. The former is maintained by the Fathers, and most Commentators, as Grotius, L. Brug. Maldonati, Adam, Wolf, and Basnage. Some recent Commentators adopt the *latter* hypothesis, and account for it from natural causes, as Kuinoel. Ignatius, Beda, Pope Benedict, and Mr. Fleming, ascribe it to the *Devil!* *Risum teneatis amici?*

“To laugh were want of goodness and of grace,
And to be grave exceeds all power of face.”

Kuinoel thinks, that the woman whom Grotius supposes to have been εὐσεβής, had heard narrations of the words and deeds of Christ, of the deadly hatred and base machinations of the Synedrium against him, of his being seized and condemned by the Jews; and that these events so strongly affected her that, while asleep, her disturbed mind had presented to her images which had greatly agitated her.

19. μηδέν σοι—τῷ δικαίῳ, i. e. have nothing to do with the cause of this just person. So Euthymius subauds ἀμφισβήτητον. A formula (says Raphel) used of not implicating oneself in a business that does not belong to one.

19. πολλὰ—ἐπαθον, many things. E. V. Rather, *much*. So the Greek Classics frequently; ex. gr. Athen. p. 7. B. πολλὰ κακοπαθήσας. Then σήμερον signifies this (last) *night*; as in Mark 14, 13. σήμερον ἐν τῇ νυκτί.

23. ἔπεισαν τοὺς ὄχλους. Schleusner well renders, *suaserunt populo*. The word *here* denotes *suadere*, *persuadere conari*. For *πείθω* has *both* those senses, which in Latin are denoted by *suadere* and *persuadere*. I must observe, by the way, that *πείθω* seems to denote, properly, *to push, urge, impel*, and appears to be cognate with the Hebrew *הָפַח*. As to *suadeo*, which the Latin etymologists so absurdly derive from *suavis*, its origin is, I think, not to be found either in the Latin or in the Greek; but must be sought for in the Northern languages, namely, in the A. S. *swaegen*, Icelandic *sweigen*, Germ. *schweben*, North Scotch *swigen*, to incline, bend, &c. Hence our word to *sway*, i. e. to bias, of which examples, both in the *natural* and figurative sense, are given by Dr. Johnson in his Dictionary. That the Priests should have been *successful* in persuading the people, is not to be wondered at, since we learn from Josephus, that great was their influence with them. How inconstant is the *aura popularis* is proverbial; so that we need not be surprised, that the same people who had just before shouted "Hosanna to the Son of God," should now have exclaimed, "let him be crucified." Rosenmuller and Kuinoel suggest *other* causes for this change of opinion, whom see. Yet we may suspect that they were not exactly the same persons. The *first* crowd was composed in a *great measure* of the better inclined people from the country. *This* consisted almost entirely of the Jerusalemites, and of those doubtless the very worst picked out, and suborned by the Priests for this very purpose. Such prepared mobs have not been unfrequent in any age.

21. ἀπεκρίθη, not *answering* them, but *addressing* them. The true *ratio loci* is illustrated by the following remark of Euthymius: ἡρώτησε πρῶτον οὕτω δὲ ἀποκριθέντων, ἀσχοληθεὶς πρὸς τὸ μήνυμα τῆς γυναίκος αὐτοῦ, πάλιν ἐπανελάβε τὴν ἐρώτησιν. In fact, he had given them their choice, whether of the two to release,

and while they were considering, he was occupied respecting the message from his wife, after which he, again *addressing them*, demands to know on which of them their choice had fallen.

21. *Τίνα θέλετε ἀπὸ τῶν δύο.* The Hellenistic writers use the words *τίς* and *πότερον* indiscriminately. But not so the Classical authors. Our translation has correctly rendered it *whether*: but *which* would have better represented the *idiom*.

24. *τί γὰρ κακὸν ἐ.* Krebs tells us, that we may regard the *γὰρ*, joined with an interrogation, as expressive of surprise and disapprobation, there being, he says, an ellipsis of some words expressing a refusal of the request. It is not (as he tells us) a Hebraism, but is usual in the best Greek writers, from whom examples are produced by Krebs. Our language had formerly this idiom, *for why?* which is still retained by the vulgar.

24. *θόρυβος γίνεται.* Pilate, perhaps, was rather apprehensive of an insurrection; a fear, indeed, unworthy of a Roman, and a magistrate of firmness, but which considerably lessens his blame in comparison with the blood-thirsty cruelty of the Jews. Grot.; who evidently views the conduct of Pilate in a less unfavourable light than is usually done. I must not omit to observe, that *μᾶλλον* is very wrongly rendered by Beza, Piscator, and some others, *majorem* tumultum. Our translation has correctly represented the same by *rather*, a signification which often occurs in Thucydides and the best writers.

24. *δικαίου τούτου.* The E. Tr. translates, "*of this just person.*" Campbell, from Casaubon and Le Clerc, renders, "*of this innocent person.*" "The forensic sense (says he) of the Heb. word דָּקָא, and, consequently, of the Gr. *δίκαιος*, adopted as equivalent, is no more than *innocent*, or *not guilty* of the crime whereof he stands accused. This appears, from many places of the Old Testament which relate to judicial proceedings, particularly Deut. 25, 1. and Prov. 17, 15. where it is contrasted with a word

commonly rendered *wicked*, and which, in its forensic meaning, denotes no more than guilty of the crime charged." The above observations, so far as they respect the forensic sense of *δικαίου*, may be very true: but I cannot consent to restrain the word to that sense in the present passage. For I can by no means agree with him, "that Pilate does not appear to have had any knowledge of our Lord's character," than which nothing is more improbable. Perhaps the forensic and the common sense are here *conjoined*, and we may render "*this innocent and just person*."

24. ἀπενίψατο τὰς χεῖρας. To designate *purity* by the element *water* was frequent, and very natural. Hence those who were contaminated by any crime used to be *χερνίβων ἐργεσθαι*. (Grot.) Washing was usual among the Greeks and Romans, on the commission of any involuntary crime, such as homicide, in order to expiate the offence. So Schol. on Soph. Aug. 663. Wets. refers also to Dion. Hal. 7. Deut. 21, 6. Ps. 26, 6. Act. 20, 26. Susan. 46. To this purpose there is also a very fine passage in Eurip. Hippol. 653. ἄγω ῥυτοῖς νασμοῖσιν ἐξομόρξομαι, *Eis ἅτα κλύων*. See note on 3, 6. Casaubon, Buxtorf, and Scaliger think he adopted the custom, as prevalent in Judæa. But I am rather inclined to suppose, with Spencer and Wolf, that he followed the *Gentile* custom. For the rite was not frequent in Judæa, and was accommodated only to peculiar occurrences. Not that Pilate thought by this he should be pure of the crime: that opinion had already been exploded by the more intelligent heathens. (Wolf.) Heinsius says that he did it, not to *testify* innocence, but to *acquire* it. It may most simply, I think, be regarded as a *symbolical action* (such as I have before remarked), signifying that he would not be answerable for the blame incurred. By this symbolical action the Jews, too, were accustomed to express their being guiltless of, and not participating in, any crime. See Deut. 21, 6. Of this custom, whether it were Gre-

cian or Jewish, Pilate could not be ignorant. See Lomier de Lustrat. 74. and Elsner.

24. ἀθῶός εἰμι ἀπὸ τοῦ αἵματος, q. d. the blame of this enormity is not mine, but yours, who compel me to it. It is yours; *see you to it*: on *you* must fall the consequences. That the people so understood Pilate is plain, from the words of their answer, "his blood *be upon us*. Observe the double Hebraism. Αἷμα is for *cædes*. Ἀπὸ is like the Hebr. מֵ. Ἀθῶος too is of recent and Hellenistic use for καθάρως or ἀναίτιος (as elsewhere in the N. T. and O. T.), whereas the ancient Classical writers use it for *unhurt*, ἀζήμιος. How far Pilate was blameable, in his present conduct, has been variously maintained. The opinions of *ancient* Commentators are more favourable than those of the modern. Worthy of attention are the observations of Euthymius and Theophylact. Euthym. p. 1097. καὶ γὰρ ἦν μὲν μισοπότηρος ὁ Πίλατος, καὶ σφόδρα ἠθέλησεν ἐξελεῖσθαι τὸν Ἰησοῦν μαλακὸς δὲ ὢν ἐνεδίδου ταῖς ἐκείνων ὀρμαῖς. Theophyl. ὁ Πίλατος ἐσπούδαζεν ἀπολύσαι Χριστὸν, εἰ καὶ μαλακώτερον τοῦ δέοντος, ἔδει γὰρ ἔνστηναι αὐτὸν ὑπὲρ τοῦ ἀληθοῦς. And on his offering to remit his death (as a criminal), he observes, ὅθεν δέικνυται ὅτι μαλακώτερος ἦν· ἔδει γὰρ αὐτὸν προκινδυνεύσαι τοῦ ἀγαθοῦ· διὰ τοῦτο αὖν καὶ ἄξιος κατακρίσεως, ὡς τὴν ἀλήθειαν συγκαλύψας.

25. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς. A form like that which was used among the Jews, both by judges and witnesses, who, holding their hands over the head of the condemned person, said, "your blood be on your own head." 2 Reg. 2, 37. (Wolf.) Similar forms of imprecation are produced by Scheid. ap. Meuschen. N. T. à Talm. illustr. 126. De Rhoer Fer. Dav. &c. ap. Koecher. *Blood be upon* any one is equivalent to being guilty of that blood or homicide: so here the phrase signifies, "we will hold ourselves and our children accountable for his blood; let the blame and the punishment rest with us." Elsner has noticed (from Demosth.) a similar custom as prevalent among the Athenians, namely, that of devoting

themselves and their children to curses, if they should accuse falsely. And the same form was received elsewhere among the Gentiles. Wets. remarks, that it was a customary form of swearing among the Athenians, and cites Demosth. adv. Aristocr. *πρώτον μὲν διεξωμείται κατ' ἐξωλείας αὐτοῦ, καὶ γένους καὶ οἰκίας*—*ἀλλ' ἐὰν ἐξελεγχθῇ τὴν ἐπιιορκίαν ἐπενεγκάμενος τοῖς ἑαυτοῦ παισὶ, καὶ τῷ γένει*. adv. Conon. *φασὶ γὰρ παράστησάμενον τοὺς παῖδας αὐτὸν κατὰ τούτων ὁμείσθαι καὶ ἀρὰς· τίνας δεινὰς καὶ χαλεπὰς ἐπαράσασθαι*. Andocides O. 1. *καὶ ἐπεύχεσθαι εὐορκοῦντι εἶναι καὶ γένος*. in Fædere Smyrnaeor. & Magnetum. *εὐορκοῦντι μὲν μοι εὖ εἴη, ἐπιιορκοῦντι δὲ ἐξώλειαν καὶ αὐτῷ καὶ γένει τῷ ἐξ ἐμοῦ*. II. δ. 161. See Spanheim on Arist. Ran. 594. J. Arndt. Misc. 68. and Lomier de Lust. 273. The words are thus elegantly versified by Juvenecus, Hist. Evang. 4, 623. (cited by Kuin.) “*Nos, nos, cruor iste sequatur. Et genus in nostrum scelus hoc et culpa redundet.*”

25. *καὶ ἐπὶ τὰ τέκνα ἡμῶν*. The custom of devoting not themselves only, but their *children*, was ancient. It was the opinion, not only of the Hebrews, but of many other nations, that the children were bound by, and subject to suffer for the crimes of their parents. Of this all history is full of proofs. It was, however, maintained, that they could be *released* from the *piaculum* by a serious and solemn protestation against their fathers' crimes. (Grot.) How awfully were these curses *literally* fulfilled, and turned on their own heads, and those of their children, myriads of whom perished either by famine, or the sword of the Romans and of their own nation, or, after being miserably scourged, were crucified in such numbers (500 a day, or more), until (says their own historian; most pathetically) *διὰ τὸ πλῆθος χαίρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν*. That Pilate himself did not pass unpunished, appears from Jos. A. 18, 4, 2. Euseb. H. E. 2, 7. (Wet.) See Bishop Newton on the Prophecies, Diss. 31.

26. *φραγελλώσας*. A word formed or corrupted,

from the Latin *flagellare*. The *flagella* were extremely sharp, mostly interwoven with sheep-bones, sometimes composed of ox-nerves, (see Achmet 90.) and hence termed by Horace, Sat. 1, 3, 119. *horribile*; "Ne scutica dignum horribili sectare flagello." Flagellation, among the Romans, was a prelude to capital punishment: with this difference, however, that slaves were scourged with these *flagella*, free persons with *virgæ*. See Lucian Reviv. 2. Phil. 2, 527. 36. &c. Cic. Ver. 5, 66. pro Rabir 5. Liv. 33, 36. alios (servos) verberatos cruci affixit. See also Valer. Max. 1, 7. (Wets.) See Lips. de Cruce, 2, 2. Heyn's Commentat. Opusc. Acad. 3, 184. (Kuin.) The custom of scourging the criminal (bound to a column) before capital punishment, seems to have been in use among, and was perhaps derived from, the Greeks. So Soph. Ag. 108. *πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης Μάστιγι πρῶτον νῶτα φοινιχθεῖς θάνῃ*. Respecting the *intention* of Pilate in this flagellation, there has been difference of opinion. Many have thought (as Grot.) that Pilate meant by this to move the compassion of the Jews, for he had not then resolved on the crucifixion, (and crucifixion did not necessarily, or always, follow flagellation, being sometimes only used *questionis ergo*,) and, since we find, from a collation of the parallel passage of John, that Pilate then made another attempt to move the people to spare Jesus. This, I think, is not improbable. That scourging preceded capital punishment is abundantly evident, from the numerous citations produced by Wetstein.

27. *εἰς τὸ πραιτώριον*. This was a magnificent edifice in the upper part of the city, which had been formerly Herod's palace, and from which there was an approach to the citadel *Antónia*, which adjoined to the Temple. (See Jos. A. 15, 9, 3. B. 1, 21, 1. 5, 4, 3.) This the Roman procurators (whose ordinary residence was at Cæsarea) occupied, when at Rome. In front of this edifice was the *tribunal*. Jesus was *first* led to the interior part of the præto-

rium, namely, the *aula*, an open court. Σπείρα denotes, *properly*, a twisted rope, but by a metaphor (similar to that which subsists in the Hebrew חבל, and our *band*) it denoted a body or corps of soldiers, and generally signified a *cohort*, the 10th part of a legion, whose number varied, from 525, to 600, or 1,000 men, in the larger legions. See Lips. de Mil. Rom. 1, 4. Jos. B. 3, 4, 2. There were five cohorts at Cæsarea; *one* (somewhat larger) at Jerusalem, during the Passover. See Michaelis ad h. l. (Kuin.)

28. περιέθηκαν αὐτῷ χλαμύδα κοκκίνη. A kind of round cloak, which was confined on the right shoulder by a clasp, so as only to cover the left side of the body, and over which the other vestments were worn. It was used by captains, and other officers, and even by the privates, and was called by the Romans *paludamentum*, *sagum*; on which account the Romans are called *chlamydati* in Plaut. Rud. 2, 2, 9. The *saga* of the generals were made of a superior kind of wool; and were twice dyed in scarlet; the *paludamenta* of *emperors* were purple, (Flirtius, B. Afric. c. 57.) and were longer than the soldiers' cloaks, the wool of which (of an inferior quality, though of the same colour) was once dyed in scarlet. (See Sil. H. 6, 420. Ferrar. de Re. Vestiar. p. 2. l. 3. c. 4, 8. Ruben de Vest. 2, 7.) The prætor's soldiers, therefore, put on Jesus a shabby and worn-out cloak belonging to a general, or principal officer, for the purpose of mockery, when they heard from the Jews that he had called himself their king. This cloak, which is in this place called χλαμύς κοκκίνη, is by Mark, 15, 17, 20. called πορφύρα, and by John, 19, 2. ἱμάτιον πορφυροῦν, and yet the Evangelists mean the same thing. There is, indeed, a difference between the colours purple and scarlet. The scarlet dye was made from a certain *shrub*, the purple from a kind of *sea-shell*. (See Salmas. exercit. Plin. p. 192. ss.) But by πορφυροῦν is denoted whatever is of a dazzling red; and these two words, κόκκινον and πορφυροῦν, are not unfrequently interchanged. See Bocharti Hieroz. 2, 5, 10. Merillius. Obs. c. 23. (Kuin.)

29. πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν. The conjecture of Pearce (ἀκανθῶν, from ἄκανθος, the *bear-foot*) is embraced by Michaelis, but solidly refuted by Campbell. Not a single version favours it. The word proposed occurs no where in the N. T. or the Sept. The Ital. and Syr. render *thorns*. The ancient Greek and Latin Fathers (as Clemens and Tertullian) so took it. There is therefore the highest probability opposed to mere conjecture. Bodæus and Theophylact think that it was of *acacia*; others conjecture otherwise. It was doubtless of some kind of prickly shrub, though what that was cannot be ascertained. Certainly it was not of *mere thorns*, nor pressed upon his head with an intent to torture him; every thing in this occurrence seems to have been done with a view to mockery and derision, not pain. I also assent to Whitby that all this was done, not to deride Christ's pretensions to the *Messiahship*, but of his title to be *King* of the Jews. Doddridge thinks that, had ridicule alone been intended, a crown of straws might have done as well. But *crowns* were usually made of such shrubs as admitted of being *woven*, and such are usually more or less prickly. That they meant cruelty he argues from their striking him; but with what? a reed, not a cane, or, as Doddridge thinks, a walking-staff. (See a little further on.) Wetstein remarks: "Omnia per ludibrium: pro paludamento coccineo imperatoris induiter vile sagum militis: pro coronâ ex floribus pulcris et fragantibus, flectunt coronam spinæam; pro sceptro illi dant fragilem calamum: eosque ipsum percutiunt, vestis denique exuunt, ut ostendant talem cum Regem esse, quem ipsi pro habitâ potestate exuere possint." He has compared two instances in Dio Chrys. 69. D. and Philo, 2, 522, 26. where similar *ludibria* were performed, and cites the following. Cic. de Div. 1, 34. Multis signis Lacedæmoniis Leuctricæ pugnæ calamitas denunciabatur, namque et Lysandri, qui Lacedæmoniorum clarissimus fuit, statuæ, quæ Delphis stabat,

in capite corona subito extitit ex asperis herbis et agrestibus. Plin. H. N. 21, 10. Vilissimam [coronam] spineolam. Hesych. ἔφυγον κακὸν, εὖρον ἄμεινον, Νόμος ἦν ἀθήνησιν, ἀμφιβαλῆ· παῖδα ἀκάνθαις μετὰ δρυινῶν στεφάνων στεφείσθαι. The κάλαμος Schleusner understands *de arundine sativā*, reed; not *de arimatico*, cane.

31. ἀπήγαγον. A usual term upon this subject, denoting the leading away of a criminal to execution. The word is of frequent occurrence in the Greek writers, especially the historians. Several examples are here produced by Wetstein.

32. ἀνθρακον Κυρηναῖον. This pleonastic use of ἀνθρακος and ἀνθρ with nouns expressive of office, business, or country, are frequent in the best Greek writers. See Matth. Gr. Gr. § 430, 7. There is the same use of *homo* in Latin, chiefly however with nouns of country; as *homo Siculus*. Many more examples are produced by Wetstein.

32. Κυρηναῖον. So called either as a native of Cyrene or of Cyrenean extraction, though now resident at Jerusalem. At the flourishing city of Cyrene there had long been numerous Jewish settlers; as we learn from Joseph. C. Apion. 2, 4. Ant. 14, 7, 2. 16, 6, 1. 2 and 5. B. 7, 11, 1. together with several other passages of less importance, cited by Wetstein: from which it appears that the Jews had been originally colonized there by Ptolemy, son of Lagus; and that they were so numerous as to be formidable to the other inhabitants, with whom they had frequent quarrels.

32. ἡγγάρευσαν, i. e. *pressed* into the service. The word properly denotes *to ride post*, to perform the office of a courier: and as the transmitting intelligence by couriers was introduced by the Persians, so was the word ἡγγαρεύω of Persian origin, and the ἄγγαρος of the Persians and Romans corresponds to the *Tatar* of the modern Turks. But as these persons had the power of pressing men, horses, and ships, for the service of the monarch or the state,

hence ἀγγαρεύειν came at length to denote *every* kind of compulsory service, and in the present passage, and Matth. 5, 41. simply signifies to *compel*. Grotius thinks that Simon especially had this service imposed on him at the instigation of the Jews, who suspected that he was a favourer of Christ, whose *sons* were his disciples.

32. σταυρὸν. On the form of the cross, and the punishment of crucifixion, see Lipsius and Salmasius de Cruce; also Bynæus de Morte Christi. The σταυρὸς was of the form of a T. So Artemid. 2, 58. ἐκ ξύλων καὶ ἤλων γέγονεν ὁ σταυρὸς. And about the middle of it was fixed a piece of wood, on which the wretch sat, or rather rode. This was done that the carcass might the longer remain a prey to ravenous birds; which, as I find from Artemid. 4, 49. was usual: ἔδοξε τις ἐστωρῶσθαι, σημαίνοντος — ἐν πορίᾳ, διὰ τὸ πολλοὺς τρέφειν οἰωνούς. That crucifixion was frequent in the time of Artemidorus, appears from the frequent allusions to it in his work. Some have thought that there was also a similar support for the *feet*. But this opinion has been refuted by Sagittarius, Salmasius, and Vossius. Of this, indeed, there was no need. The criminal either mounted of himself, or was raised up by the executioners: hence the expression *tolli, ascendere*, and sometimes *insilire in crucem*. This last the height of the cross admitted, since it was only such as to raise the crucified person about three feet from the ground. The hands were fastened with nails to the cross piece, but the feet were not nailed, but tied to the cross with ropes. So Artemid. 2, 58. says that to dream of being crucified denotes, to the unmarried, marriage, διὰ τὴν δέσιν. See Lucian, 6, 545. Plin. H. N. 28, 11. Wolf on verse 35. and the Interpreters on Joh. 20, 27. Crucifixion (which, as it appears from Diod. Sic. 61. was in use as early as the time of Semiramis) was the punishment of runaway and otherwise delinquent slaves, persons convicted of murder, robbery, treason, &c. and, as it was the most igno-

minious, so it was the most cruel of punishments, since, to use the very apt expressions of L. Brug on verse 22. *Confixio fiebat in locis, ut maximè nervosis et sensu acerrimo præditis, ita remotissimis à corde; illinc acerbitas, hinc diurnitas, doloris.* The miserable wretches sometimes lived a considerable time, and were exposed to very lingering torments. Instances, however, are on record, of their being taken down, and, by medical care, recovered; as we find from Joseph. *de vitâ suâ*: and the same historian mentions three persons of his acquaintance taken down, (at his intercession,) of whom, after the most careful medical attendance, two died, but the third recovered. That it was the custom to compel the person to bear his own cross to the place of execution, we find from Artemid. 2, 61. ὁ μέλλων αὐτῷ (σταυρῷ) προσηλοῦσθαι πρότερον αὐτὸν βαστάζει. Val. Max. 1, 7. Plut. 2, 544.

34. Γολγοθᾶ—κρανίου τόπος. Calvary; an appellation derived from the Chaldee נְתִלְתָּל, Golgatha, a skull; softened, *euphoniæ gratid*, to Golgatha (as in Babel for Balbel). The place was a small hill on the outside of Jerusalem*. It did not, however, as some think, derive its appellation from any resemblance the hill bore to a skull; but, as places often derive their names from the things done in them, (see Græv. Lect. Hesiod. C. 19. Taylor, Lect. Lys. C. 12. Fisch. Jud. Theoph. δειγμα,) so it was called Golgotha, from being strewed with the skulls of malefactors who had been there executed†. Thus the place bore some resemblance to the Ceadas at Sparta; where, says Thucydides, the Spartans used to cast the bodies of executed criminals.

34. ὄξος. By this we are to understand, not *vinegar*, but a very inferior wine, used only by the meanest

* Kuinoel thinks it has been proved *not* to have been in the place now called Calvary; and refers to the works of several German Travellers into Palestine.

† We are told by Kuinoel, that when their bodies were permitted to be buried the skulls were excepted, and left on the ground

persons. It differed from wine in the same manner as small-beer does from ale, and bore some resemblance to the worst of the French *vin ordinaire* *. So Theocr. 10, 13. ἐν πιθῷ ἀντλείου δῆλον (vinum) ἐγὼ δ' ἔχω οὐδ' ἀλίσ' ὄξου. Plut. p. 336. F. ὄξος ἤτησεν. The Romans had this same kind of drink, to which they gave the names of *acetum* and *posca*. It was called ὄξος from its acidity, on account of which it was generally used well spiced with myrrh, frankincense, and (as we here find) sometimes wormwood (for so *χολή* here signifies); thus Mark, in the parallel passage, gives this potion the appellation of οἶνον ἐσμυρισμένον. And so might the potion be termed *impropiè*. Thus also Tr. Sanhedrim, C. 6. cited by Kuin. "Dixit R. Chasda: Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus, qui dictum est Prov. 31, 6. Date siceram perituro, et vinum illis qui sunt amaro animo. It appears from Galeñ that this drink, with an infusion of myrrh, produced mental turbation. Hence wine, or ὄξος, mixed with myrrh, or with infusions of intoxicating herbs, was, through motives of humanity, (to produce stupefaction, and some mitigation of their torments,) usually administered to those about to endure a painful death. See Hammond. Jesus, however, magnanimously rejects such mitigation of his sufferings; and therefore, after tasting it, rejects the cup.

35. σταυρώσαντες. On this awful subject Euthymius has the following beautifully pathetic passage, derived perhaps from Chrysostom, or some eloquent Greek Father: Ὅρα δὲ πῶς πᾶσαν ἰδεὰν ὑβρεως διεξήλθον, τὴν μὲν κεφαλὴν διὰ τοῦ ἀκανθίνου στεφάνου καὶ τοῦ τυκτεσθαι τῷ καλάμῳ, τὸ πρόσωπον δὲ, διὰ τῶν ἐμπτυσ-

* Grotius tells us that the name was extended to all sorts of wines *factitii saporis*; such as we term *made wines*. And he instances ὄξος ἐψητὸν, the palm-wine mentioned by Xenophon, and the οἶνος κρίθινος (or ale) spoken of by Herodo. Athenæus, and others. However that may be, it seems generally admitted that we are here to understand ὄξος in the sense which I have adopted.

μάτων τὰς σιαγόνας δὲ, διὰ τῶν ραπισμάτων· τὸ στόμα δὲ, διὰ τῆς χολῆς καὶ τοῦ ὄξους· τὰς ἀκοὰς, διὰ τῶν βλασφημιῶν· τὸν τράχηλον δὲ, διὰ τῶν κολαφισμάτων· τὰ νῦτα δὲ καὶ τὰ στέρνα, διὰ τῶν φραγελλωμάτων, ἤτοι, μαστίγων· τὰς χεῖρας δὲ καὶ τοὺς πόδας, διὰ τῶν ἥλων· τὴν πλευρὰν δὲ, διὰ τῆς λόγχης, ἱστορεῖ· καὶ τὰ λοιπὰ μέρη, διὰ τῆς χλαμύδος καὶ τῆς γυμνώσεως· καὶ ἅπλῶς τὸ ὅλον σῶμα, διὰ τῆς ἐπὶ τοῦ σταυροῦ θριαμβεύσεως.

35. διεμερίσαντο. Namely, the four executioners. It strikes us as strange, that *soldiers* should act in the capacity of executioners; but such was the custom of ancient times. So Sueton. Calig. 32. Miles decollandi artifex quibuscumque e custodia caput amputabat. We not unfrequently read even of tribunes or centurions appointed as *exactores mortis*. Still the soldiery sometimes complained of it. So Jos. Ant. 19, 1, 6. διακονούμεθα δορυφόροι καὶ δῆμιοι καθεστηκότες ἀντὶ στρατιωτῶν. The clothes 'of malefactors (who were always crucified naked; so Artemid. 2, 58. γυμνοὶ γὰρ σπαρούνται) were by the Roman Law considered as a perquisite of the executioners, which they either divided, or cast lots upon what (as our Saviour's ἱμάτιον) admitted not of being divided; the ticket, or whatever else they might use, being thrown into a helmet. So Virg. Æn. 5, 59. Dejectamque aëreâ sortem galeâ accepit. Vide Hom. Il. ψ. 352.

36. ἐτήρουν, watched them, i. e. to see that they were not taken down for recovery, if not dead, or for burial after it. So Petron. 389. "Miles qui cruces servabat, ne quis ad sepulturam corpora detraherit." Where see Burman. Also Plut. Cleom. 823. E. and Lips. de cruce. 2, 16. (Wets. & Kuin.)

37. αἰτίαν, criminatio, indictment, called the τίτλος, which was written in black letters on a white ground, and briefly stated the cause of the punishment, which was also proclaimed by the public crier through the places of concourse. So Dio Cass. 732. διὰ τῆς ἀγορᾶς μέσης μετὰ γραμμάτων τὴν αἰτίαν θανατώσεως αὐτοῦ δηλούντων διαγαγόντος, καὶ μετὰ ταῦτα ἀνασταυρώ-

σαντος. So Suet. Domit. 10. and Calig: 32. "Servum carnificis tradidit, præcedenti titulo, quⁱ causam pœnæ indicaret." (Wets.) I add, Philostr. Vit. App. 4, 44, p. 185. καὶ τὶ καὶ γραμματεῖον εἶχεν ἐν τοῖν χερσίν; γεγραμμένον τὸ ἐγκλημα. And Euseb. H. E. 5, 1.

38. δύο λησταί, robbers, i. e. as we say, *highway* robbers, sicarii; whole bands of whom now infested Judæa, as we find from Joseph. See Wetstein. These two malefactors were reserved till the time of the Passover, that they might be punished at the greatest concourse of people, for examples. For (as observes Quintilian) "omnis pœna non tam ad delictum quàm ad exemplum." (Grotius.)

39. κινούμεντες τὰς κεφαλὰς. A usual mark of derision and insult. See Psal. 22, 8. 2 Regg. 19, 21. Is. 38, 22. Thren. 2, 15. Psal. 109, 25. Sirach 13, 8. It was not, however, confined to the Hebrews. Thus in Hom. Il. p. 442. κινεῖν κάρη. See Psal. 104, 25. Lament. 2, 16. Zeph. 2, 15. Jer. 18, 16. So Eurip. Med. 1188. Æn. 12, 894. "Ille caput quassans, non me tua fervida terrent dicta ferox." And 7, 292. Ov. Met. 1, 179. (Wetstein.)

41. εἰ υἱὸς εἶ τοῦ Θεοῦ, i. e. the Messiah. (Rosenm.) Compare Matth. 7, 11. Wetstein cites Sap. 2, 13, and 16. 5, 5. Ovid. Fast. 2, 390. "At si quis vestræ Deus esset originis auctor, in tam præcipiti tempore ferret opem."

42. ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Beza Bengel and others would read the sentence interrogatively, and as spoken sarcastically. But to this I cannot assent. The common reading is confirmed by Aristid. 3, 430. B. (of Palemedes.) πάσας τὰς ἄλλας εὐρίσκων μηχανὰς μιὰν οὐχ εὔρεν, ὅπως σωθήσεται. And Æschyl. P. V. 482, 5. κακὸς δ' ἱατρὸς ὥς τις, εἰς νόσον πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

43. εἰ θέλει αὐτὸν, if he love and favour him, 537. Hesychius explains θέλω by εὐδοκῶ, and εὐδοκήσαν by ἡγάπησαν. Another instance of this syntax occurs in Psal. 22, 9. which is prophetic of these

very circumstances. Kuinoel observes, that the Jews thought that God could not but deliver every pious worshipper from calamities, and that he who was borne down by them, could not be such. He cites Sap. 2, 18. Sir. 33, 1. Sap. 5, 16. Sir. 32, 14. Add from Hammond Tobit 13, 6. *τις γινώσκει, εἰ θέλησει ὑμᾶς*. Pericthyon ap. Stob. *ἐθέλησει τὸν ἄνδρα*. Palaiet, maintaining the purity of the Greek, contends that it ought to have the sense of *amare*; and cites from Aristæn. 1, 24. *θέλω δὲ Λυσίαν* and Alciph. 2, 11. *ὃν θέλω ὁδὸς Τιμαρχον*. Charit. 5. *ἔξεις ἄνδρα ὃν θέλεις*. But in all these cases, as well as in those of Matth. &c. there is an ellipsis of *ἔχειν*.

44. *τὸ δ' αὐτὸ καὶ οἱ λησταί*. Or rather, one of the two, as Luke more accurately states. But the Commentators, both ancient and modern, tell us, that there is a figure of speech, *amplification*, used both by the Hebrew, Greek, and Latin writers. See Gro-tius, Glass Phil. Sacr. and Gat. Ad. Mis. 2, 15. It is also thus treated on by Arist. Rhet. 3, 6. *εἰς ὄγκον τῆς λέξεως συμβαλλέται καὶ τὸ ἐν πολλὰ ποιεῖν* and Longinus, *περὶ ὕψους*. S. 23. *ἀλλ' ἐκεῖνα μᾶλλον παρατηρήσεως ἄξια, ὅτι ἐστ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλορρήμονέστερα, καὶ αὐτῷ δοξοκομποῦντα τῷ ὄχλῳ τοῦ ἀριθμοῦ*. (Wets.) Euthymius ingeniously supposes that they *both at first* joined in the revilement, and then that *one* (on seeing the meek endurance of Jesus, thus praying for his very murderers, &c.) repented, &c. Of the same opinion was Tit. Bost. 833. and Prosper. C. Collect. cited by Hammond, with seeming approbation.

45. *σκότος ἐγένετο*. That this cannot be attributed to an *eclipse of the sun* is certain, for it was then *full moon* (as being the Passover). It may be ascribed to an extraordinary and preternatural obscuration of the solar light, which might precede and accompany the *earthquake*. For before an earthquake, say the naturalists, such a *mist* arises from *sulphureous vapours*, as to occasion a *darkness almost nocturnal*. (Compare Apoc. 6, 12. seq. Joel 3, 3. and the Naturalists

cited by Kuin. on Matth. 24, 29.) Such a darkness may extend *ten miles round, or further*. By this interpretation, there is nothing detracted from the dignity of the occurrence. It is sufficient that many Jews were by it brought back to serious reflection, especially as the darkness came over in the full meridian light. (Rosenm.) Most ancient Commentators maintain that it is extended to the whole world; whose arguments (which, I own, are not to me convincing) the reader will find detailed in Pole's Synopsis, Wolf, and the mass of authors cited by the diligent Koecher. Phlegon Trallianus indeed, and, after him, Thallus ap. Africanum, mention an eclipse of the sun, which is referred to this time; but neither of them adds the *name of the place*. Some think it was Rome. But it is impossible that the eclipse could have happened, both at Rome and Jerusalem, *from the sixth to the ninth hour*. It is therefore highly probable, that Phlegon took this from the relation of the Christians, or from the Scriptures. (Wets.) See Doddr. 391. b. These solar and lunar obscurations, nay, any long continued darkness or gloom of the sky, obscured by clouds partly ferruginous, partly red, were by the ancients thought *signs*, and *presages* of public calamities. See note on 24, 29. So Plin. H. N. 2, 30. (Kuin.) The subject is illustrated by Wetstein, with numerous citations from the Classical writers, of which I can only detail the *references*. Ovid. Met. 2, 330. & 15, 78. Fast. 2, 437. Virg. Georg. 1, 163. Plut. 1, 34. E. 741. A. 295. A. Augustin. de C. D. 3, 15. Cic. N. D. 2, 15. Somn. Scipion. 7. & 10. Flor. 1, 1. Jos. Ant. 14, 12, 3. Val. Max. 8, 11. Philo ap. Euseb. P. 8, 14. Diog. Laert. 4, 64. Aristid. p. 87. Diod. Sic. 15, 80. Dionys. Hel. A. 2, 56. Val. Fl. 6, 21. Petron. 122. Lucan. 1, 520. Eurip. Iph. T. 193. Senec. Thyest. 879. Med. 28. Hipp. 677. Dio Cass. 15, p. 316.

I add Aristid. 1, 156. ὁ δὲ φησὶν Ἀριστοφάνης περὶ Αἰσχύλου σκότον εἶναι τεθηγκότος. Thus the eclipse of the sun which preceded the expedition of Xerxes

was supposed to have a reference to it. Dionys. Hal. ult. μυθολόγουσι τοῦ δαιμόνος—εἶδωλον, οὐ τὸ χαίρειον ἦν πολλὰ καὶ ἄλλα τῇ πάθει δαιμόνια ἔργα ἡλίου τε ἀφάνισ-
 μδν, καὶ ζόφον ἐν οὐρανῷ κατασχόντος, where I con-
 jecture ζόφον οὐρανῷ καταχέοντος. By πᾶσαν τὴν γῆν we
 must understand (with Erasmus, De Dieu, Casau-
 bon, L. Brug. Kuinoel, Rosenmuller, Bynæus, Camp-
 bell, and Heuman) *Judæa*, namely, that division of
 Palestine in which Jerusalem stood, which will
 scarcely at all exceed the above-mentioned number.
 So it occurs in 24, 30. where see note. Of this ex-
 amples may be seen in Schl. Lex.

46. Ἦλ, Ἦλ, λαμὰ σαβαχθανί; The words are
 from Psal. 22, 2; but *σαβαχθανί* has a change adapted
 to the Chaldee or Syriac dialect. From this, and
 other passages it is collected, that Christ used an He-
 brew-Syriac, or rather the Hebrew-Chaldee-Syriac,
 which was then prevalent in *Judæa*. (Rosenm. and
 Kuinoel.)

46. *ἰνατί με ἐγκατέλιπες.* The by-standers thought
 that Jesus was deserted by God, and consequently
 not the Messiah, and the Son of God. (Ps. 37, 32 &
 38. 71, 11 & 12.) Therefore Jesus entreats his Fa-
 ther no longer to suffer him to be thus contume-
 liously set at nought, but rather to snatch him from
 their hands, and prove their suspicions to be un-
 founded. (Wets.) The words are expressive of de-
 precation, not despair. (Rosenm.) In the Hebrew
 God is said to forsake any one when he suffers him
 to labour under great miseries. (Whitby.) So Ter-
 tullian adv. Prax. (ap. Bulkly): "Sic reliquit, dum
 non parcit, sic reliquit, dum tradit; ceterum, non
 reliquit Pater Filium, in cujus manibus Filius spiri-
 tum suum posuit." And again: "Ita, relinqui a
 patre mori fuit Filio." This sentiment is copiously
 illustrated by Whitby. Rosenmuller and Kuinoel
 agree that the words do not imply *despair*, but *grief*,
 supported, however, with magnanimous composure,
 q. d. Suffer me no longer to sustain this agony; but
 release me from suffering, by death.

47. ἔλεγον· Ὅτι Ἡλίαν φανεῖ οὗτος. These were certainly not the Roman soldiers, for they knew nothing about Elias. Some think, that they were Hellenist Jews, who, from Christ's being raised so high, did not distinctly hear, and therefore *mistook*, his words. So Grotius, Cradock, and Campbell. But this seems somewhat improbable. The cross was, indeed, not likely to be so high as to hinder the sound of his voice from being heard with sufficient distinctness. I rather agree with Beza, L. Brug. Euthymius, Zorn, Wetstein, Doddridge, Rosenmuller, and Kuinoel, that it was an intentional and *malicious perversion* and misrepresentation of Christ's words, by way of deriding his pretensions to the Messiahship, making them signify an entreaty for Elias to come to his assistance. It was certainly, as Wetstein and Rosenmuller observe, a common opinion among the Jews, that Elias sometimes appeared to deliver men from the peril of death, and that he would *return to life* at the coming of the Messiah, and prepare the way for his kingdom.

48. δραμῶν εἰς ἑξ' αὐτῶν, καὶ λαβὰν σπόγγον. Jesus had said δίψω. (Joh. 19, 28.) The person was not a Roman soldier, but a Jew, who, however, reached him the *posca*, by way of derision. So Euthymius. The rest say, "Stop, let us see whether Elias will come and preserve him;" but he (as Mark, 15, 30. tells us) answered, "Let me administer this refreshment, lest Elias should come too late to save him. (Kuinoel.) This place alone would show the necessity of comparing all the Evangelists. For this person's *running, and taking a sponge, &c.* was not in the account of our Saviour's saying, *Eli, Eli, &c.* but of his saying, *I thirst*, John 19, 28. which Matthew and Mark have omitted, but have related the consequent, as if they had told the antecedent, or the cause. See on 26, 68. Markland.

48. πλήσας—ᾧξους. So also John 19; but Mark, 15, 19. has a synonymous, but less elegant, expression, γέμισας σ. ο. The Scholiast, on Aristoph. 394. α. has χύτραν φέρουσιν ἐν ᾗ σπόγγους πεπληρωμένους μέλιτος.

48. περιβέει καλάμῳ, a *reed*, E. Tr.; a *stick*, Campbell; but I prefer the interpretation of Markland, a *stalk*, which is, indeed, a not unfrequent sense. Thus will the accounts of Matthew and John be reconciled. For, when the latter writes ὑσσώπῳ περιβέντες, it must be taken for καλάμη ὑσσώπου, a stalk of hyssop. For the *calamus, caulis, stalk* is, in the East, of so considerable a height, that a sponge fixed upon it (especially since, as I have shewn, the cross was probably not very high) might easily reach Jesus.

49. ἄφες, ἴδωμεν. Markland has observed, that the comma should be omitted after ἄφες, ἵνα being understood. Ἄφες ἵνα ἴδωμεν as ἄφες ἐκβάλω, Luke 6, 42. ἄφετε (or ἄφες) ἴδωμεν, Mark 15, 36. And so also Rosenmuller. I cannot assent to Grotius, that the ἄφες and ἄφετε of Mark, are *pleonastic*. He admits that they are not *prohibitory*, which is very true; but he might have added, that they are *hortatory*. "Come, let us see." In exactly the same manner ἄγε is used by the best Greek writers. So also Genes. 11, 3. δεῦτε πλινθεύσωμεν, and 4. δεῦτε οἰκοδομήσωμεν, and 7. δεῦτε συγχέωμεν: in which cases, and in several others, our Version has "go to," a phrase not unfrequent in our *early* writers.

50. κράξας φωνῇ μεγάλῃ. There has been some diversity in the interpretation of this word. Kuinoel and Gruner take this to indicate the uttering of loud outcries from *pain*; and the latter, in his Physical tract on the Death of Christ, observes, that those whose heart is oppressed with an excessive congestion of blood, by anxiety, and the palpitation of supervenient suffocation, do, not unfrequently, from agony, utter loud outcries. But this lowers and degrades the sense of the passage, and is, I think, inconsistent with that heroic resolution and firmness previously displayed by our Saviour. Grotius rightly understands the word to denote *exclaiming with a loud voice*. It is often used in the N. T. for exclamation by *words*, arising from various passions of the

mind ; and is especially employed to signify earnest addresses to the Almighty in *prayer*. So Rom. 8, 15. ἐν ᾧ κράζομεν ἀββᾶ πατήρ. Galat. 4, 6. Psal. 27, 1. 29, 8. James 5, 4. It is a *stronger* expression than St. Luke's, φωνήσας, though the latter is the more perspicuous. That Euthymius adopted this mode of interpretation is clear from his exposition : τίς δὲ ἦν ἡ φωνή, ἐδήλωσεν· Λοκᾶς ὅτι· i. e. Father, into thy hands I commit my spirit. He then very judiciously assigns the reason why our Lord uttered these words with a *loud voice* : ἵνα πάντες ἀκούσωσι, καὶ πάντες εἰδῶσιν, ὅτι μέχρι τῆς τελευταίας ὥρας πατέρα τὸν θεὸν ὀνομάζει, καὶ αὐτῷ τὸ πᾶν ἀνατίθῃσι, καὶ οὐκ ἔστιν ἀντίθεος. The precatory exclamation was what we read in Joh. 19, 28. and Luke 23, 47. τετέλεσται—πατέρ. The circumstance, that a *criminal* should have uttered such words, and that, as if from the favour of God, death, so anxiously sought, should have been immediately consequent upon them, might well be thought by the centurion something that indicated divine interposition, and, united with the subsequent circumstances, induce him to conclude, that this was certainly a *Divine person*.

50. ἀφῆκε τὸ πνεῦμα. Words of a similar import are used, in all languages, to denote *death*, by a sort of periphrastic euphemism. Ἀφίεναι τὸ πνεῦμα is very frequent, of which numerous examples may be found not only in the Sept. and Josephus, but Herodotus, Euripides, Demosthenes, and many other Greek authors cited by Wetstein, Kypke, Alberti, Raphel, Palairer, and Wakefield. So the Latin authors have “animam mittere, emittere, dimittere, reddere,” of which examples may be seen in Wakefield's *Silva Critica*, 4, 38—40. Euthymius, Theophylact, Tertullian, Origen, Eusebius, Jerome, Doddridge, and some other modern Commentators, suppose something preternatural in the *mode* of expiration, and that it was the immediate effect of Christ's *volition*. This, however, seems an opinion utterly unfounded, not to say presumptuous. For it seems to savour of

what St. Paul terms ἀ μὴ ἐωράκαμιν ἐμβατεύειν—καὶ ὑπὲρ ὃ γέγραπται φρονεῖν. That our Saviour should have expired much *sooner* than was usual with crucified persons, has been thought remarkable; and by many ancient Commentators, and some modern ones (as Grotius), this circumstance has been ascribed to the immediate interposition of Divine Providence. This I would not venture to deny; at the same time it is not difficult, I think, to account for the speedy approach of death (as most recent Commentators do) from natural causes. In truth, death supervened, sooner or later, according to the strength of constitution, or habit of body, or according as the wounds inflicted by the nails came in contact with the larger blood-vessels. But, indeed, the various fatigues recently undergone of journeying, the agitation of his keenly sensitive mind and spirits, (exhausted from the circumstances of his apprehension and trial,) the severe scourging he had just undergone, the fatigue of bearing his cross, may well account for his speedy dissolution. This subject has been admirably illustrated in two treatises *De Morte Christi verd*, recently published by two learned physicians of the name of Gruner at Jena, and from which the following extracts will, I think, be acceptable to my readers:

“Addictus erat Jesus cruci, infami supplicio, pugnis ac palmis per petulantiam contusus, coronâ spinēâ in ludibrium cinctus, nudus et ad columnam adstrictus, cæditur loris et flagris. Quæ cum essent aculeata, taxillata, et ossiculis catenata, et miseri ad necem usque flagellati, haud raro perirent, consequens est, ut Christum nostrum, fame ac vigiliis lassum, angore fractum, ex vulneribus cutis crebris ægrum, et a sanguine vacuum, summa teneret debilitas. Auxit sine dubio legalis crucis gestatio crudos cutis laceræ dolores, attrivitque ulteriusvires, denique perfecit istoc triste malum crux, cui crudeliter affixus et adstrictus erat, clavis per manus actis, pedibus fune constrictis. Hinc vehementissimè exacer-

bati sunt dolores, et ad omne corpus diffusi, hinc post hæmorrhagiam loca sugillata, inflammata et in gangrænam prona, hinc magna circuitus sanguinei turbatio nata, hinc immensa sanguinis ad pulmones et cor congestio facta est, eaque summæ anxietatis auctor et effectrix fuit, quam Christus clamore magno prodidisse videtur. — “*Grunnerus* pater p. 63. Quod de latrone rudi, duro et infami valet, non æque ad Christum bene moratum et meliori fato dignum applicare licet. Angitur vehementissimè, diffluit sudore sanguineo, exponitur hominum ludibrio, cæditur flagellis ac loris, summo pudore suffusus, in conspectu et frequentia spectatorum male animatorum, ad crucem ire cogitur, in crucem actus, sub coelo fervido pendens, siti magnâ excruciat, am subito extinguitur. Hæ vero res nocentes habebant vim maximam ad corpus infirmandum et debilitandum, neque rarè mors hominum subita ex illis incidit; plena enim sunt exemplis medicorum scripta. Hæc ergo debilitas, ab tantâ malorum gravitate orta, non crux, cui suffixus hærebat, id quidem effecit, ut citius mori posset verèque moreretur, sed formam mortis dubiam reliquit.”

Many recent critics, however, (as Damm, Bardt, and Paulus,) taking advantage of the early supervision of the signs of death, have endeavoured to prove, and they do not hesitate to maintain, that Christ *did not really die*, but was only oppressed with *syncope*, which is usually by the ignorant mistaken for death, and that he revived on being placed in the sepulchre. Such recovery (say they) would be promoted by the pure temperature of the air, and the balsamic exhalations! They hold that he was not *mortally* wounded by the *soldier*, but only slightly pricked; and that *πλευρά* signifies the side generally. The whole of this hypothesis (than which none more false and mischievous was ever hatched in the sceptical school of Germany) has been thoroughly examined, and completely refuted, by the learned physicians just mentioned. On so

deeply important a subject every intelligent reader, and every serious believer, will feel much interested in the following extracts from their Dissertations, which are very scarce in this country, and for a knowledge of which I am indebted to the diligent research of Kuinoel. I must preface the extracts by informing my readers, that our two learned Medical Champions seem inclined to believe (though I think upon insufficient grounds) that Jesus was not, strictly speaking, *quite* dead when pricked with the spear, but that he was excessively weak, and would have shortly died, and immediately after the spear-thrust did actually expire. “Est syncope, si quis alias corporis affectus, omnium longè periculosissima est λύσις τῶν δεσμῶν τῆς εἰς ζωὴν δυνάμεως, auctore Aretæo. Debilitas summa præit, lipothymia incipit, syncope sequitur, mors ipsa demum clausulam malorum subitam facit. (Gruner, p. 37.) In loco saxoso frigidissimo repositus, post grave vulnus atque syncopen ab debilitate ac hæmorrhagiâ copiosissimâ factam (flagellatus enim et in cruce profuderat largam sanguinis copiam) sanguis subito sisti atque congelari debuit (p. 38). Aeris temperies abest fere a profundis cellis et actis in saxum sepulcris. Neque homini viribus exhausto, aëreque spirabili privato, longum reviviscendi spatium sub terrâ superest (p. 69). Exhalationibus balsamicis, nervos malè incitatos et cerebrum affectum, hinc feminas syncopen hystericam passas, hinc homines sanissimos subito exanimatos esse, probe memini.—Quin ipsa suffimenta, clausis fenestris ac foribus ærem non corrigunt, sed vitiant, i. e. faciunt gas azoticum sine ærem phlogisticatum, hinc *aër fixus*, et incitat et suffocat (p. 70). *Pleura* dicitur membrana pectus intus et retrinque circumcingens, communi loquendi usu, quem Johannes sequitur, intelliguntur *partes sub pectore sitæ*, i. e. pulmones, cor cum pericardio, vasa magna, &c. Hæc quidem vitæ sustinendæ continuandæque instrumenta sunt, nec sine vitæ discrimine vel ferro acuto lædi, vel acie hastæ subtili pertundi possunt.

Sine dubio *in sinistro latere* lancea militis suffixa hæsit.—Post ictum enim et inflictam lateris plagam, illicò profluxit sanguis et aqua.—Tale profluvium vix fieri potuit, nisi a latere sinistro, sub quo præter pulmonem est pericardium aquæ plenum, si quis post anxietatem summum mortuus est, et cor cum arcu aortæ copulatum (p. 81). Lateris vulnus, probabiliter descendit ergo *in sinistrum latus*, subjectasque pectoris partes læsit (p. 83). Quo demum cunque latere ac loco pectus internum læsum censueris, modò in rectâ plagâ fuerit satis profunda, homini vita amplius frui non datur (p. 46). Quod demum cunque latus lancea perfossum recipias, dextrum an sinistrum, an vulnus sursum vel transversè inflictum, pro variâ lanceæ directione putes, semper subest summum vitæ periculum et vulnus absolutè mortiferum.—Etenim in latere dextro patent ferro lædenti pulmo, pericardium, cor, et arteria magna; vulnus ergo in his locis adactum et transmissum debuit inferre mortem inevitabilem atque certissimam, quippe vita non nisi cum harum partium integritate consistere potest." (p. 50.)

He then proceeds to observe that the words *ῥύττειν* and *κεντέιν* are strong expressions, and that a slight or superficial wound, only skin deep, is not suitable to the description of St. John, who mentions an efflux of blood and water from the side. As to a *cautious* wound, or commiseration, those (he observes) are not to be looked for from the soldier. Neither (observes he) could the stroke fail of effect, considering the moderate height of the cross, (see above,) the magnitude of a common lance, and the firmness of hand with which it was used. If (says Gruner) a vehement syncope *had* existed, the body could not have emitted blood, since then the circulation almost wholly ceases. Hence Gruner also argues that Christ could not be quite dead when the soldier thrust the lance into his side. In which I cannot agree with him. Surely we may suppose that a deep lance wound would produce an effusion

of blood in a body so recently dead; and that it would be deep, we may be sure, since it was meant to try whether he were really dead.

51. τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη. It must be observed that there were two veils: the *interior*, which concealed the Sanctum Sanctorum, כַּסֵּף, (rendered by the Sept. καταπέτασμα,) the *exterior*, at the intrance of the temple, ἱστῶν, rendered by the Sept. κάλυμμα, by Philo ἐπισπαστρὸν, as we learn from Philo de Vit. Mos. 2. p. 140, 30. ἐκ δὲ τῶν αὐτῶν τὸ τε καταπέτασμα καὶ τὸ λεγόμενον κάλυμμα—*πυρ.* And p. 150, 29. Wets. also cites Joseph. A. 8, 8, 3. B. 5, 5, 4. A. 14, 7, 1. B. 7, 5, 7. 6, 8, 3. B. 6, 5, 3. I add a very apposite passage of Pausan. 5, 12, 12. where he is describing the temple of the Olympian Jove: ἐν δὲ Ὀλυμπίᾳ παραπέτασμα ἐρούνη κεκοσμήμενον ὑφάσμασιν Ἀσσυρίοις καὶ βαφῇ πορφύρας, τῶν φοίνικων τοῦ τὸ οὐκ ἐς τὸ ἄνω, τὸ παραπέτασμα πρὸς τὸν ὄροφον ὥσπερ γὰρ Ἀρτεμίδος τῆς Ἐφεσίας, ἀνέλκουσι, καλωδίῳ δὲ ἐπιχαλῶντες, καθιᾶσιν ἐς τὸ ἔδαφος. On the *form* and the *materials* of which this veil was composed, there is much information to be derived from the Rabbinical citations in Lightfoot and Schoettg. Hor. Heb. in Wets. and in Scheid. ap. Meuschen. Some particulars, however, have an air of improbability, and all are of apocryphal authority. It is, however, of more importance to enquire whether, or not, the rending of this veil is to be considered as preternatural? The Ancient Interpreters agree in regarding it as preternatural. Most recent Theologians, (as Michaelis, Rosenmuller, and Kuin.) do not hesitate to attribute it to the shock of the earthquake, which they think might, if the veil were old and decayed, be adequate to produce such an effect. But, if the least credit be due to the Rabbinical writers, (and I do not know why they should deceive us,) as to the thickness of its contexture, and the frequency of its removal, it could neither be old nor rotten: neither is it at all probable that, in so august an edifice, the priests would have permit-

ted so interesting a part of its magnificent furniture to become old and rotten. For myself, I cannot conceive how a veil so thick as, from its immense length (sixty feet), and the purpose for which it was intended it *must have been*, could have been *rent in twain* by any *earthquake*, even had it been old and rotten; and to *so* rend it by *human* hands would have been a very arduous work, and Rosenm. admits that it was not possible. The language of Euthymius on this subject is not less strongly than truly expressed: Ἰδικαίτερον δὲ τὸ καταπέτασμα τοῦ ναοῦ σχίζεται, πρὸς ἀναντιρρήτον ἔλεγχον αὐτῶν, ἵνα, πειρώμενοι αἰτιολογεῖν, καὶ ἀνάγειν εἰς τὰ κατὰ φύσιν πάθη, τὸν τε τοῦ ἡλίου σκοτασμὸν, καὶ τῆς γῆς τὸν σεισμὸν, καὶ τῶν πετρῶν τὴν σχίσιν, ἐπιστομίζωνται τῇ σχίσει τοῦ καταπετάσματος, οὐδέποτε δυνάμενοι δεῖξαι τοιοῦτον γενόμενον. Grotius evidently considers the rending as preternatural, and has a very learned note, to which I can only *refer* my readers, and I must content myself with *one* of his observations. Among the Romans, and other nations, (says he,) this same *miraculum* clearly indicated the atrocity of the crime committed against Christ. So Philippides ap. Plut. Demetr. says of Demetrius, because he had permitted himself to be equalled with the Gods, δι' ὃν ἀσέβουντί ὁ πέπλος ἐρράγη μέσος. And the description which he adds of this vest, is very curious: ἦν δὲ τις ὑφαινομένη χλαμὺς αὐτῷ πολὺν χρόνον, ἔργον ὑπερῆφανον, εἶκασμα τοῦ κόσμου καὶ τῶν κατ' οὐρανὸν φαινόμενον. As to the *intent* of this *symbol*, the Commentators are not agreed. The most probable opinion is, that the Almighty meant thereby to typically foreshow the impending desecration of the Sanctum Sanctorum by the Romans, and the abolition of the Mosaic economy.

51. ἡ γῆ ἐσεισθη. The vestiges of this earthquake still remain, in stupendous fissures, which Doddridge considers as a manifest proof of their being torn asunder supernaturally. But an earthquake cannot, I apprehend, be considered, *in itself*, as a preterna-

tural phenomenon. Yet, when we consider the *circumstances* which accompanied *the one here described*,—that it occurred at the *very period* of our Lord's crucifixion, and on the *very spot*, we cannot but regard it as out of the ordinary course of nature, proceeding from the *direct agency* of Omnipotence, and *therefore* truly *miraculous*. The Heathens too had a notion that prodigies, especially earthquakes, sometimes attended the deaths of extraordinary persons. So Liban. parentat. in Julian. 150. ἡ μὲν γε γῆ καλῶς ἥσθετο τοῦ πάθους, καὶ προσηκούσῃ κουρᾷ τὸν ἄνδρα ἐτίμησεν, ἀποσεισαμένη, καθάπερ ἵππος ἀναβάτην, πόλεις τίσας καὶ τόσας, ἐν Παλαιστίνῃ πολλὰς.

52. καὶ τὰ μνημεῖα ἀνεώχθησαν. In consequence, it should seem, of the *earthquake*. (So Grot.) Instances of sepulchres being opened by earthquakes are not without parallel. Grotius cites Aristot. Meteor. 2, 8. and Seneca in Troad. 171. and Wetstein cites Xiphil. in Nerva, p. 185: σεισμὸς ἐξαίσιος ἐγένετο, ὥστε καὶ δόκησιν παρασχεῖν, ὅτι ἦτε γῆ πᾶσα διαρρήγνυται, καὶ αἱ τῶν πεφονευμένων ὑπ' αὐτοῦ ψυχαὶ πᾶσαι ἅμα ἐπ' αὐτὸν ἀναθορρῶσι*. Ovid, Met. 7, 204. "Jubesque tremescere montes. Et mugire solum, manesque exire sepulcris." Aristides in Rhodum, p. 544. ἀνερρίπτουντο δὲ σικίαι, καὶ μνήματα ἀνερρήγνυντο, πύργοι δὲ πύργοις ἐνέπιπτον. To which I add another example, yet more striking, from the same author (Aristides), and on the same subject, namely, the tremendous earthquake at Rhodes: Ἐξω μὲν τὰ μνήματα ἀνερρίπττον τοὺς κειμένους, ἔνδον δὲ ἐκρύπτοντο οἱ τελευτήσαντες. This awful visitation of the Almighty was meant to portend the destruction of the temple, the abolition of the Mosaic ritual, and the ruin of the Jewish city and state.

52. τῶν κεκοιμημένων. This is by some accounted a *Hebraism*. Expressions, however, not dissimilar

* Correct, ἀναθορρῶσι. The present reading is a mere blunder of an old edition used by Wetstein; which has, however, been faithfully copied by Rosenmuller.

occur in the *Classical* writers: ex. gr. Hom. Il. λ. 241. ὡς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον. Catull. 5, 6. Nox est perpetuū una dormienda. Virg. Æn. 7, 277. Et consanguineus leti sopor. Anthol. 3, 1, 6: τὸν γλυκὺν ὕπνον κοιμᾶσθαι χάριν πέμψαν ἐπ' εὐσεβέων. (Wets.) I add, Herodian 1, 418. ἀνεπαύσατο, where see the example produced by the indefatigable Irmisch.

53. ἐξεληθόντες. There has been no little diversity of opinion respecting the *construction*, and (which is dependent upon it) the *sense* of the passage. The difficulty turns on this pivot: whether μετὰ τὴν ἔγερσιν αὐτοῦ be connected with the *preceding*, or with the *following* words. They seem, indeed, more naturally to connect with the *preceding*, and have thus been construed by the earlier Commentators, and most modern ones, as Brug. Beza, Piscator, Grotius, and Whitby. The sense will thus be, that those Saints returned to life, but waited in their sepulchres until the resurrection, and then entered the city. Or that, at the earthquake which accompanied his death, the graves were opened, and, after his resurrection, many bodies of Saints arose, and came out of their graves. Thus (say they) will be avoided the otherwise manifest discrepancy with the assurance of Paul, that Jesus became "the first fruits of them that slept." But, on either of these interpretations, the construction is harsh, and the sense forced, frigid, and far fetched. I am therefore inclined to agree with those Commentators who (as De Dieu, Heuman, Le Clerc, and Kuinoel) join it with the *following* words, εἰσῆλθον κ. τ. λ. Thus the sense will be, that, at the death of Jesus, these Saints rose indeed from their graves, and after his resurrection went into the city, and appeared openly unto many. Nor need we heed any discrepancy with the assertion of St. Paul (in 1 Cor. 15, 20. and Col. 1, 18.) which is more apparent than real. Since Christ was in fact the first who *so* arose from the grave as *not to return thither*, and be again subject to death, but to

ascend to heaven. *Who* these Saints were, must be extremely uncertain. The most probable conjecture is, that they were the bodies of some recently dead, (and perhaps followers of Christ,) for otherwise they would not have been recognized by those to whom they appeared, nor would it have been certainly known that they *were* really persons raised from the dead. The *purpose* of their temporary resuscitation (for *such* I conceive it was) seems to have been, to convince the unbelieving Jews of the Messiahship of Jesus; since they themselves admitted that some of the dead would be resuscitated at the time of the Messiah: and *also*, as Euthymius suggests, εἰς ἐνδειξιν καὶ τοῦτο γέγονε τῆς δυνάμεως αὐτοῦ, καὶ φόβον τῶν Ἰουδαίων, ἵνα λογισῶνται ὅτι ὁ ξωώσας οὕτως ἐν χερῶς τοὺς νεκροὺς, εὐχερέστερον ἂν ἐδύνατο θανατῶσαι τοὺς ζῶντας· εἰσῆλθον καὶ ἐνεφανοθήσαν, ἵνα μὴ δόξη κατὰ φαντασίαν ἢ τε τῶν μνημείων ἀνοιξίς καὶ ἡ τῶν κεκοιμημένων ἔγερσις, καὶ εἰ σῆλθον κ. τ. λ. ἵνα ἐκ' τῆς τούτων ἐγέρσεως πληροφορηθῶσιν καὶ περὶ τῆς ἐκείνου, λογιζόμενοι, ὅτι ὁ τοὺτους ἀναστήσας, πολλῶ μᾶλλον ἑαυτὸν ἀνέστησεν· ἅγιοι δὲ ἠγέρθησαν, ἵνα δόξῳσιν ἀξιόπιστοι, λέγοντες περὶ τοῦ Χριστοῦ· ἐμφανισθέντες δέ, πάλιν ἐκοιμήθησαν. I must not omit to notice, in order that I may strongly reprobate and briefly refute two hypotheses respecting these two verses which have been broached by certain German critics. First, they maintain that the two verses are spurious, and foisted in from the Gospel of the Nazarenes, or from *tradition*. To this I answer, that if it be an interpolation, it must be a *very* early one; since the verses are found in all the MSS., are acknowledged by all the Versions, and are so alluded to by the early Fathers and Ecclesiastical Historians, that they must have occupied their present situation in *their* days; and that the interpolation should have taken place at an *earlier* period is *utterly improbable*.

Secondly, it is by many maintained that these verses contain a mere *myth*, for which the Evange-

list is not to be considered accountable, since he merely narrates it from common report, in order to show how powerfully the minds of men were agitated by the death of Christ. They task their ingenuity, to account for whatsoever is *preternatural* in the circumstances, from the operation of causes at once natural and even ordinary. But at last their version of the story is so *far-fetched* and (I had almost said) *puerile*, as to make greater demands upon our faith than are requisite on the principle of *divine interposition*. Both the above hypotheses are so devoid of probability, that (according to my usual custom) I should have *passed them by*, but that I wished to enter my protest, however insignificant, against the levity and irreverent spirit with which such hypotheses are commonly thrown out by the temerity of the sceptical school, and, (it pains me to add,) sometimes (as on the present occasion) *countenanced* by those from whom we might expect better things.

54. τηρούντες τὸν Ἰησοῦν. So Petron. 3. Miles qui cruces servabat, ne quis ad sepulturam corpora detraheret. Plut. Cleomen. p. 823. ε, οἱ τὸ σῶμα τοῦ κλεομένου ἀνεσταυρωμένον παραφυλάττοντες.

54. ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. Since they were *Romans* who said this, Grotius, Rosenm. and Kuin. think it plain, that they meant to signify nothing more than that Christ was not only *innocent*, but altogether a *just* man, (as in Luke 23, 47.) and (considering the earthquake) as it were a hero, or demigod, such as Hercules, Bacchus, Castor and Pollux, &c. This interpretation is adopted by Grotius, Markland, and Campbell. The latter of whom renders, "*the son of a God*," and has a prolix annotation on the article, and its addition or omission, in which the only valuable remark is, "that the article is *sometimes omitted* when the meaning is *definite*, but hardly ever used when it is *indefinite*." This is not the place to enter upon such a subject; it may here be sufficient to refer the student to Dr. Middle-

ton's excellent treatise on the Greek article. As to the *import of the formula* υἱὸς Θεοῦ, now before us, Campbell thinks that the expression, as coming from polytheists, could scarcely have been spoken otherwise than indefinitely. To me, I confess, there appears something harsh and far-fetched in the sense assigned by the above learned critics. If I were induced by the arguments of Campbell to lay any great stress on the omission of the article *, I should prefer interpreting υἱὸς Θεοῦ simply by δίκαιος, a just, i. e. an innocent man; for that is the signification in the parallel passage of Luke. See note on Matth. 27, 28. But this seems too *confined* a sense, unless we take it as in Matth. 5, 19. υἱοὶ Θεοῦ κληθήσονται (where see note): *that* would, however, be too refined and mystical a signification for Roman soldiers to be likely to use. If, on the other hand, we take it in the sense of *Messiah*, I see not what serious difficulty this involves. The soldiers must have been quite aware of the pretensions of Jesus to be the Son of God; nay, the celebrated Wasse thinks it highly probable that the centurion was present at the trial of our Lord. The term *Son of God*, as synonymous with *Messiah*, must have been familiar to them, as being then in perpetual use. Besides, they had heard Jesus died addressing God as *his Father*. Neither could they be ignorant that he had in fact been delivered to death for maintaining that claim; though nominally condemned for sedition. Where then is the difficulty of supposing that, on seeing the awful and preternatural circumstances which accompanied his death, that *some* of them observed, "certainly this was an innocent and just man;" and *others* exclaimed, "This was *truly* the personage he affirmed himself to be;" namely, the Son of God. We are not to understand, however,

* Though one should never be unmindful of the Canon of Glossius: "Ex curiosâ et minus necessariâ articuli consideratione, falsæ hypotheses et errores faciliè oriri et inveni possunt."

that these soldiers comprehended the *full force* of that expression. They merely used it in the *popular* sense. On this formula see more on Matth. 14, 33. ἀληθῶς Θεοῦ υἱὸς εἶ.

55. ἦσαν δὲ—γυναῖκες, This last mark of respect to their departing teacher was paid by these women, which, besides John, none of the disciples dared venture on. For, as observes Euthymius, αἱ μαθηταὶ γὰρ ἔφυγον, αἱ δὲ μαθήτριάι παρεμένον. Αἱ (adds Theophyl.) μάλιστα πάντων συμπαθέστεραι. From these women doubtless Matthew derived the account of the words of the centurion and the soldiers.

55. ἀπὸ μακρόθεν θ. On the *pleonastic* phrase, as well as on the *restricted* sense, in which the word μακρόθεν must here be taken, see the note on Matth. 26, 58. Διακονούσας denotes ministration of every kind, especially the supply of food, clothing, and the other necessities of life.

57. Ἰωσήφ. A senator of Jerusalem (thinks Grotius), because he is not called ἀρχων, but βουλευτής. But Rosenmuller and Kuinoel think Luke, 23, 51. is repugnant to this, where it is said, that he did not consent to the counsel and acts of the others. But to this Grotius had long ago replied, that this was no certain proof, for men often disapprove of measures who have no hand in them. Euthymius says, that he was one of the seventy disciples; which seems extremely probable.

57. ἐμαθήτευσε τῷ Ἰησοῦ. The student will observe this intransitive sense of the word with the dative, of which examples are produced by Wetstein from Plut. 832. B. 837. C. 840. F. Kypke adds Jambl. V. P. C. 23. and in Protrep. p. 130. The transitive sense, "*to make a disciple*" (though rare in the Classical writers), occurs elsewhere in the N. T. thrice: Matth. 13, 52. 28, 19. Act. 14, 21. See Dr. Blomefield's learned Sermon on Matth. 13, 52.

58. ἤτήσατο τὸ σῶμα. The bodies of persons executed for treason (and generally of crucified persons) were seldom buried. See Plaut. M. G. 2, 4, 19.

Scio crucem mihi futurum sepulcrum. It was usual, however, to give them for burial to their relations, on application. This was especially done in Judæa, in conformity to the custom of the country, founded on the Divine Law (Deut. 21, 23.), which forbids corpses to be exposed after sunset. So Jos. B. 4, 5, 2. Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν καὶ θάπτειν and 6, 3. So Tob. 1, 20. 2, 10. Jos. 10, 27. Had Theophylact remembered this, he would not (says Markland) have written as he has on p. 178. This was, in the present case, done especially on account of the festival just at hand. That such respect was paid to festivals appears from Philo, 2, 529, 17. ἤδη τίνας οἶδα τῶν ἀνεσκολοπισμένων, μελλούσης ἐνίστασθαι τοιαύτης ἐκεχειρίας, καθαιρέθοντας, καὶ τοῖς συγγένεσιν, ἐπὶ τῷ ταφῆς ἀξιοθῆναι, καὶ τυχεῖν τῶν νενομισμένων, ἀποδοθέντας. (Wets. Rosenm. and Kuin.)

59. ἐνετύλιξεν—σινδόνι. Thus Herodot. 2, 86. (ap. Wets.) λούσαντες τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνης βυσσίνης τελαμῶσι κατατετμημένοισι. The origin of σινδῶν is by Braun. de Vest. and Forster de Byssio Ægypt. p. 85. proved to be Egyptian. So Pollux, 7, 172. σινδῶν ἔστιν Αἰγυπτία μὲν περιβόλαιον δ' ἂν εἴη. See Sturz de Dial. Maced. p. 94. It appears, however, from Martial, 4, 19. Tyriâ sindone, that they were also made elsewhere. It was not so much a *garment* as a square *web* of fine linen, like our sheets, (so Galen. de Rat. Med. 10. directs the removal of a patient in a warm sindon,) only that it was all of *one piece*, and was used for rolling up corpses, previous to interment, and, indeed, for common *coverlids*. So Thucyd. 2, 49. ὥστε μήτε τῶν πάντων λεπτῶν ἱματίων, καὶ σινδόνων τὰς ἐπιβόλας, κ τ. λ. Of the cloths rolled round bodies the σινδῶν was the innermost, which is here particularly mentioned. Others, which are mentioned by the rest of the Evangelists were called θόνια. See Matth. 19, 40. & 20, 6.

60. ἐν τῷ καινῷ αὐτοῦ μνημείῳ, laid it in his *own* new

sepulchre. Out of greater honour. So Dio Cass. says that Augustus buried Agrippa, ἐν τῷ ἑαυτοῦ μνημείῳ. On the form of Jewish sepulchres see Salmasius on Solin. 1208. Geier de Luctu, c. 12. and the other authors referred to by Wolf, to which add Nicolaus de Luctu, &c. So Lycophron. p. 168. (cited by Bulkley), ὃν νεόσκαφος Κρύψει ποτ' ἐν κλήροισι Μηθύμης στεγός.

60. ἐλατόμησεν. It is thus explained by Orig. C. c. 2. p. 103. ἐν μνημείῳ καινῷ ὑφ' ἐστῶτι, οὐκ ἐκ λογάδων λίθων οἰκοδομηθέντι, καὶ τὴν ἔνασιν οὐ φυσικὴν, ἔχοντι, ἀλλ' ἐν μιᾷ καὶ δι' ὅλων ἡνωμένη πέτρα λατομοτικῇ καὶ λαξευτῇ. By which τῇ, Wetstein thinks that the monument was cut out of *one* rock. The Jewish sepulchres were hewn caves. That the whole country was *rocky*, we learn from Strabo and Josephus. So Charterbott ap. Wets. See Jos. Ant. 12, 7, 6. Agathe-ret, p. 23. Cic. de Leg. 2, 27.

60. προσκυλίσας. It was an Oriental custom to guard the entrance of *sepulchres* with large stones (see Nicol. de Sep. Heb. 3, 10, 11.), and of *caves* generally. So Schol. on Soph. Antiq. 1216. (cited by Weston), Ἀθρησασθ' ἄρμὸν χώματος λιθοσπαδῇ Δύντες τρὸς αὐτὸ στόμιον. So also Arist. Vesp. 199. τῆς θύρας κεκλεισμένης, αἶθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν—προσκύλιε. Grotius says, that there is something similar in Polybius. So Hom. Od. 1, 240—3. Heliodor. l. 2. τὸν λίθον τοῦ σπηλαίου τὸ κάλυμμα. Very similar is Jos. A. 464, 3. (of Daniel): καὶ βληθέντος εἰς τὸν λάκκον, σφραγίσας τὸν ἐπὶ τοῦ στομίου κείμενον ἀντὶ θύρας λίθον. So Livy: "eo vinctus dimittitur, et saxum ingens quo operitur machinâ superimpositum est." I add Plut. Philop. 19. speaking of a subterranean cavern: οὔτε θύρας ἔχον, ἀλλὰ μεγάλῳ λίθῳ περιαγομένῳ κατακλεισόμενον· where observe the περι-αγομέῳ answers to the προσκυλίσας in Matthew; for such immense stones are not *lifted* in conveying, but *rolled along*, or impelled by levers. The word is well adapted to express the conveyance of what is very weighty, and requires great labour. Bos Exercit.

illustrates this from Aristophanes. Add Hom. Od. 13, 370. λίθον δ' ἐπέθηκε θύρῃσι, where θύρῃσι means not *door*, but simply the mouth of the cave; which seems to be the primitive sense of θύρα, whence is deduced our *through*, and in the common sense a *door*. These stones were also used *instead of doors*, to close up *wells*, as we find from Genes. 29, 3.

62. The whole narration of the watch set over the sepulchre, (27, 61.—28.) has been called in question by Stroth and Paulus, whose arguments are justly pronounced by Kuinoel futile and frigid, and have been refuted by himself and Suskind. I cannot even find room for a *compendium* of their objections, and the answers; for which I must refer the reader to the works themselves.

62. παρασκευη. By this term they denoted the day preceding any Sabbath or feast, as being that on which all the preparations for its celebration were to be accomplished. See Schl. Lex. It was by some called the προσάββατον, as in Judith 8, 11. or προεόρτιον, as in Philo. 616. This παρασκευη, as we learn from Jos. Ant. 16, 62. began at the ninth hour. In Diosc. 2, 328. it is used for *Saturday*.

62. συνήχθησαν—πρὸς Πιλ. Schleusner renders *co-iverunt*. I prefer with Kuinoel *adibant ad Pilatum*. But as, on the Sabbath-day, and so holy a festival, there could be no convocation of the Sanhedrim, I therefore assent to Grotius, Rosenmuller, and Kuinoel, that by the words οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι we are to understand the chief of the Priests and Pharisaical faction, who performed this business *privato consilio*. Notwithstanding what some have thought, it does not appear that these members of the Sanhedrim were polluted by this conference, since it was not forbidden to call upon, or make a request to, a magistrate on the Sabbath-day.

63. πλάνος. A very strong expression, signifying, properly, a vagabond, and, from the adjunct, an impostor, cheat: so *vagus circulator*, &c. In Athen. 615. it is joined with θαιματαπαῖς, jugglers. So Diod. 34.

πικρῶς πρὸς αὐτὸν διαθέμενοι, πλάνον τε ἀπεκάλουν. So also Petron. 141. "Unde *plani* viverent, nisi aut Iocellos aut sonantes ære saccellos pro hamis in turbam mitterent?" Cic. pro Cluent. 26. "Hic ille *planus* improbissimus, quæstu judiciario pastus, et qui esset totus ex fraude et mendacio factus." Hor. Ep. 1, 17. "Nec semel irrisus triviis attollere curat Fracto crure *planum*." (Wets.)

63. μετὰ τρεῖς ἡμέρας, i. e. within three days, or, on the third day. Of this idiom examples are produced by Kypke, Wetstein, and others. See note on 16, 21. That the Jews understood it so, is evident (says Dr. Owen) from the next verse, and so it should be translated in Mark 8, 31. It is, however, of more importance to observe, with Markland, this most amazing instance of God's providence, namely, in making Jesus's greatest enemies, and the chiefs of the nation, bear witness, that, before his death, he had foretold his resurrection after three days.

64. μήποτε—κλέψωσιν αὐτόν. They might the rather fear this, since a fraud of that kind *had been* committed seventeen years before, as we learn from Tacit. Ann. 2, 39. So also Herodot. 4, 95.

64. καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τ. π. i. e. lest the whole people should account him for the Messiah, and thus a sedition be raised. And there might have been reason for that fear, if Jesus had, on his resurrection, shewn himself publicly to *all*. The words have the air of a proverb. See 12, 45. Luke 2, 26. 2 Pet. 2, 20. (Rosenm. and Kuin.)

65. ἔχετε κουστωδίαν. In the interpretation of these words the critics are not agreed. There is, indeed, an uncertainty in the word ἔχετε, which admits of being taken either in the imperative, or the indicative. Most Commentators prefer the latter, q. d. "you have a guard; use it." Campbell, who adopts this interpretation, takes the expression to be no more than a civil way of granting a request; as in modern language we should say, "the guard is at your service." But that sense would rather require

ἔχετε to be taken in the *imperative*, which, upon the whole (with Euthymius, Erasmus, Vatab. Rosenm. and Markland) I prefer. The sense is, "take a guard." Upon either interpretation, however, it cannot be reasonably doubted, but that these were *Roman soldiers*, and not *Levites*, as some have supposed; which opinion, indeed, has been completely refuted by Campbell, whom see. I cannot, however, agree with him in supposing that this was *the band* of Roman soldiers, who, during the great festivals, guarded the porches of the outer court, and of which guard *extraordinary* at their public solemnities mention is made by Jos. A. 8, 4. It was rather, I conceive, the *ordinary* guard placed over prisoners, consisting of four quaternions. See Veget. 3, 8. So Tertullian: "sepulcro conditum magnâ militari manu custodiæ diligentia circumsederunt."

66. σφραγίζαντες. The seal was probably the seal of *Pilate*, and was affixed to the two ends of a rope brought over the stone. (Rosenm. and Kuin.) Kuinoel refers to Paulsen, Hezel, and Harmer. Of the passages cited by Weistein, the only apposite one is Diog. Laert. 4, 59. ἐπειδὴν γὰρ προέλοι τοῦ ταμείου σφραγισάμενος πάλιν εἶσω τὸν δακτύλιον διὰ τῆς ὀπῆς ἔρριπτεν——Μαθόντα δὲ τοῦτο τὰ θεραπόντια ἀπεσφράγιζε, καὶ ὅσα ἐβούλετο ἐβάσταζε. To which I add, Pausanias, 6, 26. σφραγίδας δὲ ταῖς θυραῖς τοῦ οἰκήματος ὑπεβάλλουσιν. So also Theophr. Char. Eth. C. 18. characterizes the *distrustful man* as interrogating his wife, when he has got into bed, whether she has fastened the chest, καὶ εἰ σεσήμανται τὸ κυλικεῖον, and whether the *cupboard* has been *sealed*. So the old fellow in Plaut. Casin. 2, 1, 1. exclaims, "obsignate cellas, referte annulum ad me." See also Lycoph. Cassand. 511. and Tzitzes, in locum. This custom was very ancient, since we find, in Daniel, 6, 17. καὶ ἤνεγκαν λίθον, καὶ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου, καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ.

CHAP. XXVIII.

In narrating the history of the resurrection of Christ there is, upon the whole, a sufficient agreement among the Evangelists. Yet in *some circumstances* they seem not to correspond. Grotius has, with his usual ability, discussed these discrepancies, both generally and particularly, and has shewn to what they really amount, and how they may be accounted for, or removed.

His general remarks I will subjoin—"There is nothing in the narrations of the Evangelists which amounts to absolute *diversity*. The only semblance of it is, that John *first* narrates his own and Peter's going; then the things which Mary Magdalene had seen, though that the order of time was different appears from Luke 24, 22—4. But this has no weight with me, who know that, like other annalists, the Evangelical ones do not always restrict themselves within such narrow limits as to only narrate first what occurred first. In all annalists we may find many *πρωτότερα*, many *πρόληψεις*, many *ἐπανόδοι*. Neither did John, deviate from the natural order without good cause. Well he knew how slight with many would have been the weight of female testimony, on account of the imbecility of judgment usually attributed to that sex. Thus Celsus in the controversy with the Christian Apologists, dexterously parries the force of this testimony, and bestows on Mary Magdalene the appellation of *γυναικα πάροιστρον*. Therefore John having to treat of a most momentous affair, at once perfectly true and yet difficult of belief, he paves the way for their narration, by his own and Peter's testimony: and then having laid this foundation he adds that of the inferior sex." (Grot.) These observations may serve to show, that as the story is substantially one and the same in all the four Annalists, their narratives should

not be studiously *set in opposition* one to another, but employed for the mutual illustration of all.

On the discussion and adjustment of *minute* discrepancies, the narrow limits of my present plan will not permit me to dwell. But I must observe, that in such enquiries valuable assistance may be derived from the acute and original remarks of Euthymius. These minute discrepancies are exaggerated by a certain anonymous writer, whose fragments were edited about fifty years ago by Lessing. It seems to have been his aim, to throw uncertainty and doubt over the whole of this history. His arguments were however zealously, and successfully, refuted by Doederlein, Less, Samler, Tobler, Maschius, Michaelis, Plessing, Eichhorn, Herder, and others. It is observed by Griesbach (in his excellent *Prolusis de Fontibus unde Evangelistæ suas de resurrectione Domini narrationes hauserunt*, Jenæ, 1793, 4to.) that those discrepancies are *trifling*, and not by any means of such moment as to render the narration uncertain, and suspected, to destroy, or even diminish the credibility of the Evangelists; but rather serve to show how extremely studious they were of the truth, and how closely, and even *scrupulously*, they followed their documents. He further observes, that each Evangelist related the thing in exactly the same way as he had first been informed, and led to believe, that it took place. That Matthew and John indeed saw with their own eyes Jesus restored to life, on the day of his resurrection; but that each received the first tidings of an event so wonderful from the women who had proceeded to the sepulchre. The Apostles were not, on the early dawn of the day on which Christ had risen from the dead, gathered together in one and the same place, but separated, and dispersed in the various quarters of Jerusalem, and divided amidst the *hospitia* of many friends. Hence Mary Magdalene narrated only to John and Peter what she had herself observed at the sepulchre. (Joh. 20, 20.) As to the *other* Apostles, she neither

at that time saw them, nor could give them the information of the body of their Lord being taken from the sepulchre. On the contrary, the women went to the Apostles, some one and some another, and related to them what they had themselves seen. (Matth. 28, 8, 9, 10.) Hence it happened that certain circumstances should be omitted by some, and others by others. For the women related the thing exactly as they had observed it, and the *diversities of circumstances* arose from more vehement commotion of mind, greater or less acumen, or even from the fantasy of the women, who, filled with tremour, related the event hastily, and perhaps (as is the case in all vehement commotions of mind) not very perspicuously. That the Apostles perhaps compared the different narrations, and meant to reduce them to order, and ascertain the exact truth, after they had met together. But when Christ personally exhibited himself alive to them when assembled together, and clearly convinced them that he was really risen from the dead, they believed, not so much on account of the asseverations of the women, but because they had then with their own eyes beheld the Lord returned to life. Yet the narrations of the women, by whom, as it were, the first rays of hope glanced on their minds, however imperfect and confused they might be, seemed to them worthy of lasting remembrance, and consequently they committed them to writing." (Griesbach.)

VERSE 1. ὁψὲ δὲ σαββάτων. Krebs, to whom (and to Casaub. Exerc. Antib. 672, seqq.) the succeeding commentators have been much indebted, observes, that the opinions of learned men, on this passage, have been so various and contradictory, that some were even better unknown. That they have *sought out* and *introduced* many more difficulties than they found: and thinks the words of Casaubon very applicable, "Illud animadverto, doctos viros, dum in scirpo nodum quærunt, dum alienis inventis uti reformidant, absurdissima quæque sine pudore pronunciare, ac persæpe ad illustranda, quæ putant

esse obscura, sepiæ atramentum adhibere." Krebs then proceeds to detail what he conceives is the true interpretation of the passage, in which he has been followed by all the best commentators since his time. Ὅψὲ σαββάτων, says he, signifies *after* the sabbath, or as Mark more distinctly expresses it διεγενομένου τοῦ σαββάτου, where we must understand the sabbath-day, with the subsequent night. So Thucyd. 4, 93. τῆς ἡμέρας ὁψὲ ἦν. Plutarch ὁψὲ τῶν βασιλέως χρόνων. Philostr. ὁψὲ τῶν τρωικῶν, *post*. Philostr. V. Ap. 4, 18. ὁψὲ μυστηρίων, *peractis mysteriis*. Xenoph. Hist. 2, 1, 14. τῆς ἡμέρας ὁψὲ ἦν. Lis. 7, 8. *serum erat diei*. See Ammon. We may observe, too, that in the two-fold signification of σαββάτων, which at the beginning of this verse stands for the sabbath itself, but just afterwards for *hebdomas* a week (as σαββ. for week is very frequent in the Scriptures, of which examples are produced by Krebs), μιᾷ σαββάτων is the first day of the week. So the Heb. יומא for πρώτη, numeral for ordinal. The Egyptians and Chaldeans called the first day of the week '*day one*.' This Hebrew idiom was sometimes adopted by the Sept. Interpreters in Gen. 18, 13. And so the Rabbinical writers. Nor is this idiom without example in *modern* languages, and, amongst the rest, our own. Reland quotes Diod. Sic. μίας τεσσαρακοστῆς. So Sic. de Sen. 5. "uno et octogesimo;"—an idiom also in perpetual use in our own language; but this expression, as *one and eighty*, forms a *compound* word, of which the latter part only is susceptible of inflexion. But this does not exactly correspond to the *present* idiom of Matthew, which is merely a Hebraism. There is no discrepancy between this and the following phrase, τῇ ἐπιφωσκούσῃ but the latter, and plainer, is meant to illustrate the former, and the more obscure.

1. τῇ ἐπιφωσκούσῃ. Here there is an ellipsis both of ἡμέρα and αἶμα which is supplied in Herodot. 3, 86. αἶμα ἡμέρα, διαφωσκούσῃ, where see Valckn. and Wesse. So Polyb. ἀρτι τῆς ἡμέρας ἐπιφαινούσης.

Diod. Sic. 13, 18. τῆς ἡμέρας ὑποφασκούσης, where see Wassel. Herod. 9, 44. ἅμα ἡμέρᾳ διαφασκούσῃ. The word is said by Casaubon, Exerc. Antib. 416. to be used properly of the first appearing of the heavenly bodies, especially the sun and moon. So Job. 31, 26. ὁ ἥλιος ἐπιφ. But it is used also of the *day*, and this phrase here signifies the first faint streak indicating the approach of the morning.*

1. ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία. On this passage Griesbach (in the above-mentioned Dissertation) has the following remarks:

“To Matthew those women had brought the first tidings of the resurrection, who on Mary Magdalene’s hastening into the city to fetch Peter and John (see on ver. 5.) had remained at the sepulchre, and first seen the angel, and then beheld the Lord himself. Now the fact that Mary Magdalene had in the early dawn, together with the rest of the women, gone to the sepulchre, came to the knowledge of Matthew, but that she afterwards separated herself from the rest, and was not with them, when Jesus appeared, and addressed them; of *that* he either was ignorant, or thought it scarcely worthy of mention. It appears that the woman who first had gladdened Matthew with such joyful tidings (whom we may suppose to

* This is indeed the exact sense of *day*, which is well derived by H. Tooke, from the Anglo-Saxon *dagian*, *lucescere*, of which *dawn* is but the past participle. The Latin *dies*, is plainly of a cognate origin. The expression, ‘the day daws,’ is found in our old English writers, as also the substantive *dawing*. So Dives and Pauper, “In the *dawing* and *spryngyng* of the day.” The Gr. ἡμέρα seems to come from *ήμερος*, *lenis*, i. e. the mild faint (light), when the sun just begins to *daw* and peep above the horizon. So also *morrow*, *morn*, and *morning*, are all truly, by H. Tooke, derived from the Gothic and Anglo-Saxon *mer-gan*, *merr-an*, &c. to disperse; denoting the dispersing time, when the darkness is dissipated. Thus the Heb. ערב evening, denotes the *mixing* (time). So in the “Life of our Lady” (ap. H. Tooke), “The night is passed; lo, the *morowe* grays, her light *daweth*.” And again, “Upon us wretches in the vale of sorrowe, and Lorde, do *dawe* the holy glade *morowe*.” The Heb. מרח may be compared with the Anglo-Saxon *glomung*, and the Scottish *glomung*, i. e. the gray gloom of morning.

have been the τὴν ἄλλην Μαρίαν, Matth. 28, 1. compared with 27, 56.) had indeed related, that she, with Mary Magdalene (and some others, whose names she seems not to have mentioned), had gone to the sepulchre; but she *omitted* to tell John and Peter of the *departure* of Mary Magdalene from the sepulchre; then using the *plural*, she proceeded to narrate what happened after the departure of Mary Magdalene.

1. θεωρῆσαι τὸν τάφον. From Mark and Luke it appears that they went to see whether the sepulchre was accessible, in order that they might anoint the body. This ἐνταφιασμός was indeed *usually* performed *before* the bodies were committed to the sepulchre. But in *this case*, the haste of the funeral had necessarily prevented this observance, which therefore now remained to be accomplished. (Grot.)

2. καὶ ἰδοὺ σεισμός ἐγένετο μέγας ἄγγελος Κυρίου. Hamm. and Cler. interpret a *concussion* of the air with thunder: and they tell us that συσεισμός is so used. But this will not prove the sense of the *simple*. Markland would take it for *trembling*, or *fear*, and quotes Hesych. σεισμός, τρόμος. Philo Jud. τρόμος τε καὶ σεισμός πάντα αὐτοῦ τὰ μέρη συνεκίκα. But then it is accompanied with τρόμος, which *qualifies* the boldness of the phrase. Philo is, like his prototype, Plato, a very figurative, and almost poetical, writer, and therefore is not good authority in determining the sense of such simple phraseology as that of our Evangelist. Markland says, that of this sense of σεισμός, there are innumerable examples. I have not myself met with one instance of σεισμός standing *alone* in the sense of trembling and fear. Nor must I omit to censure the temerity of certain German Theologians, who have ventured to maintain that the angel was *not a person*, but a *thing*, namely the lightning, or the flames which sometimes accompany any earthquake; nay even *the earthquake* itself may (they think) be accounted an *angel* (as the plague in the time of David is called), 2 Sam. 24, 16. But

that is a *poetical*, and highly *figurative* phrase. *Here* there is only narration in the plainest language; besides the words which follow clearly indicate the *personality* of this angel. Though indeed the above writers are so far consistent as to suppose that the guard only *fancied* that something white, glittering on the top of the stone, was an angel, and that the stone was rolled away by him, and that Matthew merely relates what he was told. But surely such hypotheses tend to destroy all reliance on the Evangelists as inspired writers. The *purpose* for which God sent the angels is thus stated by Heuman ap. Koecher: "It was partly to show peculiar favour to the Apostles and disciples of Christ, partly because it became God and his eternal Son that angels should forthwith be present, and reverently pay their duty." This is however a subject on which, as nothing is clearly revealed, it were vain, and perhaps presumptuous, to curiously speculate. On the *circumstances* detailed in the 2d. 3d. and 4th. verses, Griesbach remarks, that they manifestly happened before the approach of the women, from whom therefore Matthew could not have derived the intelligence. These none could know but the soldiers themselves, and those to whom they might relate them. Therefore, either some soldier, afterwards converted to Christianity, furnished Matthew with the circumstances, or some acquaintance of the soldier related what he had formerly heard from his friend; or some Jewish Senator, afterwards brought to embrace the Christian Religion, communicated the intelligence.

3. *ἰδέα αὐτοῦ ὡς ἀστραπή*, *form, figure*. A signification frequent in the best Classical writers, (see Wetstein, Alberti, and Loesner,) by whom it is not unfrequently applied, as here, to the *human* form. Dr. Owen takes it for *visage, countenance*, and says that, to the instances produced by others, i. e. Albert and Kypke, may be added that of Plato, in his *Amat. init.* εἶδον αὐτόν, τῶν τε νέων τοὺς ἐπικεικαστάτους — τὴν ἰδέαν. The most decisive example is one cited

from Arrian, Ind. 6. (by Alberti.) τῶν τε ἀνθρώπων αἱ ἰδέαι οὐ πάντῃ ἀπάδουσιν αἱ Ἰνδῶν τε καὶ Αἰθιοπῶν. Neither is it correct, which Rosenm. tells us, that the word is used more frequently of the images presented to the fancy. This is only true of very modern Greek.

3. ἔνδυμα λευκὸν ὥσει χιῶν. As *black* clothing was a sign of mourning, so was *white* of joy. In proof of which, Wets. cites Hom. Il. κ. 437. ἵππους — λευκότεροι χιόνος. And 547. ἀκτίνεσσιν εἰοικότες ἡελίοιο. Æn. 12, 84. "Qui candore nives anteirent." Ælian, H. A. 4, 36. λευκὴν δὲ οὐκ ὡς ἔπος εἰπεῖν, ἀλλὰ καὶ χιόνος ἐπέκεινα, καὶ γαλάκτος πλεον λευκὴν. Martial 2, 29. "Et toga non tactas vincere jussa nives." Plut. Cons. a. Apoll. p. 119. b. Liv. 45, 20. Whiteness has, says Grotius, ever been a symbol of purity and sanctity. So Daniel 7, 9. Ap. 3, 4, 18. 4, 4. 6, 11. 7, 9, 13. Hence, among all the nations of antiquity, it was customary for those who were celebrating divine worship, to be clothed in white. But to this whiteness of garment there was, in these *angels*, superadded an undefinable and peculiar splendour, like what is attributed to Christ in the transfiguration. (17, 2.) So Luke says, they were ἐν ἐσθήσεσιν ἀστραπτούσαις, a sign of celestial glory, such as Herod presumptuously affected; as we find from Acts 12, 22. (Grot.)

4. ἐγένοντο ὥσει νεκροί. Of this hyperbolic phrase, not unfrequent both in the Greek and Latin, (nor indeed unknown to modern languages,) Wetstein gives examples from Lucian. Nec. 10. Dial. Deor. 2, 1. Demosth. Philipp. 1. τεθῆσσι τῷ δέει.

5—8. The *series of events* narrated in these verses by Matthew, are, from a comparison of that Evangelist with John, &c. thus arranged by Griesbach, in the Dissertation above mentioned:

"The women now approach to the garden, already (from vehement commotion) fearing that they shall be unable to accomplish the removal of the stone, with which they had perceived the entrance.

of the cave to be closed. (See 27, 60, 61.) On entering the garden, they see the stone *already rolled* from the sepulchre; and, seized with fear, they stop before the entrance of the vault. Looking through the mouth inward, they perceive that the body is not deposited in the place destined for receiving the corpse; and they conjecture that it has been removed. Mary Magdalen returns, with all speed, to the city, in order to fetch Peter and John, and relate to them what she had seen. (Joh. 20, 2.) The rest of the women remain; and, when they have somewhat recovered from their fear, enter into the cave, and there behold the angels. After the departure of the women, Peter and John approach, and having vainly sought for the body of Jesus in the sepulchre, return home: when Mary Magdalen (who had not been able to keep pace with Peter and John, from the speed with which they hastened) now approaches to the sepulchre, and, overwhelmed with a mixture of grief and awe, she makes a slight pause, and soon beholds in the interior of the vault two angels. Shortly after, she falls prostrate at the feet of Christ, who had met her, and then hastens to carry the glad tidings of the resurrection of Christ, first to Peter and John, then also to the others, just as she may meet them. Meanwhile the rest of the women proceed on their way to seek the Disciples. As to the *Apostles*, it seems that they (excepting Peter and John) had, since the death of their Master, been in concealment in remote quarters of the city, nay perhaps were at Bethany, whither Jesus had been accustomed at night to repair."

6. Ἴδετε τὸν τόπον ὅπου ἔκειτο. Τόπος here signifies the cavity, or *cell*, hollowed out in the vault, and in which was deposited the corpse*. The word *κεῖμαι* is a *vox solennis de hac re*. So in the Greek epitaphs,

* This is admirably illustrated by a passage of Maundrell's *Travels into Syria*, where he thus describes a *μνημεῖον* at, or near, the antient Arphad. "The chamber is eight feet broad and ten long. In it are seven *cells* for corpses, which are *hewn directly* out of the firm rock." He then proceeds to mention another adjoining, which

ἐθαδε κείται: and Latin ones, *hic situs est, hic jacet*. (Rosenm.) Wetstein produces an example from Thucyd. 243. τὸν τάφον—ἐν ᾧ κείται. And Herodot. 2, 127. See also Palaiet.

6. ὁ Κύριος. Wetstein remarks on this emphatical use (so in Acts 10, 36. 1 Pet. 3, 22. Eph. 1, 21.) as if the angel had said, "Not only *your* but *our* Lord." (Rosenm.)

7. προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν. Where was meant to be exhibited the public and formal appearance of Jesus to almost all his disciples, and to many others. But *more* was performed than was *promised*. For Jesus appeared first in Jerusalem, then afterwards in Galilee. (Rosenm.)

7. ἰδοὺ, εἶπον ὑμῖν. The conjecture of Triller and Maldonati, εἶπεν, is supported by the Cod. Cant. and some ancient Latin versions, is embraced by Markland, and is strongly confirmed by Mark 16, 7. καθὼς εἶπεν ὑμῖν.

8. μνημείου. "The μνημεῖον, or *monumentum*, amongst the Greeks and Romans, and perhaps the Jews, consisted of the *cave*, πρῦν, σπηλαῖον, and ἱστῆ, τὸ ὑπαιθρον, a small inclosure in the open air before it.—This whole μνημεῖον was also situated in a larger space of ground, without the inclosure, called by the Romans *tulela monumenti*; here the cultivated garden. Thus from an ancient inscription: 'Huic monumento tutelæ nomine cedunt *agri puri* jugera decem.' Vet. Inscr. And thus Frontinus: 'Habent et mausolæa juris sui hortorum *modus circumjacentes*.' See Demosthen. Orat. in Macartatum. Strabo, of the monument of Augustus. Grotius.—In the more magnificent sepulchres of the Jews, there was first a square floor within the cave, and on

had eleven *cells*, and describes *another* which had no *cells*, but a *bench* cut all along its site; and again another sepulchre, which had *cells cut into the rock* eighteen feet long, so that three corpses might be deposited in each, at the feet of one another. We also find, by the descriptions which modern travellers give us of the Holy Sepulchre, that it consists of a vault, from which there is a descent, by a very low door, into an *inner* cave. This was no doubt the *cell*, or depository of the corpse.

each side, deeper than the floor by four cubits, **קברות**, caves, or sepulchres, to deposit the dead bodies, perhaps for six or eight or more corpses in all: **קבר** is the very place where the corpse is laid." Bava Bathra, cap. 6. ult.

8. **μετὰ φόβου καὶ χαρᾶς μεγάλης**. Their joy (as is usual on the unexpected relation of good news) was not unmixed with fear. (Rosenm.) Wetstein appositely compares Jos. 19, 3, 1. **ἀνεβάσταξε δὲ αὐτὸν, οὐ πάνυ βαίνειν τοῖς ποσὶ δυνάμενον, ὑπὸ τε φόβου καὶ χάριτος τῶν εἰρημένων**. Achilles Tat. 2. p. 117. **τρέμων τρόμον διπλοῦν χαρᾶς ἅμα καὶ φόβου**. Apuleij. "Pavore et gaudio permixtus." *Æn.* 1, 514. "Simul percussus Achates lætitiâque mixtoque metu." Ter. Andr. 5, 4, 34. "Vix sum apud me, ita animus commotus est metu, Spe, gaudio, mirando hoc tanto tam repentino bono." Claudian de Raptu Proserp. 2, "Mistoque metu perterrita gaudia fletu." Psal. 2, 11. "Calpurn et mixtus subit inter gaudia terror." Perhaps φόβος here denotes not so much *fear* as *awe*; or, as Schleusner explains it, *admiratio, obstupefactio*. So Mark has **τρόμος καὶ ἔκστασις**.

9. **αἷς δὲ ἐπορεύοντο ἀπαγγεῖλαι**. Campbell remarks on the indefinite application of the Greek moods and tenses in the Hellenistic use, which renders them equivocal. He (very properly) translates, "when they were gone:" as in Acts 20, 18 **αἷς δὲ παρεγένοντο πρὸς αὐτὸν**, "when they were gone." The imperfect is used for the pluperfect. So just after, **πορευόμενων αὐτῶν**.

9. **αὐταῖς**. What *one* associate said, is ascribed to *all*; as in Matth. 16, 8. 17, 44. compared with John 12, 4, 5, 6. and Luke 23, 39, 40. So here Matthew has contracted into one narration what was seen and heard by the women, but the other Evangelists have detailed the circumstances more distinctly; from whose narrations we collect, that the angel appeared to the women, but in the *absence* of Mary Magdalen, and that Christ himself appeared to *Mary Magdalen only*. (Wetstein.)

9. **χαίrete**. Campbell renders "rejoice;" others,

"I salute you," "God save you." But the common version, "all hail," is far superior in dignity, and is not deficient in accuracy. The Syriac version has "pax vobis." Euthymius renders εἰρήνη ὑμῖν.

9. ἐκράτησαν αὐτοῦ τοὺς πόδας. In the manner of suppliants, who were accustomed to prostrate themselves and embrace the feet of those from whom they sought protection. L. Brug. Lightfoot, and Rosenm. take it for *kissing* the feet; a custom which seems to have originated in the East. So 2 Kings 4, 27. Hier. Chetuboth, f. 62, 2. "Cum veniret ad ipsum [R. Akibam uxor ejus] procidit ad pedes ejus, eosque deosculata est." But this custom extended also to the West; as appears from Dio Xiphilin in Cajo. p. 132. τοῖς γὰρ πλείστοις καὶ τῶν βουλευτῶν, ἡ τὴν χεῖρα, ἡ τὸν πόδα προσκυνεῖν ᾤρεγεν. Nay, vestiges of it still remain at the present day, in the ceremony of kissing the Pope's toe. This subject has been also illustrated by Pincinelli, in his Lum. Refl. Grotius observes, that the adoration here mentioned, shows the additional *awe* with which they were now inspired. They feared (says Kuinoel) lest some harm should happen to them from the vision. For the ancients had a great dread of preternatural appearances. See Luke 5, 8. Jud. 6, 22, 22. 13, 21. 1 Reg. 17, 18. Dan. 10, 7. But this degrades the sense of the passage.

11. τοῖς ἀρχιερεῦσιν, i. e. Ananus and Caiaphas, or the Priests who had set the guard. Πρεσβυτέροι, primores populi. See Euthymius.

12. ἀργύρια ἱκανὰ ἔδωκαν, *money*. The plural for the singular, as the Commentators tell us, (see Schl. Lex.) which may be thus accounted for: Ἀργύριον properly denotes, 1. silver in bullion and uncoined; 2. coined silver, though more frequently *coined metal of any kind, money*; in this sense it is chiefly confined to the *singular*. 3. it signifies any *silver* coin, but chiefly a stater, tetra-drachm, or shekel, and is in this sense very often used in the plural *, mostly

* This use of ἀ. in the *plural* is, however, in the purer, and es-
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accompanied with numerals, or words that imply number, as *many*, *few*, &c. of which class is the term *ικανος*, since it here denotes many; of which the following examples are given by Wets. Menand. ap. Stob. S. 22. τὰ ταλάντα ἱκανὰ λεγόμενα. Diog. Laert. 4, 41. ἱκανὰ ἀργύρια ἀπέστειλε. Athen. p. 7. Α. ἱκανὰς μυριάδας καταναλώσας εἰς τὴν γαστέρα.

13. εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ—ἐκλεψαν α. ἡ. κ. The improbability of this story (which could only be meant to impose on the most credulous of the mob) is well exposed by Grot. Brug. and other modern Commentators; but by none more ably than by Euthymius and Theophyl. On this shameless corruption of persons in their dignified stations, who ought to have set a better example, Euthymius strongly remarks: πρότερον μὲν ἀνῆσατο τὸν φόνον αὐτοῦ, νῦν δὲ ἀνοῦνται (buy off) καὶ τὴν ἀληθείαν τῆς ἀναστάσεως αὐτοῦ, καὶ πατοῦσι τὸ οἰκεῖον συνειδὸς, καὶ οὐδὲ τοὺς φύλακας αἰδοῦνται, κακοὺργοῦντες καὶ συμμαλύπτοντες μὲν τὴν ἀλήθειαν, πλάττοντες δὲ τὸ φεῦδος, καὶ χρώμενοι τούτου διακόνους, τοῖς ἐκείνης μάρτυρσιν. Theophylact says that, by so doing, τῷ ἰδίῳ πάθει, τῇ φυλαργυρίᾳ, ὑπονοθεύουσι τοὺς στρατιώτας, they corrupt, and, as it were, *infect* with their own disorder, avarice. Indeed, not to mention the characteristic timidity and contemptible power of the Apostles, what were they to *gain* by the falsehood of asserting the resurrection of Jesus. They had nothing to hope from it *now*; and they *afterwards* did not hesitate to encounter the most bitter evils, and lay down their very lives, in testimony of its truth.

pecially the Attic Classical writers, somewhat rare. Examples are given by Wets. from Lucian. Paras. 12. Aristoph. Au. 601. and Nub. 754. where the Scholiasts say that this was frequent in the ancient Comic writers, as Phrynichus, Sophron.; and of the same use of *χρήματα* Wets. furnishes examples. Generally, however, the use of *ἀργύριον* was exactly like that of our corresponding word *money*, which, *from its origin*, does not *properly* admit of being used in the plural. For *moneta*, from which it is derived, signifies, primarily, a *coining-stamp*, or die; secondly, a stamping-place, or mint; thirdly, the metal there stamped or coined, *coin*, *money*.

14. ἐπὶ τοῦ ἡγεμόνος, apud, coram, sub. This interpretation Grotius justly approves. So the Syr. ܥܡܪ, coram. Loesner takes it for ὑπὸ, citing Diod. Sic. 26. v. ἐφ' ὧν ἀμφοτέρων ἐλέγχεται τὸ φεῦδος.

14. πείσομεν αὐτὸν. Not *persuade*, but *appease*, conciliate, either by entreaties or gifts, &c. So Erasmus, Vatabl. Grotius, and Wakefield. Kypke produces two examples from 2 Macc. 4, 25. ἐπήγειλα τὰ χρήματα ἱκανὰ τῷ. 2. πρὸς τὸ πείσαι τὸν βασιλέα. And v. 47. and 10, 47. Also from Jos. Ant. 6, 6. ὁ δὲ ὑπισχνεῖται καὶ παρακαλέσειν τὸν Θεὸν συγγνώμην περὶ τούτων αὐτοῖς καὶ πείσειν. Compare Lys. p. 140, 142. 360, et sæpe. I add, that it is nearly the same as the phrase *χρήμασι πείβεσθαι*, which occurs not unfrequently in the Greek historians and orators, as Thucyd. Æschines, Demosth. See Elsner on Galat. 1, 10.

14. ὑμᾶς ἀμερίμους ποιήσομεν. Ἀμερίμουν ποιεῖν is a law term, corresponding to the Latin *indemnem præstare*; or rather *securos præstabimus*, as the Vulg. (Gloss. securus ἀμερίμους.) So we say, in a similar case, "I will make you safe and sure, I will ensure you."

15. διεφθιμίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις, i. e. (as some interpret) the story about this lie and corruption of the soldiers, &c. Others, more probably, understand it of the story so studiously disseminated by the priests respecting the stealing of the body. Thus all the ancient, and most judicious modern Interpreters. That it *was* so disseminated we know: for Justin Martyr, in his Dial. with Trypho, 335. (ap. Kuin.) mentions a message sent by the Sanhedrim to the Jews of the whole world, in these words: Ὅτι αἵρεσις τις ἄθεος καὶ ἄνομος ἐπήγερται ἀπὸ Ἰησοῦ τίνος Γαλιλαίου πλάνου· ὃν σταυρωσάντων ἡμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες αὐτὸν ἀπὸ τοῦ μνήματος νυκτὸς ὑπόθεν κατετέθη ἀφηλωθεὶς ἀπὸ τοῦ σταυροῦ, πλανῶσι τοὺς ἀνθρώπους λέγοντες ἐπηγέρθαι αὐτὸν ἐκ νεκρῶν, καὶ εἰς οὐρανὸν ἐληλυθέναι. And moreover we meet with

vestiges of this knavish sedulity in the Rabbinical writings, in which we find this very same story.

16. τὸ ὄρος. Grotius conjectures that this was Itabyrius. See Elsley. We have no means of attaining to certainty. Rosenm. thinks that not only the place, but the exact time was indicated.

17. προσεκύνησαν αὐτῷ. Compare 9 and 18. Luke 24, 52. Joh. 28, 28. We no where read that Christ *before* his resurrection was worshipped by the Apostles: whence we may infer that they now perceived something more divine about him than before.

17. οἱ δὲ ἐδίστασαν. There is some difficulty in the word, which Beza would remove by reading οὐδὲ. But that conjecture is not supported by any MS. and has been, on other grounds, satisfactorily refuted by Wetstein. Valck. Orat. Critic. 350. says it *cuts* the knot. In the present case there is no reason to stumble at οἱ δὲ for *τινὲς* δὲ, which is an idiom used both in the Classical and Hellenistic writers. So Matth. 26, 67. Luke 5, 33. Is. 19, 24. See Raphel, Alberti, and Kypke. Then, with respect to ἐδίστασαν, many are the atremps made to remove the difficulty. Grotius, Beausobre, and Doddridge, render "*had doubted*;" with reference chiefly to Thomas, and certainly the plural is sometimes used where *one* is meant. This method, however, seems here not satisfactory; still less the version proposed by some, even those who *had before doubted*;" a sense which cannot be fairly elicited from the words as they now stand. Bishop Pearce (and after him Schacht and Kuinoel) supposes those of the disciples who *doubted* did so, because the *distance* at which Jesus was *first* seen by them, did not exhibit him clearly enough to their sight: and he thinks that this is confirmed by the following words, προσέλθων ὁ Ἰησοῦς. But this appears to me a very frigid and far-fetched expedient for ridding us of the difficulty, and such as carries with it no solid conviction. Valck. seems to think

that the sense may be, "some of them, (i. e. the eleven) doubted whether he ought to be worshipped or not, thus referring to the *preceding* word προσεκύνησαν. But this is exceedingly harsh, and altogether inadmissible. The *Apostles* did not, *could* not, (after six or seven previous appearances,) *doubt*; otherwise *they* would not have been commissioned to evangelize the whole world. I entirely agree with Whitby, West, Owen, and Kuinoel, in referring the words to the *seventy disciples*, many of whom would doubtless accompany the Apostles. We may therefore translate, "but there were some (with them) who doubted." I grant that the expressions are not so perspicuous as might have been wished, and that a few *more* would have been desirable. This *brevity* Kuinoel attributes to the hurry of a writer just approaching the end. But I see nothing solid in the remark. If even the *Apostle Thomas* could so *long* resist conviction, where is the wonder that some, (perhaps only a few,) of the *seventy disciples* had yet scruples remaining, which doubtless soon vanished? On this subject Euthymius has well observed: Τίνας δὲ αὐτῶν ἐδίστασαν περὶ αὐτοῦ, φοβούμενοι τὴν πλάνην, χρηὶ δὲ μὴ ζητεῖν, τίνας ἦσαν οὗτοι· σεσιώπηνται γὰρ· μόνον δὲ γένωσκειν, ὅτι καὶ οὗτοι προσελθόντες αὐτοῖς ἐβεβαιώθησαν. There can be no reason for *dissembling* this *fact*, which, as Grotius observes, is a part of the story not unimportant. "Nam æquè rem æstimantibus omnem dubitationem de facti veritate adimit certa fides illis etiam facta qui ad credendum tam difficiles fuerunt. Dubitatio illorum nostram auxit fidem. Illi omnia indagant et observant, certo et infallibiliter credere gestientes." Διστάζω *properly* signifies to stand *in divio*, not knowing or determining which road to take; the metaphor may be illustrated from the following elegant passage of Euripides, Or. 625. διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς; Compare Matth. 14, 31. εἰς τι ἐδίστασας; The Syr. Ver. gives the *literal* sense, *to be divided in mind*.

18. καὶ προσελθὼν ὁ Ἰησοῦς. Matthew comprizes into one compendium the chief heads of those discourses which Christ held with the Apostles, not only on the mount at Bethany, but also at Jerusalem before and afterwards, when about to ascend to Heaven. (Grot.)

18. ἐδόθη μοι πᾶσα ἐξουσία, the highest authority, (δόξα προαιωνιος, Joh. 17, 5 & 24.) i. e. the power of ruling over the souls of men by my doctrine, and of effecting the propagation of my Religion *every where*, both among Jews and Gentiles, and of binding them to the profession of this Religion by the solemn rite of baptism. (Rosenm. and Kuin.) Wetstein produces many citations, which are, however, not very apposite. They apply to the subordination of the Son to the Father, i. e. the person entrusted with power to the giver of power, ex. gr. Plin. Pannegyr. Traj. "Magnus, qui tantum præmium cepit: sed major, qui capienti dedit."

19. μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς. Campbell translates, "convert all the nations;" and justifies this version in a very prolix note. I cannot approve of the introduction of the *article*. He, however, justly observes, that there are three things here enjoined: "to convert to the faith; to initiate by baptism; and to instruct the baptized in the practical duties of a Christian life." By πάντα τὰ ἔθνη is meant, not, as hitherto, the Jews alone (ch. 10, 5.) but persons of *all* nations, whether Jews, Samaritans, or Gentiles. The Apostles, however, seem at first to have interpreted this of the Jews only, whether resident in Palestine, or in the other parts of the world through which they were scattered, or of those Gentiles who should embrace the Jewish forms of religion. That the Jews were scattered throughout the known world, appears from Joseph. B. 7, 3, 3. τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν τὴν οἰκουμένην παρέσπαρται τοῖς ἐπιχωρίοις. Philo, too, (De Legatione ad Caium, p. 1031, 32. edit. Francof.) says, that all the provinces (many of which he enu-

merates) were full of Jewish colonists. This is well illustrated by the two following passages, cited by Bulkley, from Justin Martyr, in the second part of his Dialogue, p. 388. Οὐδε ἐν γὰρ ὁλῶς ἐστὶ τὸ γένος ἀνθρώπων—ἐν οἷς μὴ, διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ, εὐχαι καὶ εὐχαριστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται which is thus translated by Mr. Bulkley: "There are nations where none of you, Jews, ever inhabited: but there is not any nation, or people of mankind, whether barbarian or Greek, or by whatever other name distinguished, whether Hamaxobians, Nomads, or Scenites, where, through the name of a crucified Jesus, prayers and thanksgivings are not offered up to the Father and Maker of all things.

And ib. p. 398: Ὡς ἐν μηδενὶ γένει ἀγνοεῖσθαι αὐτὸν, καὶ ἀπὸ πάντος μετανοίαν πεποιῆσθαι—καὶ πάσας τὰς ἀρχὰς—μαθητεύσατε. "Such was the splendour and power of his appearance, that there is no nation ignorant of him; but men of all nations are brought to repentance; dæmons are subject to his name, and princes and kingdoms fear and reverence it beyond that of any other person that ever lived upon earth."

It clearly appears, from the Acts of the Apostles, that the disciples, for some time, entertained the opinion that it was forbidden them to preach the Gospel to the heathen nations, and receive *them* in the Christian society. But in process of time, the Apostles, enlightened by the Holy Ghost, acquired an increase of knowledge, entertained more accurate notions respecting the propagation of the Christian Religion throughout the known world, and more rightly comprehended Christ's intentions. (Rosenm. and Kuin.) We must now turn our attention to the important term μαθητεύειν, which *here*, I think, clearly signifies, to *make a disciple of*. The sense is, "make disciples (of persons) of all nations." So Vatabl. Beza, Grot. Lightf. Gataker, Wolf, Simon, Wets. Wall, Pearson, Rosenmuller, Kuinoel. Thus the Syriac version: "discipulos effecite." Scott and Wes-

ley, "*disciple*" all nations; a word formerly in use in our language, and found in Shakspeare and Spencer. Bp. Pearce, and Dr. Maltby, in Serm. 2, 527, and Dr. Blomfield, in a Sermon upon Matth. 13, 52. observe, "the word μαθητεύειν occurs thrice in the New Testament, and always in this sense, *to make a disciple of*." I must, with great deference, remark, that this is not strictly accurate. It occurs *four times*; Matth. 27, 57. Matth. 13, 52. Matth. 28, 19. Act. 14, 21.; and in Matth. 27, 57. it has the *intransitive* sense, not unfrequent in the Classical writers, i. e. to *be a disciple*. And even in Matth. 13, 52. though Dr. Blomfield has assigned to μαθητευθείς the sense of "having been made a disciple of," I am inclined to think that it has the *adjunct* signification, *to instruct*: so that πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ there signifies, "every teacher instructed in the doctrines of the Christian Religion." Here we must observe, there is no distinction of age, nor is baptism limited to adults. Hence, not without reason, has Whitby taken the opportunity of defending infant baptism; whose excellent dissertation is well deserving of perusal. Grotius, too, has some valuable matter on this subject, which will be found partly condensed in Mr. Elsly's work. To all these notes I can only *refer* my reader, in order that I may introduce the following admirable defence of infant baptism, from the able pen of Wetstein:

"It is admitted by all, except the Socinians and Quakers, that to as many as may, and ought to be, introduced into the number of Christ's disciples, baptism (as being a public and solemn token of *making any one a disciple*) may and ought to be administered. But it is not equally agreed *to whom* we are to apply the appellation of *disciples*; whether to those only who have *already learned* and been instructed, or (besides them) to those also who *are learning*, and are in the course of instruction. A question therefore arises, whether *one*, or *two*, or *three*, classes of disciples may properly be formed, i. e. τῶν μαθόν-

των, τῶν μαθησάντων and τῶν μαθησομένων. The first is the opinion of Servetus, who, in his book *de Christianismi Restitutione*, stiffly and confidently contends, that no one can *legitimately* be admitted into the number of Christ's disciples before he has attained his *thirtieth* year. Nor are there wanting persons at the present day, who maintain that *only* those that shall have reached the *years of puberty* ought to be introduced into the number of Christ's disciples, and be baptized. These may properly be termed *τελειοβαπτιστᾶι*, or *ἐφηβοβαπτιστᾶι*. The *second* opinion was formerly held by Greg. Naz. and is at the present day espoused by the Georgians, G. Whiston, &c. who hold, that children of three, or eight, or ten years, excluding all under that age, may be made disciples, and baptized. These are *παιδοβαπτιστᾶι*. The third class comprehends those who exclude persons of *no age* from the number of disciples fit to be admitted to Christian baptism (whom we term *νηπιοβαπτιστᾶι*): and this is, and has ever been, the opinion of most Churches, and in which I must profess my acquiescence. Certainly, a person *may* be made any one's disciple, in a twofold manner; either when he, knowingly and voluntarily, of his own judgment and will, commits himself to any one for instruction (which can only be said of the first class); or when, by his parents or guardians, in whose power he is placed, he is so committed and entrusted. But he who is receiving his *first lesson* is as much a disciple as he who had attended on the whole course of instruction, unto the very last lesson. Nay, he who is committed by his father to the care of any master, is *already his disciple*, before he has been taught his first lesson: and if the same person be both master and father (as fathers are the masters of their children), then as *soon* as he has formed his plans, and arranged his measures, for the education of his son (and too soon he cannot form them), from that instant the son is justly accounted *the disciple* of his father. And since experi-

ence teaches us that the number of disciples who are brought to school, or put to trades, or introduced into merchandize or professions, not by their own will, but by that of their parents, is incomparably the greater, the *usus loquendi* requires that we should believe the *name of disciples* to be suitable to *them*. Nor are examples wanting: Timothy was a disciple of Christ, not at his first becoming an *ephebus*, or youth, but ἀπὸ βρέφους. 2 Tim. 1, 5, 6. 3, 14, 15. (vide not. in loc.) Thus also in Is. 7, 15, 16. the boy is described as, from his childhood, knowing how to chuse the good and reject the evil. So Justin Martyr. Apol. 1. καὶ πολλοὶ τίνες καὶ πολλὰ ἐξηγοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, ἄφθοροι διαμένουσι. Origen, in Judic. H. 6. "Si eat quis puer ad scholas, a magistro quidem suspicitur, et fit illius doctoris discipulus, sed non statim discendi ab ipso præceptore sumit exordium, sed cùm ab eo prima tantùm elementa suscepit, traditur aliis erudiendus—ut cùm ab illis, quantum in eis est, fuerit edoctus, et cùm prima apud eos deposuerit rudimenta, tum demum ipsius doctoris perfectiora præcepta suscipiat." Lucian Hermot. 82. καὶ αἱ τίτθαι τοιαῦδε λέγουσι περὶ τῶν παιδίων, ὡς ἀπιτέον αὐτοῖς εἰς διδασκάλου, καὶ γὰρ ἂν μηδέπω μαθεῖν ἀγαθόν τι δύνωνται, ἀλλ' οὖν φαῦλον οὐδὲν ποιήσουσιν, ἐκεῖ μένοντες. So Cic. de N. D. 3, 3. "Sic aggredior ad hanc disputationem, *quasi nihil unquam audierim* de diis immortalibus, *nihil cogitaverim, rudem me discipulum*, et integrum *accipe*, et ea quæ requiro, doce." Very similar to which is that of Schabb. f. 31, 1. "Dixit Ethnicus Hillelem: *proselytum me fac, ut me doceas*." I grant, indeed, that though the noun μαθητής occurs above two hundred and fifty times in the New Testament, it is no where attributed to children, or infants, *except* perhaps in 1 Tim. 3, 14, 15. and Act. 15, 10, 1. It does not, however, from thence follow, that infants and boys were *not disciples*, any more than that the *Apostles only* were *disciples*, (who are for the most part designated by this name);

or that *youths* are *not* disciples, though that they are any where so called in the New Testament cannot be satisfactorily demonstrated. But whatever may be the determination in *other* places, certainly in *this passage*, which contains the institution of baptism, a lax and mild exposition of the word μαθητεύσατε is to be preferred to a rigid, straight laced interpretation: and that this kind of interpretation was adopted by the Apostles, I make no doubt. For since they could not be ignorant that the boys and infants of Jews were to be circumcised, so as to become Jews also, and thus to be brought into covenant, (Deut. 29, 10, 11, 12.) and that the boys and infants of Gentile proselytes were not only *themselves* called proselytes, and circumcised (as the Mishna teaches us), but were also *baptized* (as I have fully proved from the Gemara, in the note on Matth. 3, 6*), I do not, therefore, see how it could enter into their thoughts to expunge boys and infants from the list of disciples, or from baptism, unless they had been excluded by the express injunctions of Christ, which we no where find. Again, since at the very times of the Apostles (in so extensive a conversion of the world) it could not but often happen, that a Jewish master of a family, having children, both adults and boys, and infants recently born, would unite himself to the Christian Church; now it becomes an important question *what was done, or could have been done, with the boys and infants?* Was the recently born babe, in order to become a partaker of eternal salvation, to be *circumcised*, and brought up in his boyhood, as if he were a *disciple of Moses*, and not of *Christ*? No, surely! Nay, St. Paul says, "bring them up in the fear and nurture of the *Lord*." (See Ephes. 6, 4,) Or was this infant, or boy, as yet neither a disciple of Moses, nor of Christ, but like a *tabula rasa*? But by this means he would have been in a worse condition, than if his father had never en-

* On this subject there is much important matter to be found in Lightfoot, on Matth. 3, 6.

tered into the Christian Church, since, deprived of the Jewish rites and privileges, and of every assistance which, *as a Jew*, he might have expected *from a Jew*, he would have received *nothing* that might serve to repair the loss. But all intricacy is obviated, if we lay down the following principle; namely, that *as* he who is born of citizen parents is a citizen, and *as* a widow, and an orphan of a person enrolled into any society or body, belong to that same society, and fall under its protection, *so boys and infants* are also *disciples* of the same society or body. Add, too, that those who are unwilling to receive boys among the number of Christ's disciples, manifestly recede from propriety of language, and have not whereon to fix their foot, but may be pressed by the same arguments, so as to be compelled to exclude *also youths* whose age is not yet confirmed. But if they *admit boys*, I must ask them, at *what age*? That *boys* at school can very accurately discern the faults of their masters, and have a very clear sense of justice and natural equity, is admitted; nay, even before they begin to speak, and in the cradle, one may perceive in them the tokens of benignity and gratitude, and, as it were, the sparks of the virtues. But *whatever year* of childhood they shall have granted to us, they will, I suppose, approach nearer to infancy than to adolescence; and they must *also necessarily grant*, that what is due to any one by *right*, may (so that it injure no one) be *anticipated*, but must by no means be *procrastinated*. Nay, if *boys* ought to be baptized, surely it was prudent in those who presided over the Church (in which all things should be done decently and in order) to require, that *infants*, and those who cannot yet speak, should be baptized, *rather* than *boys*, from whom there might be reason to fear, lest by the innate levity of mind so perceptible in that age, a thing so grave and solemn should be turned into sport. Nor was it necessary that the thing should be committed to writing, and marked by express words in the sacred volume, just as neither the

age nor the sex of those who are to be admitted to the Lord's Supper is prescribed *. On the contrary, there was a *reason* why that should *not* be done, i. e. lest superstitious persons should stick at the bark only of doctrines, and should dispute about minutiae

* On this subject very judicious are the following remarks of Dr. Lightfoot. "Hinc etiam patet ratio, cur apud Novum Testamentum, accuratiori regulâ, non præscribatur quinam baptizandi. Oggerunt Anabaptistæ, *Non præcipitur ut baptizentur infantes, ergo non sunt baptizandi.*—Quibus ego, *Non prohibetur ut baptizentur infantes, ergo sunt baptizandi.* Et ratio in aperto.—Nam cum Pædobaptismus in Ecclesiâ Judaicâ, in admissione Proselytorum, ita fuit notus, usitatus, et frequens, ut nihil ferè notius, usitatus, et frequentius. I. Non opus erat ut aliquo præcepto roboretur (cum Baptismus jam in Sacramentum evaderet Evangelicum.) Nam Christus Baptismum in manus suas, atque in usum Evangelicum, suscepit qualem invenit, hoc solum addito, quod ad digniorem finem atque ad largiorem usum promoveret.—Novit satis gens universa parvulos solitos baptizari: illud præcepto opus non habuit, quod communi usu semper invaluerat.—Si prodiret jam edictum regale in hæc verba, *Recipiat se unusquisque Die Dominico ad publicum conventum in Ecclesiâ*, insaniet ille certè quicunque olim hinc argueret, non celebrandas esse Die Dominico in publicis conventibus preces, conciones, psalmodias, eo quod nulla in edicto de iis mentio: Nam cavit edictum de celebratione Diei Dominicæ in publicis conventibus in generi, de particularibus autem divini cultûs speciebus ibidem celebrandis non opus erat ut esset mentio, cum istæ antedatum edictum, et cum daretur, semper et ubique notæ essent, et in usu assiduo.—Ipsissimo isthoc modo res se habuit cum Baptismo; Christus cum instituit in Sacramentum Evangelicum, quo in professionem Evangelii omnes admitterentur, ut olim in Proselytismum, ad religionem Judaicam.—Particularia eo spectantia, modus scilicet baptizandi, ætas baptizanda, sexus baptizandus, &c. regulâ et definitione opus non habuerunt, ed quod hæc vel lippis et tonsoribus satis nota erant ex communi usu. II. E contra ergo planâ et apertâ prohibitionem opus erat, ut infantes et parvuli non baptizarentur, si eos baptizandos nollet Servator.—Nam, cum per omnia secula præcedentia usitatissimum esset, ut baptizarentur parvuli, si aboleri istam consuetudinem vellet Christus, apertè prohibuisset: silentium ergo ejus, et Scripturæ hac in re, Pædobaptismum firmat, et propagat in omnia secula.—Ex dictis antea satis liquet, quo sensu illud intelligendum in Novo Testamento, quod aliquoties occurrit, quod pater-familias scilicet baptizatus fuerit cum totâ familiâ, Acts, 16, 15, 33, &c. Nec valet, quod cavillantur *Antipædobaptistæ*, probari non posse in istis familiis fuisse infantes; nam non tam aptè quæritur, an in istis familiis fuerint infantes, quàm vere et meritò concluditur, si essent, omnes baptizandos."

of ceremonies, and the circumstances of rites and forms, to the neglect of what is principal and essential."

On the baptism of Proselytes among the *Jews*, see the note on Matth. 3, 6. *To be baptized in the name of any one*, is, by baptism, to be bound to observe the religious observances instituted by him. In illustration of the *form* of baptizing in the name of the Father, the Son, and the Holy Ghost, Wetstein has the following interesting citations: Const. Clem. 3, 17. τοῦ πατρὸς ἡ μνήμη ὡς αἰτίου, καὶ υἱοῦ ὡς ἀποστολέως τοῦ πνεύματος συμπαράληψις, ὡς μάρτυρος. 6, 14. δηλοῦμεν ὑμῖν θεὸν παντοκράτορα ἓνα μόνον ὑπάρχειν, παρ' ὃν ἄλλος οὐκ ἔστι, καὶ αὐτὸν μόνον σέβειν καὶ προσκύνειν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι. 7, 13. Baptismus datur in nomine τοῦ ἀποστείλαντος Πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος παρακλήτου. Canon. Apost. 33. δοξασθήσεται ὁ θεὸς διὰ κυρίου ἐν ἀγίῳ πνεύματι. Vide Symbol. Apost. It has been debated among theologians, both of the last and present century, whether the words βαπτ. κ. τ. λ. contain a formula of baptism prescribed by Christ, and used by the Apostles, or whether by them is indicated the *end and purpose* of baptism. The arguments used in defence of the former use are thus stated by Kuinoel:

I. Those who take *this* side of the question appeal to Act. 19, 5. compared with ver. 2. and Tit. 3, 4. seqq. and they remark, that in these passages the subject is baptism, and that there are mentioned the Father, the Son, and the Holy Ghost.

II. They bring forward this passage of Justin. Apol. 1, 61. p. 79. where he informs us that those who came to profess the Christian doctrine were baptized, ἐπ' ὀνόματος τοῦ Πατρὸς τῶν ὅλων καὶ δεοπότου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος αἰγίου, and adds, τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν.

III. They notice that in other passages of the N. T. is mentioned only baptism *eis τὸ ὄνομα τοῦ*

Κυρίου Ἰησοῦ, ἢ ἐπὶ τῷ ὀνόματι, ἢ ἐν τῷ ὀνόματι τοῦ Κυρίου, ἢ εἰς Χρ. Ἰησοῦν, Act. 2, 38. 8, 16. 10, 48. 19, 5. Rom. 6, 3. Gal. 3, 27. But εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, or ἐν, ἐπὶ τῷ ὀνόματι Ἰησοῦ Χρ. i. e. εἰς Χριστὸν Ἰησοῦν, is a shorter formula, which, if we consider the thing, produces the same sense as that fuller one in Matt. 28, 19. (Kuinoel.) Piscator and Gataker, and in our own day, many German Theologians, especially Kuinoel, maintain the *latter* opinion. Piscator thinks it quite contrary to the intention of Christ; and Gataker maintains that it is no more to be taken in this sense, than when it is directed in 1 Cor. 10, 51. that all things are to be done in order, and where it is commanded that at each single act we should say, ‘I do this to the glory of God.’ But this seems a very frivolous objection. The arguments of those who at the present day maintain *this* side of the question, are thus stated by Kuinoel.

“That we are not to regard the word of any certain form of Baptism is manifest (say they) from this circumstance: that Christ did not command them to go and teach all nations, *saying*, I baptize thee, &c. but only baptizing them, &c. See Voss. Disp. 2. de baptismo, Thes. 5, p. 262. seqq.

II. No passage is found in the Acts, or in the Apostolic Epistles, where any manifest vestiges are observable of a formula, as prescribed by Christ, being in use. In Acts, 19, 5. and Tit. 3, 4. the subject of the discourse is, the efficacy of the Divine Spirit on the minds of men (See Act. 2, 38. and not. on Joh. 14, 17.): but no baptismal formula is brought forward.

III. If Christ had prescribed any form of baptism, the Apostles would not have receded from it, and used a shorter one. In all those passages however, from the Acts of the Apostles, and Paul. Ep. to the Romans and Galatians, a short *formula* is *not* mentioned, but the sense of the words βαπτισθῆναι εἰς τὸ ὄνομα τοῦ Χριστοῦ, or εἰς Χριστὸν, is, “to be bound by the

rite of baptism to the profession of the Christian doctrine, to be received into the Christian society." To *what* formula the Apostles joined baptism, may not clearly appear; but that at a very early period the *present* was introduced into use is *certain*, from the above cited passage of Justin. Dr. Doddridge, has made the following judicious remarks on this subject: "It is certain that no argument can be drawn from hence to the prejudice of infant baptism. Though I dare not assert that the use of these very words is essential to Christian baptism, yet, surely the expressions must intimate the necessity of some distinct regard to each of the sacred three, which is always to be maintained in the administration of this ordinance; and consequently it must imply that more was said to those of whose baptism we read in the Acts, than is there recorded, before they were admitted to it. The Christian Church, in succeeding ages, has acted a wise and safe part in retaining these words; and they contain so strong an intimation that each of these persons is properly God, and that worship is to be paid, and glory ascribed to each, that I cannot but hope they will be a means of maintaining the belief of the one, and the practice of the other, among the generality of Christians, to the end of the world."

END OF VOL. I.

APPENDIX

TO THE

ANNOTATIONS OF THE GOSPEL OF ST. MATTHEW.

CHAP. I.

VERSE 19. *δίκαιος ὢν—ἐβουλήθη λάθρα ἀπολύσαι αὐτήν.* With the ἀπολ. may be compared the Heb. *נָחַץ* in Jer. 3, 8. See Deut. 24, 1., where the Sept. has *ἐξαποστέλλειν*, and by which passage it appears that Joseph could not have sent her away without a writing of divorcement in the presence of witnesses. See Buxt. de Divort. p. 76., Abarbanel ib. p. 123. So that the *λάθρα* can only denote the suppression of the *cause* of divorce in the writing. (Kuinoel.) This, it seems, was optional.

20. *κατ' ὄναρ*, like the Heb. *בְּלִילֵי* in Gen. 20, 6. 31, 11., where the Sept. has *καθ' ὕπνον*. So Jambl. de Myst. 3, 5. *Διονύσου κατ' ὄναρ ἐπιφανέντος*. *Υἱός*, “descendant of David.” *Μὴ φοβηθῆς*, &c., “Thou must, or needst, not fear.” So the Heb. *אֵין לֵךְ* in Gen. 46, 3. *Γυναῖκα*, *betrothed*. *Παραλαμβάνειν*, i.e. literally, “to take home (παρά).” Classical examples, both of the simple and compound, are adduced by Elsner, Kypke, and Wets. *Τὸ γεννηθέν*. The cause of the neuter *ἰ* have already stated; but why the *participle past* should so often be used I know not. Sometimes, however, the present is found, and sometimes the future. See Middleton in loc., or Valpy.

21. *καλέσεις*, “thou must call.” Future for imperative, after the manner of the Hebrew. On *Ἰησ.* see Esley and Kuinoel, the latter of whom observes, that the words following show it to be a symbolical name, like *Ἐμμανουήλ*, Is. 7, 14.

21. *αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.* Kuinoel's observations are little to the purpose. The connection between sins and their judicial punishment has nothing to do here. It is plain that as the name *Saviour* would, considering by whom it had been borne, and what were the anxious expectations of the people, suggest the idea of a *temporal* deliverer; whereas this was to be a *spiritual* one. *Αὐτὸς*, *κύρις*, he, and none but he. By his *people* Joseph would understand no more than the *Jews*, who then expected the Messiah as a deliverer; though the *Angel's* meaning was, “all the faithful throughout the universe;” for, in every nation, he that feareth him and worketh righteousness is accepted (Acts 10, 35)

23. ἡ παρθένος. On the force of the article see the learned note of Elsner in loc., who censures Homberg and Wolf for rendering it a *virgin*. I still think that the article answers to the Heb. ה; but I cannot adopt the opinion of Beza and Elsner, that it denotes any *certain* virgin. The η and the ἡ are not ill adapted to the prophetic style; as would have been readily seen, had it been found with an *adjective*; and yet *παρθένος* is properly such, as also מלמלע.

25. τὸν υἱὸν αὐτῆς, literally, "this her son." Kuin. compares the Heb. ה emphatical, and refers to Jer. 28, 16. and Mark 13, 20. He thinks that Joseph did cohabit with Mary after the birth of Jesus; and therefore the *πρωτότοκος* may be taken in its proper signification. There is, however, nothing to lead us to suppose so but the use of *πρωτοτ.*; and that affords a very slight ground, being so easily explicable upon the common opinion, which is confirmed by the earliest records of ecclesiastical history. But it is well observed by Campbell, that "there is this good lesson to be learnt, even from the manner wherein some points have been passed over by the sacred writers; namely, that our curiosity, in regard to them, is impertinent, and that our controversies concerning them savour little of the knowledge, and less of the spirit, of the Gospel."

CHAP. II.

VERSE 1. τοῦ δὲ Ἰησοῦ γεγενθέντος — βασιλεως. The time when the events recorded in this Chapter took place, is not distinctly marked. Hence there has been a diversity of opinion. It is generally supposed that they happened before Jesus's circumcision and presentation in the temple. And this has, of late, been ably supported by Storr, Diss. Exeg. in N. T. Hist. P. 2. p. 2. seqq. Others, on the contrary, in order to reconcile the accounts of St. Matthew and St. Luke, maintain that the Magi came when Jesus was already circumcised and presented at the Temple. The arguments for this opinion are stated by Kuinoel, who himself adopts it. My limits will not permit me to enter into the question: but the former opinion seems to involve the least difficulty. See Hammond, Whitby, and Esley.

Ἐν ἡμέραις is for ἐν χρόνοις or ἐν χρόνῳ. A Hebraism like ימים for ער, as ימים in Gen. 14, 1., where compare the Sept.

2. ποῦ ἐστὶν ὁ ρεχθεὶς β. τ. Ἰ, "where is he that has been (recently) born (to be) King of the Jews?" Kuinoel observes, that they speak "satis definite, more ejusmodi hominum." On the supposed appearance of stars at the birth of celebrated persons, Wets has adduced many illustrations. But that belief, or superstition, here does nothing towards removing the difficulty of supposing what is meant by *star*. A question, I apprehend, not easy of determination. Most of the *conjectures* hazarded are very wild, and quite inadmissible. The most probable opinion is, that it was a luminous meteor, visible by day as well as by night, and, as it resembled a star, is so called; for, as Gerhard ap. Kuin. observes, "juxta usitatam Scripturæ phrasin, qua res vocantur non quales sunt, s"

quales apparent, sicut etiam alias visiones ignitæ et lucidæ propter speciem et apparentiam sæpe in Scriptura nominantur stellæ, Apoc. 1, 16. 8, 10. 12, 1." This hypothesis is, indeed, liable to some difficulties; but when we consider the whole transaction as brought about, supernaturally, by the interposition of God (who, in causing this star-like meteor to appear and guide them, accommodated himself to the opinions of men), such difficulties will cease to have any force.

Προσκυνῆσαι. This, Whitby observes, is no proof of *adoration*. Indeed, the point cannot be decided without our knowing the opinion they formed of the personage to whom they were come to pay their reverential homage. If they were so well skilled in the prophecies as some suppose, it is *possible* they might expect something *more* in the Messiah than the *human nature*.

3. *ἐταράχθη.* Kuin. observes, that *ταράσσω* is properly used of the troubling of water; as *Æsop. fab. 7., Ex. 32, 2., Is. 24, 14.* It would have been truer to have said that *ταράσσω* comes from *ταράω* and *τάρω*, cognate with our *t-tir* (for the *s* is inceptive). In its present metaphorical application it frequently occurs, and is cognate with our *horass*. *Πᾶσα Ἱεροσόλυμα*, "all the inhabitants of Jerusalem;" by a common figure. Kuinoel observes, that *Ἱεροσόλυμα* is elsewhere considered as a *neuter*; and so it *may* here, by the subaudition of *πόλις*. But the use of *Hierosolyma* as a feminine form in a passage of Cicero, cited by Kuinoel, defends the common mode.

4. *ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς, γεννᾶται.* In *γεννᾶται*, Kuinoel observes, we have the present for the future tense; as 17, 1. And he compares Mal. 1, 6. 2, 7. And this, Elsner says, is found in the Classical writers. See his references. It may be Englished, *i to be born*.

6. *οὐδαμῶς ἐλαχίστη εἶ.* I would render: "thou art not to be." Of the various modes of reconciling the apparent diversity here between the Hebr. and the Greek of the Sept. and the Apostle, Kuin. approves of none; and he thinks the passage of the Prophet was cited from *memory*. An hypothesis often resorted to, but seldom well founded. The Apostle (I conceive) followed certain copies of the Sept. which then had the negative particle; some having *ὀλιγιστὸς εἶ ἐν χιλ.* or *ἡγεμ*; others, *μὴ ὀλιγιστὸς εἶ.* The *τοῦ εἶναι* of the present text of the Sept. seems to have had no place there, but arose (I suspect) from the *τοῦ εἶναι* just after. So that to take the words of the Prophet interrogatively, seems to be the best mode of removing the difficulty. And as this is not strictly a *citation*, but a *report* of the *sense* of the Prophet, perfect agreement is not to be expected.

Ἐξελεύσεται, κτ., "shall derive his origin." The *ἡγούμενος* is equivalent to *βασιλεύς*. See Munth.

7. *λάθρα καλέσας τοὺς μάγοις.* This covert procedure, Kuinoel observes, was adopted by Herod, lest he should seem too anxious about the message, and in order that the report respecting the birth of the King might not be further spread, and so his scheme for making away with the infant be frustrated.

Φαινόμενον, Kuin. takes for φανέντος. But this is not necessary. It is well rendered by Campbell, "the time of the star's appearance."

8. πέμψας αὐτοὺς εἰς Βηθλεὲμ. Kuin. renders: "proficisci eos jussit cum his mandatis Bethlehemum." I prefer: "and bidding them go," "giving them leave to go, to Bethlehem." Ἐξετάσατε. The ἐκ is intensive; as in ἐξερευνᾶν and ἐκζητεῖν, 1 Pet. 1, 10. It answers to our *out, quite, thoroughly*. See Kypke and Munthe.

9. ὁ ἀστὴρ—προῆγεν αὐτοὺς. Needless difficulties have, I think, been raised on the mode of understanding these words. So Kuinoel's statements. He prefers the interpretation of Heum., Less., Suskind, Thiess, and others, who maintain that it was at *Bethlehem* the star was finally seen; but that in the *journey thither* it was *not* seen. They render προῆγεν *had preceded*; referring to Matt. 26, 32. 28, 7. Mark 14, 28. 16, 7. 6, 45., and they lay down the following as the sense: "The star which the Magi had seen in the East, and which in the whole way from the East to Jerusalem, and from Jerusalem to Bethlehem, was not visible, immediately on their coming within view of the house became so, and settled over it." (See more in Kuin.) An interpretation extremely ingenious, and which is preferable to any of the others devised by recent Commentators; but this pluperfect sense of προῆγεν is by no means a natural one; and if we bear in mind the extraordinary and supernatural character of the whole transaction, there is nothing in the common interpretation to raise any reasonable scruples.

10. ἐχάρησαν χαράν μεγάλην σφόδρα. A stronger expression than this cannot easily be met with. The addition of a cognate substantive to any verb is found also in the Classical writers; but is a vestige of the Oriental origin of the Greek tongue. The addition, too, of σφόδρα to μεγάλην is a relique of early antiquity, when the superlative was formed (as in the Northern languages) by the addition of *particles*, which are usually put *after* the adjective. Kuin. cites μεγάλην σφόδρα from Lucian; and observes, that σφόδρα answers to the Hebr. רַחֵק, from whence Parkh. absurdly derives our *mad*. I should be inclined to think that the ρ in רַחֵק, is not *radical*, but that the word comes from ΠΙΣ (where the π is *servile*) and the Arabic كَم, to *extract*, whence the Latin *ma-gis*, the Sax. *ma*, and mau-er (*more*), ma-est (*most*), the Greek μα-λα, μα-κρος, μα-ω. Μαιμάω seems to be an antient reduplication formed on the Oriental usage, where the reduplication is intensive.

11. εὔρον. Nearly all the MSS., Versions, and Fathers have εἶδον. which is adopted by most critics, who regard εὔρον as a *gloss*. But it should rather seem to be a *paradiorthosis* from v. 8.

On the custom of never appearing before the great without a present, see Harmer's Obs. in loc. The presenting the *spices* will *not* (as Kuin. fancies) prove that the Magi *came* from *Arabia*; since such are found in yet greater plenty in the islands of Eastern Asia, from whence they were exported to Hindostan, Persia, Arabia, Egypt, Syria, &c.

On the terms λίβανον and σμύρναν, it may suffice to refer to Schleus. Lex. Δῶρα is in *apposition*.

12. καὶ χρηματισθέντες. Here the καὶ *narrative* (like the Hebr. וְ), is for *but*, which properly has the same sense. See H. Tooke's *Επ. Πτερ.* Οὐ χρηματ. see the excellent note of Campb. Ἀνακάμπτειν literally signifies to *bend back*; 2. to bend one's course back. In this sense it often occurs in the later Classics.

13. παράλαβε τὸ πιδίον. Φαίναται is a *narrative present*, for the participle ἐφάνη. Kuin. remarks that παράλαβε must be rendered *cum*. But this use of verbs of taking (as πρῆ) is a relique of the simplicity of antient diction.

Now *Egypt*, to which they were directed to take their flight, was little more than an hundred miles distant; and, both from its proximity, and being a Roman province, and the residence of many Jews, was a fit place of refuge. Ἰσθὶ ἐκεῖ, *be, remain*. Euthym., διὰτριβε. Kuin. compares the Hebr. נָחַד in Gen. 29, 15. 24, 7 & 13. Μέλλει often answers to our auxiliaries *shall* and *will*. At τοῦ ἀπολέσαι is to be understood ἔνεκα. It is for εἰς τὸ ἀπολέσαι, like the Hebr. לְ, with an infinitive verb. So 1 Cor. 9, 2. ἐκρίνατε εἰδένα.

14. ὁ δὲ ἐγερθεῖς, "then he arose and," &c. Ἀνεχώρησεν is for ἔφευγεν. An Hellenism.

15. ἕως τῆς τελευτῆς Ἡ. He died in the thirty-seventh year of his reign. See Joseph. Ant. 17, 10. That Jesus remained but a short time in Egypt, is certain; but *how long*, cannot be determined, since it is not clear in what year of Herod's reign Jesus was born. (Kuin.) Herod died March 751, A. U. C.; and Christ is *supposed* to have been born Sept. or Oct. 749, A. U. C. ἵνα πληρωθῇ τὸ ρηθὲν. The recent Commentators will not allow this to be more than an *accommodation* of Hos. 11, 1. But Whitby has shown that it is not simply such. See his note, or the abridgment in Elsl. and Valpy.

16. ἀποστείλας ἀνέϊλε. An idiom common both to the Greek and Hebrew, but, no doubt, derived from the latter, in which (as Kuin. says) πῶ is coupled with verbs of *action*, or used with the addition of the person sent. See Gloss Phil S. p. 36. Now the nature of this expression is adverse to the hypothesis of Eckerm., that the children were destroyed by poison, which, indeed, is on all accounts highly improbable. That the silence of Josephus does not impeach the credit of the gospel narrative, is unquestionable. So many were the enormities of the monster, that Josephus could not be expected to know or chronicle them all. Besides he has omitted other matters of unquestionable truth, and which could not be unknown to him. See the note on Acts 5, 36. And it is truly observed by Kuin., that "many reasons may be imagined why Josephus would chuse to omit the story. The passage of Macrobian adduced in confirmation of St. Matthew's account, is Saturn. 2, 4. cum enim audisset (Augustus) inter pueros, quos in Syria Herodes rex Judæorum, intra bimatum jussit interfici, filium quoque ejus (Antipatrum) occisum, ait: melius est, Herodis porcum

esse, quam filium.*" To this enormity also testimony is borne by a Rabbinical work called *Toldith Jesu*.

Karà τὸν χρόνον, scil. τοῦ φανομένου ἀστέρος, ver. 7. "The Magi (observes Kuin.) seem to have told Herod that a year had now elapsed since the first appearance of the star; and he therefore, for greater surety, ordered all even of two years old to be butchered." Some would take the *διετούς* to mean a year old. But this is only founded on the authority of Hesych.; διέτης· δι' ὅλου τοῦ ἔτους· and *διετίζω* found in Aristid. Yet there *διετίζω* does not signify to be a year old, but to live a year through, *peranno*. And as to the gloss of Hesych., the Editors and Critics read δι' ἔτους. That, however, I can hardly adopt, since I suspect that Hesych. here, as very often elsewhere, compiled from the Scholiast on Thucyd.; as 2, 38. where, speaking of the Athenians, he says: τῶν πύων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις διετησίους νομίζοντες· where the Schol. explains διετησίους by δι' ὅλου τοῦ ἔτους. And from this Schol. Pollux has διετήσιος· διὰ παντός τοῦ ἔτους. I therefore suspect that in Hesych. the true reading is διετησίους. The termination was probably expressed (as often in MSS.) by an abbreviation written above the word, which had faded away in the archetype of our only MSS., or was neglected by the scribe; for their carelessness was as proverbial as that of printers with us. Thus it appears that the authority for the above mentioned signification of διέτης, of one year old, is baseless, and the common interpretation, which is confirmed by the antient Versions, is to be retained.

17—19. τότε ἐπληρώθη τὸ ῥηθὲν. It is truly observed by Mr. Valpy, that "passages in the Old Testament, in which there are no prophecies, are sometimes, as here, said in the New Testament to be fulfilled; for any thing may be said properly enough to be fulfilled, when it can be pertinently applied." See more in his note.

Kuin. remarks that the words φωνὴ ἐν Ραμᾷ—πολὺς are not to be referred to Rachel, but to be understood of the lamentations of the Bethlehemites; and that the οὐκ εἰσι in *Jeremiah* signifies, they are gone, hurried into captivity, there is an end of them. In the terms θρηῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς, there may be a *climax*; or the terms are accumulated for greater pathos.

20. οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. This is formed from the Hebr. שׂוֹמְרֵי נַפְשׁוֹ, in 1 Sam. 23, 15. &c. See Vorst. de Hebr. 721. and Leusd. de Hebr. 150. For though the phrase is not unexampled in the Classical writers, yet it is of Oriental origin. I

* The conjecture of Grot. that Macrob. was a Christian, is very unfounded. That he had borne office under a Christian Emperor, proves nothing. His *Saturnalia* furnishes strong evidence that he was as much a Pagan as Libanius and Themist. That he has confounded two stories, one related by Josephus, the other by St. Matthew, will not invalidate his testimony, but rather show that, as a Pagan, he cared too little about the matter to avoid this confusion.

have already noticed the use of the plural for the singular in *οἱ ζητοῦντες*. That it is so used, has been shown (besides others) by Fisch. Prol. de Vit. Lex. p. 175. And Kuin. observes, that the Hebrews often employ the plural for the singular in speaking of Kings and Princes. He adduces 1 Kings 1, 33, 43 & 19. compared with 25. Matt. 9, 8. *τοῖς ἀνθρώποις*. Lycurg. p. 195. *οἱ τότε βασιλεύοντες*, for *ὁ βασιλεὺς*, Codrus.

22. On the Herod family see Joseph. Antig. 18, 1. Deyling Obs. S. 2, 25, 17. and Fischer's Prolus. p. 426.

23. *εἰς πόλιν*, *at*. So 2 Chron. 19. Sept. *κατέκρησεν εἰς Ἱερουσαλήμ*. where the Hebr. is *ו*. "Ὅπως πληρωθῇ," "Thus was fulfilled the prophecy," &c. I cannot agree with those Commentators, as Chrysost., &c., who suppose that the words are derived from some lost prophecy, or one never committed to writing, but preserved by tradition (which, in a nation that had so early the use of letters, is highly improbable); I rather assent to the opinion of others, that no particular passage of any Prophet is meant, but all those passages of the Old Testament which were by the Jewish Christians explained of the calamities of the Messiah and his abject condition; as Is. 52 & 53. and Ps. 22, &c. See Doddr.

Nazareth was proverbially a petty town, insomuch that it was said, can any good come out of Nazareth? Bp. Middleton thinks *Ναζωραῖος* should be rendered *the Nazarene*, since the article could not be inserted; the noun being preceded by the nuncupative verb *κληθήσεται*. That Jesus *was* so called in contempt, is plain from the Gospels. This is far more rational than to suppose, with some, that *Nazarene* is equivalent to *Nazarite*. See more in Wolf, Elsn., and Krecher, or Esley.

CHAP. III.

1. ἐν δὲ ταῖς ἡμέραις ἐκεῖναις. It is plain that this phrase must be taken in an extended signification, and not be referred to the *commencement* of Christ's residing at Nazareth, but its *continuation*: like the Hebr. בְּיָמַיִם, in Exod. 2. 11. and Gen. 38, 1. For from the time of Joseph's first coming to Nazareth to John's commencement of his ministry as Baptist, many years had elapsed; nor does John seem to have taught and baptized long before Jesus went to him. (Kuin.) As the thing last mentioned was the residence of Jesus with his parents at Nazareth, the words *those days*, may be used with strict propriety of any time before he left that city. (Campb.)

John was about six months older than Jesus; and it has been thought that he began his ministry at the Levitical age *thirty*. But that is mere conjecture; for *Scripture* is silent.

Παραγίγεται κηρύσσω, is taken by Kuin. for ἐκήρυξε. But the sense seems rather to be: "went to preach." Which is (I think) preferable to uniting the κηρύσσω with ἐν τῇ ἐρήμῳ.

2. The λέγων is equivalent to the Greek ὡς, *thus, in this manner*. Μεταν. comprehends both *repentance*, i. e. sorrow for sin, and such a change of mind as shall produce reformation of life.

3. φωνή, &c. These words of the Prophet Isaiah were used by John for the purpose of showing that he was the predicted fore-runner of the Messiah. (Kuin.) The sense is: "There is (heard) the voice of one preaching in the wilderness (and exclaiming): "Prepare ye a way for the Lord; make his paths straight." This must, of course, be taken figuratively for preparing themselves for the entrance of the Lord's religion into their hearts, and its reception by a thorough repentance and reformation.

4. It is observed by Kuin., that this ascetic diet and mode of life was adopted by the Baptists after the example of the Prophets of the Old Testament, and the *Nazarenes*, who used such food and clothing as were the easiest to be procured. He refers to Deyling Obs. 3. p. 200.

5. This verse is rendered by Kuin.: "Then went out to him a great multitude from Jerusalem and the whole of Judæa, especially (καὶ) from the plain of Jordan." But this sense of καὶ is precarious; and as no part of Judæa is very distant, and the people eagerly followed John, this change is unnecessary. The περίχωρος (sc. γῆ, or χωρὰ) is mentioned, because many came not from Judæa *proper*, but Samaria, Galilee, Peræa, &c., and especially the parts about the Jordan.

7. γέννηματα ἐχιδνῶν, "Ye viper-broods, and venomous creatures, rather than followers of your blameless and virtuous forefathers, ye who, under the mask of austerity and sanctity, corrupt those whom ye should edify." That γέννημα is used of animate as well as inanimate bodies, is shown by Kuin.

Τὸς ὑπέδειξεν ὑμῖν φεγγεῖν ἀπὸ τῆς μελλούσης ὁργῆς; Kuin. para-

phrases: "qui tandem vos pietatem simulantes, simulata pietate accedentes, sperare potestis, vos effugituros esse poenas post Messiae adventum imminentes? nequaquam eas effugietis." But this is harsh and frigid. Euthymius supplies the answer thus: "plainly nothing but your sagacity." But that is not so apposite: for John did *not*, I conceive (as the antients suppose), mean to mix commendation with censure. It is simply equivalent to, "what has brought you here?" (See note in loc.) The μελλ. ὀργῆς may be understood (with many eminent Commentators) of the punishments of this life; but that can only be a *secondary* sense (and indeed the temporal wrath of God afterwards shown in the destruction of the Jewish state, was then little discernible to even the most long sighted politicians); the primary one is, "*those punishments to be revealed at the day of judgment.*" This is placed beyond doubt by 1 Thess. 1, 10. ἀναμένειν Ἰησοῦν, τὸν ῥύσμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, *to come*. Ὑπέδειξεν is rendered *docuit*. It rather signifies, *suggested, pointed out, admonished*. Φυγεῖν ἀπὸ is said by Kuin. to be a Hebraism. And he cites Sir. 21, 2. ὡς ἀπὸ προσώπου ὀφews, φεύγε ἀπὸ ἀμαρτίας. Ὀργή is a frequent euphemism for *punishment*.

8. The οὖν is *not* (I conceive) redundant, or transitive, as Kuin. supposes; but signifies, "since it is your hope to escape that wrath."

9. μὴ δόξητε λέγειν. The question as to the *Hebraism* is frivolous. After all, it may be best to consider this as a *popular phrase*, similar to one in our own language. The ἐκ τῶν λίθων τούτων, is thought by Kuin. to refer to the stones adjacent to the bank of the Jordan. But as the country is, I believe, low and marshy, so the λίθ. may be understood of the *pebbles* and *shingle* deposited by the river on the margin. In my note on this passage for *Josephus* read *Joshua*.

Kuinoel assigns the following sense. "God would rather from these stones raise up descendants from Abraham *like* unto him, than admit you to the happiness of the Messiah's kingdom, who are so dissimilar to him, and so devoted to vice, merely because you are his posterity. Birth can nought avail to procure such acceptance." "Now the Jews (observes Kuin.) nourished the prejudice, that none but their nation, as being the posterity of Abraham, could please God, or be accepted by him."

10. ἡ ἀξίω, &c. This figure is used, in order the more aptly to introduce the mention of the fruits expected, and to strike awe by a fearful image of utter destruction and perdition, even *the being cut down, and cast into the fire!*

Ἐκκόπτεται, "is (to be) cut." Now the term ἐκκόπτειν is the strongest that could have been used; for it signifies not only to cut down at the stock, but to chop up from the roots; so that there can be no hope of future growth. Elsner adduces an example from Ælian H. A. 3, 21. ὡς εἶχε ῥώμης τε καὶ χειρῶν ἐξέκοψε τὸ δένδρον. And he refers to the description in Joseph. Ant. 18. of the utter destruction of Herod's army on account of his murder of John the Baptist.

11, 12. The words of these verses appear from Luke 3, 15 and 16. to have been spoken on some other occasion. (Kuin.) But see the note on the verse following.

Ἐν, with. The *eis μετανοίαν* (where *eis* denotes *end, purpose*) is a brief phrase, adverting to the solemn engagement entered into by the baptized, to cease to do evil, and learn to do well. This, indeed, was so closely associated to that baptism, that it was called, by Mark 1, 4., the baptism of repentance.

11. ὁ ὀπίσω μου ἐρχόμενος, "he who is to encounter me," ὁ ἐλευσόμενος, Joh. 1, 27. This savours of Hebraism. Kuin. renders *successor*. But that conveys a wrong idea. The sense is: "There is one coming after me (i. e. who will appear later in time), but who will be far greater than, and superior to, me."

12. οὐ τὸ πτύον—ἀσβέστω. The seeming harshness of this metaphor may be softened, by supposing that there is a reference to an image implied in the figure at ver. 10. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν. For it is certain, from Luke 3, 15., that the words were pronounced upon another occasion. Indeed, they may have been pronounced *twice or more*. It is evident that the words are a completion of the striking image at ver. 10. Πτύον is from πτύω, "to toss (away)." Διακαθαρίζειν signifies to *thoroughly winnow*, λικμᾶν. See Fisch. Prolus. 53. The ἄλως must denote the corn itself. And so Kuin., who compares the Heb. 171 at Ruth 3, 2., Job 39, 12., Deut. 15, 14. That the Orientals should have burnt their straw and stubble, may seem strange to Western agriculturists; but it was from that want of fuel which has ever prevailed in the East. See Kypke and Raphel. The πῦρ ἀσβέστον completes the awful image of total destruction.

14. ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, "I need rather to be baptized of thee." A sort of parabolical way of saying, "Thou art in wisdom and goodness infinitely my superior."

15. ἀποκριθεὶς εἶπε πρὸς αὐτὸν, "Jesus returned him this answer." A mode of expression frequently occurring both in the Old and New Testament. See Kuin. At ἄφες must be understood either *με*, as most Commentators supply (and so Kuin., who compares Judg. 16, 26. *ניני*, where the Sept. render ἄφες *με*, though at Exod. 32, 10. they express it by ἔασόν *με*), or *τούτο εἶναι*, as the earlier Commentators, who take the ἄρτι in *sensu chronικῷ*. But I prefer the former mode. Πληρῶσαι πᾶσαν τὴν δικαιοσύνην Kuin. renders *omne laudabile institutum tenere*; δικαιοσύνη, being, he observes, equivalent to *δικαίωμα, institutum*. By either word the Sept. express the Heb. *צדקה* and *קח*. See Tromm. Thus πληροῦν τὴν δικαιοσύνην is equivalent to *ποιεῖν τὰ δικαίωματα*, Deut. 6, 24. Whitby here adduces the Constit. Apost. L. 7. C. 22., where it is said, that Christ was baptized, not that he needed any purgation, ἀλλ' ἵνα καὶ Ἰωάννη ἀληθείαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογράμμον παράσχηται, but to testify the truth of St. John's baptism, and to be an example to us.

16. καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη. Kuin. observes that the Nominative is for the Genitive absolute. The expression is, indeed, such as is usual to all simple languages. Now the Baptist exacted

no confession of sins from Jesus, knowing that he would have none to confess.

The opening of the heavens took place, as we learn from Luke 3, 24., while Jesus was engaged in prayer, after leaving the water. The ἀνεψύχθησαν οἱ οὐρανοὶ and the σχιζομένους both denote lighting of the most vivid sort, by which the firmament seems cleft asunder. Similar expressions are used by the Latin writers. See Wets. and Kuin.

16. καὶ εἶδε τὸ πνεῦμα—αὐτὸν. On these words I purposely omit the speculations of the recent Commentators, since they seem to have yet to learn ἐν τῇ σοφίᾳ σωφρονεῖν, especially on subjects of so awful a nature as the present, where a prying spirit is so much the less excusable, as there is no pretence of *utility* to plead. The coincidences, in some points, between the circumstances accompanying the promulgation of the true religions of Moses and Jesus Christ, and those which were aimed at in Paganism, can very well be accounted for: but to enter into the subject would lead me too far.

17. ἐν ᾧ εὐδόκησα. A Hebraism, answering to נחמ or נחמתי with ב, "to be well pleased with." The εὐδόκησα is the Aorist for the present.

CHAP. IV.

VERSE 1. ἀνήχθη eis τὴν ἔρημον. In the note on this passage, for "various objections," read "various reasons;" and for use read *up*. As to the expression, *with advantage*, there used, I know not how it escaped me; since it does not represent my real opinion. I can as little approve of the hypothesis of the acute and ingenious Farmer, and the very learned Dr. Maltby, as of any others of the recent Theologians: and, until I obtain more light, I must acquiesce in the opinion of the ancient Fathers and the generality of Commentators, that the Evangelist records a *real* transaction; though I confess myself totally in the dark on some points connected with this mysterious subject.

2. νηστεύσας. In conformity to my *plan*, I here introduced the annotation of Wets.; but a great part of it I consider as fanciful, and little to the purpose. The same will apply to too many of the annotations of that very learned and ingenious, and, in many respects, wonderful scholar, but little solid and useful Commentator, whose crudition and diligence qualified him to be the most laborious of collectors, but whose judgment is too uncertain to be relied on.

3. ὁ πειράζων. A Hebraism for ὁ πειραστής. For, as Grot. remarks, the Hebrew language being destitute of verbals, uses participles in their stead. And Kuin. compares Herod. 1, 120. οἱ γεινάμενοι, and Xen. Apol. 20., as also Aristoph. Plut. 798. οἱ θεώμενοι, for οἱ θεαταί. Eurip. Alc. ἡ τεκούσα, and Xen. Mem. 3, 15. οἱ ἐφεστῶτες, *magistrates*. The last two examples, however, are scarce in point; and examples from *poets* prove little.

3. ἄρτοι γινώνται, "become, or be made loaves." So Campbell,

who observes, that *ἄpros* in the plural ought almost always to be rendered *loaves*, and especially here, as being more *picturesque*. Kuinoel remarks, that *γενεσθαι* is used for *mutare*; as the Heb. *ויהי* is used of Moses's rod, Exod. 4, 3., where the Sept. render *ὄφεις ἐγένε-vero*. It is unnecessary here, and just after, to suppose *ἄpr.* used for any kind of food, as *flesh*, &c.; though it cannot be denied that *כחל* has sometimes this extensive signification.

4. *οὐκ ἐπ' ἄρτῳ—Θεοῦ*. Taken from Deut, 8, 3., where the subject is the various benefits which God had conferred on the Israelites, especially by the sending of the manna. *Ζήσεται ἐπ' (Heb. על)* exactly corresponds to our phrase "*live upon any thing*." Several Classical examples are adduced by Kuin. It is strange that he should have read *ἐν ῥήματι*; since the *ἐπὶ* is required by the *לע* of the Heb., and by the antithesis. The *ἐν* seems to be a mere para-diorthosis. The *ἐπὶ παντὶ ῥήματι Θεοῦ* most recent Commentators render, "by whatever thing God is pleased to appoint." And they remark, that *ויהי* and *ῥήμα* in the Sept. have often this force. I see no objection to this interpretation, except that *ῥήμα*, in the usual sense (and which is the more natural one here), has reference to the *fiat* of God, by which necessities so urgent as those which the Israelites had laboured under, were supernaturally provided for. And to this sense the expression *ἐκπορευομένῳ* is as applicable as to the other. Kuin. compares Sapien. 16, 26. *οὐχ' αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥήμα σου τοὺς σοὶ πιστεύοντας διατηρεῖ*.

5. The *τότε* denotes (as often in the New Testament) an interval of time, sometimes long, sometimes short. Here it is well observed by Campbell, that Jesus, having fasted forty days, and being hungry and without food, the question of the tempter is, what is to be done? and he suggests the converting the stones into loaves. The answer (likewise from Scripture) is, that when the Israelites were in like circumstances, God supplied them with food; and thus we are taught that no strait, however pressing, ought to shake our confidence in him."

Τοῖς ἀγγέλοις αὐτοῦ τότε is explained, by Kuin., of all the means which Providence uses to preserve the good. And that this is the general application is unobjectionable; but of the methods by which this word *ἀγγελος* is systematically tampered with by the recent foreign Theologians, I can by no means approve. 'Αρῶσι, for *βαστάσουσι*. *Μήποτε*, "lest (at any time)," E. V.; on which it is truly remarked, by Campbell, that "from an excessive solicitude not to say less than the original, words have been explained from etymology rather than from use; in consequence of which practice some versions are encumbered with expletives which enfeeble instead of strengthening the expression."

7. *πάλιν γέγραπται*. Campbell places the comma, not after *Ἰησοῦς*, but *πάλιν*. His reason is, that this was the second answer which Jesus made on this occasion to the Devil. It is not so easy (he adds) to say in what sense the words quoted can be said to have been written again. But I here desiderate the usual good sense of Dr. Campbell. He mistakes the true import of *πάλιν*, and assigns

a sense which is very frigid. The punctuation he contends for had been before proposed by Alberti; but *he* assigned to *πάλιν* the sense *on the contrary*, which is as much too strong as Campbell's is too weak. The common interpretation, after all, seems to be the true one; and Kuin. well renders *item*, *insuper*, in which signification the word is elsewhere used. Several Scriptural passages are adduced for proof or illustration; as Rom. 15, 10 & 11. 1 Cor. 6, 20. 12. 21. 2 Cor. 10, 7. Heb. 1, 6.

8. ὄρος ὑψηλὸν λίαν. On this mode of expressing the superlative see the note *supra*, 2, 10. Whether the mountain were *Nebo*, or *Moriah*, cannot be determined. Some think it was the *Mount of Olives*.

9. προσκυνήσης must here imply *religious* worship and adoration.

10. γέγραπται γάρ, namely, in Deut. 6, 13. The whole sentence is thus paraphrased by Kuin.: "absit a me tale flagitium! non nisi Deum dominum supremum agnosco, a me unice colendum, eique soli ejusque providentiæ me measque res committo et commendo." The words *ὁπίσω μου*, though omitted in some MSS., Versions, and Fathers, are yet rightly retained by Griesbach, as being the more difficult reading. This bears, too, the stamp of genuineness in its Hellenistical idiom.

11. ἄγγελοι. The interpretations of some foreign Commentators, *pious meditations*, or "kind friends, who brought food," are too frigid and puerile to merit aught but contempt.

13. καταλιπὼν τὴν Ναζαρέτ, ἔλθων κατέκησεν εἰς Καπερναοὺμ, &c. Kuin. thinks that the *παραθαλασσίαν* is added, in order more exactly to determine the situation of a city which was Christ's residence. There was possibly, he adds, another Capernaum. The lake Gennesareth, he observes, is here, and in Joh. 6, 21., spoken of as a sea, a name given by the Hebrews to every large piece of water. On the other hand, the Greeks called the sea *λίμνη*.

15. γῆ, "the region;" for its *inhabitants*. At ὁδὸν must be understood *κατὰ*. So the Heb. בַּ, and our *by*, i. e. adjacent to. Πέραν τοῦ Ἰορδάνου is for *παρὰ τὴν Ἰορδάνην*; for though both Galilees were, in respect of Judæa, on this side the Jordan; yet the Hebrews used עבר and בעבר for both *trans* and *juxta*. See Deut. 1, 1. 4, 49. Josh. 1, 14., and the note on Joh. 1, 28. (Kuin.)

16. σκότει. A perpetual image of ignorance and the evils thence resulting. Ἐν χώρᾳ καὶ σκιᾷ is for ἐν χώρᾳ σκοτεινῇ. The *θανάτου* is explained, by Rosenm., *Tartari*. But it seems to denote the consequences of ignorance and sin.

17. ἀπὸ τότε, "from thence," i. e. that time. Now, both in Greek and English, the adverbs of time are treated as substantives, and joined with prepositions by the subaudition of *χρόνος*. Ἠγγικε. This term is sometimes (as here) used of any near approach, and may be rendered *at hand*. The address was much the same as that of John the Baptist; and little was said, because our Lord did not yet choose to publicly announce his Messiahship.

18. ἀμφίβληστρον. This was a very large kind of net, such as would contain a great number of fishes; as Hesiod Sc. H. 215. See Schleus. *Lex*.

19. δεῦτε is considered as a mere particle of exhortation, like ἄγε or ἄγετε. So the Heb. הָלַךְ and הָלַךְ, *go to*. (Kuin.)

23. περιῆγεν, *went about*. For περι signifies not only *around*, but *about*. And ἄγειν has often, as here, the force of the middle verb. The αὐτῶν has reference to Γαλιλαίων, which is contained in Γαλιλαίαν. An idiom common to both the Hebrew, Greek, Latin, and indeed all languages. See Kuinoel's examples. At τὸ εὐαγγέλιον τῆς βασιλείας supply τοῦ Θεοῦ, i. e. "the doctrine of the Messiah's kingdom."

24. ὅλην τὴν Συρίαν, i. e. the parts adjacent to Galilee. Kuin., however, thinks that as in Mark 1, 26. we read of the fame of Jesus being spread through ὅλην τὴν περίχωρον τῆς Γαλιλαίας, *Syria* is here put for all the neighbouring regions of Galilee. Κακῶς ἔχοντας. The opposite to καλῶς ἔχειν, Mark 16, 18. Βασάνοις συνεχόμενοι, i. e. literally, "held down, confined to their bed by torturing disorders." Βάσανος signifies, properly, a *trial*. The origin of the word (which has perplexed the Etymologists) seems to be βάσις, a *step*. It is (I conceive) a metaphor taken from those who make trial of ice, or any other slippery, dangerous stepping.

24. δαιμονιζομένους. I cannot but feel surprise that *any* should have so far mistaken my meaning in the words which I have subjoined to Wetstein's annotation on this subject (and which I merely introduced in conformity to my plan of inserting all his important annotations) as to infer my approbation of the hypothesis of Mede, Farmer, &c. By calling it an *ingenious* hypothesis, and engaging to "fairly" represent it, the very contrary inference might have been formed, and this would have been but the truth: for I was then of *opinion*, and am now decidedly *persuaded*, that the hypothesis involves far greater difficulties than it professes to remove, and carries with it consequences the most awkward; in short, leaves to those who adopt it little resting-place for the sole of their foot. The subject, however, is so extensive a one, and I have, in the course of the present work, been so overwhelmed with an abundance of important matter, that I have never been *yet* able to execute the sketch of the case concerning the Demoniacs, foreseeing that, to do justice to it, would necessarily require a space such as I could by no means afford; and a *brief supplement* like the present is no place for such a *dissertation* as would be requisite. I must therefore defer it to some other occasion.

25. δεκαπόλεις. So called from the *ten cities* or towns contained in its district. There is a district in Hungary with a very similar name, i. e. Pentapolis, and given for a similar reason.

CHAP. V.

VERSE 1. ἰδὼν τοὺς ὄχλους, "seeing the multitudes which flocked together." Carpzov renders: "seeing so great a confluence." But that requires us to add *of people*. I prefer, "seeing so great a concourse." Ἀνέβη εἰς τὸ ὄρος. I am now inclined to abandon the

opinion of Kuinoel, that the τὸ, like the Heb. ה, stands for the pronoun indefinite τι. I have scarcely ever, in the present work, placed any reliance on this idiom: nor can I now do it. I prefer supposing, with Bp. Middleton, that τὸ ὄρος denotes, not Mount Tabor, but the *mountain district*; a ridge of mountains intersecting Palestine from North to South. "Now (observes Bp. Middleton) if our Saviour's object was to lead his disciples to the nearest place of retirement, he would not conduct them to Mount Tabor, the part of the ridge nearest to Capernaum being so much nearer." I cannot but regard the discourse in Luke 6. as being the same with the present. And such is the opinion of Mr. Valpy, who observes, that in that the beginning, order of instruction, and conclusion, are the same as in St. Matthew. St. Luke (he adds) passes over those things which were spoken more immediately to the Jews, to correct their false conceptions concerning the kingdom of the Messiah, and the nature and measures of obedience due to the laws of God."

3. οἱ πτωχοὶ τῷ πνεύματι. Such, I conceive, is the natural and only legitimate construction. It is remarked, by Knapp, Opusc. p. 400. (cited by Kuin.): "Inter tot μακαρισμῶν, qui in V. et N. T. in Apocryphis Judæorum, Rabbīnorumque scriptis leguntur, nullus reperitur, in quo vel ad Hebraicum et Chaldaicum voc. מְשֻׁכִּי vel מְשֻׁכִּי, aut ad Græcum μακάριος vel μακάριοι, tale nomen adjiciatur, quo genus aut natura et indoles promissæ felicitatis significetur, neque id per ingenium linguarum Orientalium eum in modum commodè et sine ambiguitate fieri potest." The τῷ πνεύματι is added to prevent ambiguity.

3. οἱ αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, "to them pertain the blessings to be expected in the Messiah's kingdom; they are fit to be received into the society of my followers, and to be made partakers of the blessings my religion can bestow on its votaries, both in this world and in the next." (Kuin.)

4. οἱ πενθοῦντες — παρακληθήσονται. This is usually explained of those who are suffering under calamity. And so Wets. Kuin., however, ably supports the interpretation of Chrysost. Jesus (he observes) is here showing them what are the *dispositions* of his true disciples. "Now as the fundamental doctrine was repentance, we may therefore (continues Kuin.) suppose that Jesus had reference to Is. 57, 18., where the words are וְלֹא יִלְכָּדוּ לִי נַחֲמִים וְאֶשְׁלֵם." The παρακληθήσονται must denote all that consolation which true penitence brings with it, not only by the removal of the burden of a guilty and reproving conscience, but the anticipation of that felicity of which this comfort is an earnest.

5. κληρονομήσουσι τὴν γῆν. Kuinoel thinks that all notion of inheritance is here to be laid aside. But the term is here, and elsewhere, applied to the obtaining of felicity in heaven, to denote the *sureness* of the recompence laid up for the just.

6. οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. So Sir. 24, 23. οἱ ἐσθίοντες με (scil. τὴν σοφίαν) ἔτι πεινάσωσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν, qui me gustarunt, porro esuriunt me, et qui me biberunt, porro me sitiunt, disciplinæ meæ

alumni avidæ me sectantur. (Kuin.) Δικαιοσύνην, *true religion, Christianity*. So at 10 and 11. the phrases δικαιοσύνην and ἐνεκεν ἐμοῦ are interchanged.

7. ἐλεήμονες, רַחוּמִים, "those who are so moved by the miseries of others as to study, by every means, to remove or diminish them." (Kuin.)

8. καθαρὸν τῇ καρδίᾳ. Noticing the allusion here, as often elsewhere in the New Testament, to the antient ritual maxims, Campb. observes: "The laws in regard to the cleanness of the body, and even of the garments, if neglected by any person, excluded him from the temple. He was incapacitated for being so much as a spectator of the solemn service at the altar. The Jews considered the empyreal heaven as the archetype of the temple of Jerusalem. In the latter they enjoyed the symbol of God's presence, who spoke to them by his ministers; whereas, in the former, the blessed inhabitants have an immediate sense of the Divine presence, and God speaks to them face to face. Our Lord, preserving the analogy between the two dispensations, intimates, that *cleanness* will be as necessary in order to procure admission into the celestial temple as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important. The cleanness is not ceremonial, but moral; not of the outward man, but of the inward."

8. ὄψονται. The phrase ὄψεσθαι πρόσωπον τινος, like the Heb. ראוּת בְּנִי מִלִּנְיָ, signifies to approach any one, have communication with, or minister to him; as Tob. 12, 19. πᾶσας τὰς ἡμέρας ὥπτα- νόμην ὑμῖν. And so 2 Kings 25, 19. ὀρώντες τὸν πρόσωπον τοῦ βασιλέως (Fisch. and Kuin).

9. εἰρηνοποιοί. The word occurs no where else either in the New or Old Testament, though we have εἰρηνοποιεῖν in Col. 1, 20. It is used in Plutarch of the Fetiales; and in Xenophon, Hist. 6, 3, 4., of ambassadors to negotiate peace. The persons here meant are, in the Greek Classical writers, styled εἰρηνικοί. (Kuin.) See the note of Campbell. The κληθήσονται (Kuin. adds) is for ἔσονται; and he refers to many critical authorities. I do not deny the existence of the idiom; but to introduce it *here* were to sacrifice the beauty, nay even the propriety of the phrase. The sense may be thus expressed: "they shall merit the glorious title of sons of God." Now on this St. John often treats in his Epistles.

11. Here the preceding sentiment is enlarged on. "Happy (I say) are ye when men shall revile you," &c. Ὀνειδίζειν is synonymous with βλασφημεῖν, Luke 23, 39. Many eminent Critics, as Beza, Raphel, Campbell, and Kuin., take διώξουσιν in a forensic sense, to denote *prosecute, accuse, denounce*, &c. By which, Kuin. observes, a repetition is avoided. But such repetitions are not unfrequent in Scripture, and are usually intended to impress any thing on the mind the more strongly. And though the signification of διώκειν in question is common in the Classical writers, it is no where found in the New Testament. Though, therefore, the context seems to favour it, it cannot be received otherwise than as a *secondary sense*.

11. καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα. Kuin. compares Judith 8, 8. καὶ οὐκ ἦν ὅς ἐπήνεγκεν αὐτῇ ῥῆμα πονηρὸν.

12. χαίρετε καὶ ἀγαλλιᾶσθε. These, I conceive, are *not*, as Kuin. says, synonymous terms; but there seems to be a *climax*. He refers to Is. 66, 10. and Zeph. 3, 14. The sense of *μισθός* is not to be *pressed* upon. This word (on the origin of which the Etymologists seem totally in the dark) is, I conceive, of Oriental, or Northern derivation; and is, perhaps, cognate with the old word *Meth*, a measure; whence our *mete*. The sense, therefore, will be, "the measure, or return made for labour." It is no wonder that the *σ*, considering its position, and the long service the word has had, should have been *worn out*.

12. οὐὼ γὰρ—ὕμῳ. The argument is deduced from their having to encounter no other evils than such as were endured by their predecessors, the Prophets. A subject often touched on in St. Paul's Epistles.

13. ἐὰν δὲ τὸ ἅλας μωρανθῇ. In respect of the disciples of Christ, *μωραίνεσθαι* denotes "the not teaching true doctrine, or expressing in the life and conduct." (Kuin.) Ἐν τίνι answers to the Heb. *מַה*. Ἀλισθήσεται, scil. τὸ ἅλας. Εἰς οὐδὲν ἰσχύει, "is good for nothing;" at least for the purpose of seasoning any thing.

14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, "Ye are (to be) the light of the world," or the enlighteners of men by my doctrine. This figure, as applied to *teachers*, was common to the Hebrew, Greek, and Latin writers (see Schoettg. Hor. Heb., and Wets. in loc.); though, in the Classical writers, it is rather used of *celebrated persons*. Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη, "As a city situated on a hill cannot be hidden, so neither will your virtues or vices be concealed, but will be known to all."

15. οὐδὲ καίουσιν λύχνον—οἰκίᾳ, "And as men do not light a candle to put it under a bushel, so neither do I intend that your virtues and good works should not be known." (Kuin.) Λύχνον καίειν, which literally signifies to *burn* a light, is a phrase used by the later writers for that of the earlier ones *λυχ. ἀπτειν* (as Luke 8, 16.) and *ἀνάπτειν*. (Kypke.)

16. The sense of the figure is here explained by the Evangelist. Τα καλὰ and ἀγαθὰ ἔργα, Kuin. explains "omnia quæ bona, recta, honesta, laude digna legibusque divinis sunt consentanea, ut Tit. 2, 7 and 14. Eph. 2, 10. al. et h. l. referendum est tam ad doctrinam, quam ad virtutis studium." He rightly observes, that this exhortation was especially intended for all future teachers of his religion; and that *δοξάζειν τὸν Θεὸν* here denotes "to so worship God as to live suitably to the Divine precepts, and regulate our lives by that rule."

17. Our Lord here anticipates an objection, namely, that his doctrines differed, in some respects, from the Mosaic, and that therefore his system could not but destroy that promulgated by God to Moses, and borne testimony to by the Prophets.

By the *Law and the Prophets* are meant the *precepts* in the books so called. But by *precepts* must be understood, κατ' ἐξοχήν, the

moral precepts, which were of so much more consequence than the ceremonial (the latter being only subservient to the better observance of the former), that as long as these remained, the system of religion revealed in the Law and the Prophets could not be said to be completed, and carried into effect : for, as says St. Paul (Rom. 8, 3.) " what the law could not do, in that it was weak through the flesh, God, &c."

Λύειν and καταλύνειν νόμον, in the sense to *annul a law*, is frequent. See Kypke, Raph., Elsp., Loesn., and others. Kuinoel and Morus say that the opposite πληροῦν τὸν νόμον is explained by ver. 19. ποιεῖν καὶ διδάσκειν; and therefore signifies "to explain it aright, and truly practise it." Which may be admitted : but the sense above assigned is the more extensive and natural one.

18. ἀμὴν λέγω ὑμῖν. Kuin. compares the εἰ ὅτε οὕτως of the Greek writers; and he thinks the phrase is equivalent to ἀληθῶς. But it is a much stronger term. Παρέρχεσθαι, he observes, properly signifies (like the Hebr. עָבַר,) to *pass by* : but, as things which pass by *go away*, and vanish, so it also signifies to *perish* and *come to nought*. Οὐρανός must here denote not the planetary, but the ethereal heaven. And *earth* is a periphrasis for the *world*; as Gen. 1, 1.

19. λύση. It is strange that Homberg and Schleus. should render this "explain the law;" a sense (as Kuin. observes) at variance with the context. Μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, "one of those precepts which are commonly neglected, and accounted the least." So Kuin., who observes that this is levelled against the Pharisees, who were mostly great dissemblers, and distributed the rules of the law into the slighter and the weightier, of the former of which many (they held) might be violated with impunity; but the latter, which chiefly consisted of the *ceremonial* precepts, were alone of indispensable obligation.

20. εἰ μὴ περισσεύσῃ—οὐρανῶν. Here our Lord fully declares his meaning; openly *naming* those whom he had before only *hinted* at. The sentence is, as it were, an answer to a question: "What, will not the righteousness of the law, as exhibited in the lives of such holy persons as the Pharisees, save us?" "No such thing—but I plainly tell you that unless," &c. It is clear that δικαιοσύνη must here denote, like the Hebr. נְרָא, piety and virtue as evinced in a life spent agreeably to the Divine command, especially in the observance of the moral virtues.

21. ἐρρέθη τοῖς ἀρχαίοις. Some subaud χρόνοις. But ἀνθρώποις is (I think), with reason, adopted by most Commentators. And it is supported by Joseph. 338, 39.

22. εἰς. This Hesych. explains ἀκαίρως, μάτην. Τῷ ἀδελφῷ, "one's neighbour," ἐτέρῳ. A signification derived from the extensive use of the Hebr. חַם, which arose from the Jews being accustomed to regard all Israelites as brethren. "Ενοχος ἐστὶ τῷ κρίσει, Kuin. observes, is to be taken *comparativè*, not *proprie*; q. d. "He who is angry with another without a cause, is in my sight as worthy of punishment as he who, for a misdemeanour, is condemned by

the Septemvirs." With respect to *ῥακὰ*, or *ῥακὰ*, it is well observed by Rosenm., that the criminality does not consist in the word (for St. James says, *ἄνθρωπε κέε*, 2, 20.; and Christ addresses far harsher terms to the Pharisees); but it is the indulgence of malevolence, and ungovernable, rash, and abusive anger that is censured.

22. *ἐνοχος ἔσται—τῷ συνεδρίῳ*. This was the supreme court of Jewish judicature, both political and ecclesiastical, which took cognizance only of more heinous offences, and capital causes, and which had the province of awarding death by *stoning*; while the court of the Septemvirs could only condemn to death by the *sword*, the punishment of murder. See Joseph. Antiq. 9, 1. 20, 9, 1. The sense is: "He who hurls on others unmerited reproaches, cannot commit a crime of deeper dye—and will receive a punishment proportionably severe." *Ὅς δ' ἂν εἶπῃ μωρὲ*. The word *μωρὸς* properly signifies no more than *fool*. But as in Hebrew folly and vice are convertible terms, so idolaters were so called, or perhaps *καρ' ἐξοχήν*. Be that as it may, *idolater* and *despiser of God* were terms synonymous; and hence *μωρὸς* came to have the sense of, and to signify, all that was *implied* by, the term *נבל*. On *Γέεννα* see Keuchen.

23, 24. As the former verses treated of *ill timed* and *excessive anger*, of *hatred*, and *enmity*, so these enjoin *love to our neighbour*, and a *placable spirit*. And since the Pharisees reckoned anger, hatred, and calumny among the slighter offences, and thought they did not incur the wrath of God if sacrifices and other external rites were accurately observed; so here we are taught that external worship is not pleasing in the sight of God, unless it proceed from a meek and charitable spirit. (Kuin.)

23. *ἐὰν οὖν προσφέρῃς τ. δ. σ. ἐ. τ. θ.* Kuin. renders: "if thou art preparing, or wouldst bring thy sacrifice to the altar;" thus recognising the idiom by which *endeavour* stands for *action*. But perhaps that is hardly necessary. *Κἀκεῖ*, i.e. "in the temple or altar, while you are preparing to offer." *Ἐχέτ τι κατὰ σου*. Kuin. compares Acts 19, 38. *λόγον ἔχειν πρὸς τινα*. Col. 3, 14. *ἔχειν μομφὴν πρὸς τινα*.

24. *διαλλάγηθι*, "do thou endeavour to be reconciled." This phrase is common in the Classical writers. That the intended offering might be left before the altar for a far slighter cause (though not *this*), we learn from the Rabbins, whom see in Schoettg. Hor. Hebr.

25, 26. Here is inculcated the general maxim of speedy reconciliation with an adversary. Now this is illustrated by an example derived *e re pecuniaria*. It is observed by Pott, in his *Diss.* on the Sermon on the Mount, that "the sentiment of ver. 25. sq. *ἴσθι εὐνοῶν*, &c. is only joined with the preceding because of similarity of subject; though the diversity of the allegory connected with either, and the plan of the whole exhortation, 5, 20—fin. and of Luke 12, 58. sq. where this sentiment is to be taken by itself, require that we should suppose the whole of the admonition not to have been pronounced by Christ at once." But this, though ingenious, is too hy-

pothetical to deserve attention. Διαλλάγηθι, i. e. "settle matters with, either by present payment, or arrangement for the future discharge of the debt." Ἔως ὅτου, scil. χρόνου. So the Hebr. רַחֵם-עַי in 1 Sam. 30, 4.

26. οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως, "thou wilt assuredly not be dismissed from thence till," &c. The general sentiment (Kuin. observes) is this: "He who does not seek reconciliation with him whom he is at variance with, only makes his case the worse."

27, 28. That *evil thoughts* were blameless was also a tenet of the Jewish Doctors. Hence any thing short of the actual crime they held not to be forbidden by the commandment in question. But Jesus teaches that it is violated even by lust in the heart. (Kuin.)

The βλέπων is for ἐμβλέπων. Πρὸς is here put for ὥστε, or εἰς τὸ, so as.

29. The same words are introduced at Matt. 18, 9. as pronounced by Christ on another occasion: but here the connection is clearer and more exact. It appears that the Hebrews were accustomed to compare evil desires, lusts, and pleasures with members of the body; ex. gr. an evil eye denoted envy; so to pluck out the eye, and cut off the hand, is equivalent to *crucify the flesh*, Gal. 5, 24., and *mortify your members*, Col. 3, 5. (Kuin.) The sense is obvious. Σκανδαλίζει σε, "throw a stumbling block in thy way, and cause thee to sin." Συμφέρει σοι, like the Hebrew לֵךְ טָב. And so Matt. 18, 8. καλὸν ἐστίν, and Mark 9, 42. καλὸν ἔστι μάλλον. The ἵνα ἀποληται is Hellenistical Greek for συμφέρει ἀπολέσθαι. Kuin. observes, that the words of ver. 30 have respect to the same crime as that mentioned at ver. 29.

31. Pott and Kuin. suppose "the words of ver. 31 and 32 to have been said at another time, namely, when the Pharisees proposed to him a captious question (compare Matt. 19, 2.); but that St. Matt. inserted it here from the similarity of subject to what had just preceded." This, however, is precarious; or at least there is no difficulty in supposing that it might have been pronounced *twice*. On the subject of divorce it is observed by Kuin., that "we are to bear in mind that the Jews were permitted to divorce wives without assigning any cause; that Jesus neither here, nor at Matt. 19, 3. meant to give political directions; and that he moreover did not contradict Moses, who not even himself approved of the arbitrary divorces of his times (see 19, 8. and the note); finally, that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. 24, 1. which treats of divorce. "Now those (continues he) of the school of Hillel, said that the wife might not only be divorced for some great offence, but also על כל דבר, κατὰ πᾶσαν αἰτίαν, for any cause however slight, so that a writing of divorce were given to her. On the other hand, the Shammæi contended that ערוך דבר could only mean *something culpable*, as adultery. See Selden de Ux. Hebr. 3, 18. Buxt. de Syn. Jud. c. 29. Lightf. Hor. Heb. Wets. in loc. Wolf, and Krebs. From the words of Christ, 19, 3, compared with Matt. 10, 2. sq. it is clear that Moses meant the words to be taken as those of the school of Hillel interpreted them; and yet it is plain from Matt. 19, 8. and Gen. 2,

24. that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, changed a moral precept into a civil institution. Jesus, therefore, who did not intend to give political directions, here teaches in what case, *salva religione et conscientia*, a wife might be divorced. (Kuin.)

The form ἀποστάσιον is rare. We may compare διαστάσιον, ἱστοτάσιον, βουστάσιον, συνακέσιον, &c.

32. παρεκτός λόγου πορεύεας. A Hebraism for παρεκ. πορεύεας. For the Hebrews use כְּלָל for the simple לָע, on account of. It is, however, a stronger expression.

33. The Pharisees distributed oaths into the *serious*, and the *slighter*, and forbade perjury when the name of God was contained in the oath; but when it was *omitted*, they held it none, or a very slight offence. Hence neither they nor their disciples abstained from the use of *vain oaths*. Now it is this evil custom, which directly led to perjury of the worst sort, that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding judicial oaths, but (as appears from the examples subjoined) such oaths as are introduced in common conversation, and on ordinary occasions.

On πάλιν, see the note on 4, 7. Ἐπιορκεῖν may mean either to *swear falsely*, and not *ex animo*; or to violate one's oath. Both are here to be understood. The words ἀποδώσεις δὲ—σου, are to be taken (like οἱ δ' ἂν φονεύσῃ, &c. at ver. 21.) as an *interpretation* of the Jewish Doctors. And thus there will be an easier connexion between the doctrine of the Pharisees expressed in these words, and the opposite one of Christ. Ἀποδιδόναι signifies properly, to *give back*, *pay*, and is chiefly used of debts. Here it answers to the Hebr. כָּלַךְ, in Job 22, 27. and Ps. 66, 13. (Kuin.) By this use it is hinted that oaths are to be as faithfully performed as debts are to be paid.

34, 35. That Christ does not here forbid oaths in a court of justice, is plain, both from the practice of the Apostles and first Christians, and of holy men in general, (see Exod. 22, 10. Deut. 6, 13. Hebr. 6, 16.) and from the context. He only forbids oaths in *common conversation*, so severely censured by James 5, 12., who probably has reference to this very exhortation of Christ. (Kuin.)

36, 37. μήτε ἐν τῇ κεφαλῇ σου ὁμότης, ex. gr. "May I lose my head or life, if I say not the truth." So Cod. Berachoth, p. 32. Elias quidem jurat קַחְךָ יְהוָה, *per vitam tuam et vitam capitis tui*. See Lightf. ad h. l. "Οὐκ οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι, for *thou canst not make one hair white or black*, much less is thy life at thy own disposal, but it is the gift of God: if, then, thou swearest by thy head, thou swearest by God, the author and preserver of thy life, and makest him as a witness and avenger. Ἐκ τοῦ πονηροῦ ἐστίν, i. e. "speech that goes beyond simple affirmation or negation, is sinful." For the Hebrews express the adjective by a substantive with כִּי, or כִּי, ἐκ. Bolten thinks it is put for πονηρόν ἐστίν. Others suppose the expression to denote the evil one, Satan; and they take the ἐκ for the efficient cause. (Kuin.) Perhaps the genitive may have a partitive sense, "partaketh of evil."

38. Here is censured the erroneous opinion of the Rabbins, who permitted to individuals the *lex talionis*. Our Lord, on the contrary, declares that his disciples are to abstain from all private revenge, and to patiently bear the injuries done them, if they could not have them removed by the judges (who were little favourable to Christians), or redressed by some method lawful, and worthy of a Christian. (Kuin.)

39. *μη ἀντιστῆναι τῷ πονηρῷ*. The evil, or injury, itself is put for the author of it. *Ἀντιστῆναι*, like *ἔλπι*, in the Syr. and Arabic, denotes not only to resist, but to retaliate. See Michael. Suppl. ad Lex. Hebr. p. 185. (Kuin.)

40. *καὶ τῷ θελόντι σοι κριθῆναι*. *Κρίνεσθαι* is properly a forensic term, signifying "to go to law," *litigare*. And in this sense most Commentators here take it. But Jesus is speaking of injuries occurring in common life, and forbids private revenge. *Κρίνεσθαι* answers in the Sept. to *בִּי* and *יָי*, which, like this term, are used of contentions of every kind. So Hesych. *κρινώμεθα*, *ἀντὶ τοῦ μαχώμεθα*, καὶ *διαλεγώμεθα*. (Kuin.) So St. James: "Whence come wars and fightings among you?" But it should seem that this injunction and the next *καὶ ὅστις σε—δύο*, relate to public oppression.

Ἄφες αὐτῷ, "give it up to him."

41. *ἀγγαρεύσει*. The word *ἀγγαρεύειν* signifies properly, "to be a King's courier, or *ἀγγαρος*." And Kuin. thinks the term *ἀγγαρος* was also used to denote those *qui onera portarent publicè*, *omninoque opus publicum facerent*; and finally came to signify *compel*. He refers to Arrian Epict. 3, 18. Joseph. Ant. 13, 3. Reland Diss. t. 2, 225. Buxt. Lex. Talm. p. 131. Drus. Obs. 274. Fessel Adv. S. p. 505. Rhodig. Ant. Lectt. 10, 8. Meurs. Ex. Critt. p. 2. b. 3. c. 29. Salmas. de Foen. Trap. p. 274. Brisson de regno Pers. p. 238. And he here cites Herodot. 8, 98. *οὕτω τοῖσι Πέρσῃσι ἐξέυροτο τοῦτο, λέγουσι γὰρ ὅσων ἂν ἡμερῶν ἢ πᾶσα ὁδὸς, τοσούτοι ἵπποι καὶ ἄνδρες διεστᾶσι καθ' ἡμερεσίην ὁδὸν ἐκάστην τεταγμένοι—ὁ μὲν δὴ πρῶτος δραμὼν παραδίδοι τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ κ. τ. λ.* Upon the whole, this bears a strong resemblance to the impress service of our own and foreign countries; except that in antient times, not only couriers had the power of claiming horses for the post, but other public officers could press men, horses, and ships for the public service; which indeed had been partly practised in the times of the Roman republic. Indeed the impress service in this country is a vestige of what once extended to many other departments.

The *ἀγγαρεύσει σε*, may denote either will claim your personal service, or that of your horses.

42. *τὸν θέλοντα ἀπὸ σου δανείσασθαι μὴ ἀποστραφῆς*. *Δανείζειν* signifies to lend, whether on usury or not; *δανείσασθαι*, to borrow; and Kuin. thinks it here signifies to borrow so as to return neither interest nor principal. "For (says he) in the parallel passage of Luke 6, 35. Jesus bids them to lend, hoping not for payment; here the preceding subject was the enduring various injuries. Now to pay back a loan is no injury. At this rate *δαν.* would here signify not

to borrow, but to *beg* what any one cannot well spare ; which were a kind of injury. But this is too harsh, and compels us to explain τῷ αἰτοῦντι still more harshly : and the discourse is too desultory to warrant any great stress being laid on the context. It should seem that after a meek unresisting placable spirit being inculcated, there is a sort of parenthetical admonition to a *yielding spirit* in general, especially in hearkening to the petitions of those who have to ask a favour ; as in the case of those who beg, or borrow. It is to be recollected that the borrowing must here be supposed to be without interest ; since to lend on usury was forbidden in the Jewish law.

Τὴ μὴ ἀποστραφῆς is an euphemism for *reject not his suit*. There is an ellipsis of πρόσωπον, which is expressed in Tob. 4, 7. μὴ ἀποστρέψῃς τὸ πρόσωπον σου ἀπὸ παντὸς πώχου. Sir. 4, 5. ἀπὸ δεομένου μὴ ἀποστρέψῃς ὀφθαλμόν. See more in Alb., Krebs, and Loesner.

44. ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. It is here elegantly remarked by Wets. : " Per gradus scandit oratio ab affectu ad verba, a verbis ad res. Servate animum amicum et benevolum etiam erga eos qui animum hostilem inimicitias vobiscum gerendo prodiderunt ; nolite convitia convitiis rependere, sed laudate virtutem et in hoste." The sense of ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, is explained by the following. Εὐλογεῖν signifies *bene dicere, bona et fausta apprecari* ; as 1 Macc. 2, 69. And so it is here taken by most interpreters. But since there follows προσεύχεσθε ὑπὲρ, we must look out for another sense of εὐλογεῖν. Now it also signifies *laudare, bene alicui dicere* (like our old phrase to speak him well. Edit.), in opposition to καταρᾶσθαι and λοιδορεῖν. (Kuin.) Καλῶς ποιεῖτε, is for ἀγαθοποιεῖτε, Luke 6, 33 & 36. Ἐπηρεάζειν is an extensive term signifying to abuse and injure, whether by words or deeds (see Wets., Kypke., Munthe, and Loesn.) ; and in both these senses, it is clear from the context, the word must here be taken, and denote injury of every kind. I cannot agree with Bos and Elsn., that it is a forensic term. As to διωκ., which follows, it must signify *persecute, not prosecute*.

45. ὅπως γένησθε υἱοὶ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, " in order that ye may be (i. e. show yourselves to be) true sons of your heavenly Father, as imitating the example of his lenity, benignity, and beneficence." This seems to have reference to the whole of the preceding. Now in Scripture those are said to be sons of God who (as true children imitate their parents) imitate the perfections of the Deity. So those are said to be sons of the devil, who have dispositions like unto his. See Joh. 8, 44. and 1 Joh. 3, 10. "Οτι τὸν ἥλιον, &c., " Thus he (for example)," &c. So the Hebr. בְּיָ. Ἀναστέλλειν is properly a neuter verb ; but it is here used in an active sense ; a change common in all languages. Βρέχει, *raineth*. Like the Hebr. ירסס, in Gen. 2, 5. where the θεὸς is *supplied*, which is here left understood. So Kuin., who observes that the Greeks use ἔει sometimes with, and sometimes without ὁ Θεός. See the examples in Kypke, Raphel, and Palairot. The phrase *with Θεός* may be regarded as a vestige of remote antiquity.

46. ἐὰν ἀγαπήσῃτε, &c. Here there is the frequent ellipsis of

μόνον. The ἀγαπ. denotes will and affection of every kind and degree. *Τίνα μισθὸν ἔχετε*, "what reward have you a claim for?" Luke 6, 34. *ποία ἡμῖν χάρις ἐστι*; The Vulg. has *habebitis*; but, I think, from a gloss. Here the Cod. Cant. appears to Latinize, since it has *ἐξετε*.

47. ἀσπάσθητε. Ἀσπάζεσθαι properly signifies to *salute*, (like the Hebr. *עָלַמְלִי לֵאמֹר*,) ask any one how he does, (see Gen. 43, 27 Sept.) wish any one well; a term used at meeting, and at taking leave. Hence it comes to signify "to address any one kindly, to show obliging and kind treatment to any one." See Munthe, Loesn. and Sturz. Lex. Xenoph. *Τοὺς ἀδελφούς ὑμῶν*, "your countrymen and friends." (Kuin.) *Τί περισσὸν ποιεῖτε*; "what mighty wonder do ye do?" Here (as often) the Greek and English idioms exactly correspond. This sense of *περισσὸς* is found sometimes in the Classical writers (see the references in Schl. Lex.), and in other passages of the New Testament, as Matt. 11, 9. Luke 7, 26. 1 Cor. 12, 23 and 24. Joh. 10, 10. Rom. 3, 1.

48. τέλειοι, i. e. in a moral sense holy and pure, *עָלַמְלִי*, 1 Kings, 8, 62. Col. 1, 28. *עָלַמְלִי*, Gen. 6, 9. Deut. 8, 13. (Kuin.) The sense is: "In these and in all other virtues *aim at* that perfection and holiness which characterise your Father in heaven."

CHAP. VI.

VER. 1. Our Lord now teaches his disciples, that in the exercise of virtue they must not imitate the example of the Pharisees, who do every thing through ostentation and vanity, and nothing for conscience sake. (Kuin.) This view is chiefly founded on the reading *δικαιοσύνην*, which is supported by strong authorities, and, as being the more difficult, is thought by most Critics the true one. Yet those who adopt it, differ as to its sense. Some take it to mean *liberality, benignity*; as 2 Cor. 9, 9. and elsewhere. Others understand it of *liberality and beneficence to the poor*. And this would seem to be supposed by what follows: but considering what precedes, it seems too limited a sense; and I agree with those who (as Kuin.) assign the general signification "to exercise virtue;" which will include the foregoing; and the phrase *δικαιοσύνην ποιεῖν* is opposed to *ἀμαρτάνειν* at 1 Joh. 3, 7 and 8. It may be observed, that after giving the precept *generally*, Jesus proceeds to particulars, and applies it, *specially*, to charity to the poor, prayer, fasting, &c. The sense, then, seems to be this: "Mind therefore that ye do not exercise this your virtue before men, for ostentation's sake." The phrase *πρὸς τὸ θεαθῆναι αὐτοῖς* (for ὑπ' αὐτῶν) is to be closely connected with *ἐμπροσθεν τῶν ἀνθρώπων*, of which it is exegetical. *Ἐχετε* is for *ἐξετε*. Yet the sense of *habit and plan* may be here recognised.

2. *ὅταν οὖν ποιῇς ἐλεημοσύνην*. "Thus, for example, when ye give alms." The phrase *ἐλεημ. ποιεῖν* occurs in Sir. 7, 10. Tob. 12, 10. Sap. 35, 2. On *σαλπ.* it is observed by Kuin., that as the people were convoked by sound of trumpet, so the word was applied to

whatever was done noise and ostentation and boasting. So Cic. has *buccinator existimationis*. On the proverb (for such it is) see Schoettg. Adag. N. T. p. 8.

2. ἐν συναγωγαῖς. Wolf and Kuin. think that by συναγ. are not to be understood the *places of worship* so called (see the note on 4, 23.); for praying or giving alms in the synagogues was not confined to the hypocrites; but that as ῥύμαι must signify *places*, so must συναγ., and it therefore cannot but denote places of public resort. Perhaps the squares. "Ὅπως δοξασθῶσιν," that their piety may be extolled." Ἀπέχονσι τὸν μισθόν. The ἀπεχ. is emphatic; q. d. "they have received their reward, and all that they can expect, even the praise of men." Kuin. compares Cic. Tusc. 2, 26. Mihi quidem laudabilia videntur omnia, quæ sine venditione, et sine populo teste sunt,—nullum theatrum virtuti conscientiâ magis est.

3, 4. See Schoettg. Adag. N. T. p. 11. and Gataker on Anton. 5, 6. Ἐλεημοσύνη, the giving of thy alms. Ἐν τῷ κρυπτῷ. So the Hebr. תחת, Ps. 139, 15. (Symon.) Ὁ βλέπων ἐν τῷ κρυπτῷ. For βλέπ. καὶ ἐν κρυπτῷ; as 22, 23. (Kuin.) Ἀποδώσει ἐν τῷ φανερῷ, "will reward thee openly, in the sight of all;" namely, in the presence of assembled multitudes at the day of judgment. Kuin., however, understands it of *this* life as well as the next; and he compares ver. 6. and Luke 14, 14.

6. From ostentation in alms our Lord proceeds to ostentation in prayer. The ἔσθ, or ἔσεσθε, is the future of *injunction*, "thou must not be." Ὅτι φιλοῦσι is for οἱ φιλοῦσι. Almost all the recent Commentators render the φιλοῦσι *solent*. But that sense, though frequent in the Classical writers, is very rarely found in Scripture; and the common interpretation is the more natural. It would be less objectionable to unite both. Ἐν ταῖς γωνίαις, i. e. angular places where streets branch off.

7. μὴ βαττολογήσητε, &c., "use not vain repetitions." If men confine themselves to proper prayer matter (of which there are but three things), and avoid unnecessary repetitions, no prayer can be too long. Dr. Whichcot, Select Sermon. No. 4. p. 127. I would here direct the attention of the reader to an admirable Discourse of Dr. South (on Eccles. 5, 2.) against long extemporary prayers, vol. 2. p. 81. See also Dr. Popham in loc.

9. παρὲρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, Deus optime Maxime, potentissime et benignissime. Ἀγιαζεῖν signifies to *venerate, worship* (as 1 Pet. 3, 15.), like the Heb. שׁוּדָּה, Is. 8, 13. It is conjoined with μεγαλύνεσθαι, δοξάζεσθαι. And Chrys. explains, ἀγιασθήτω by δοξασθήτω. Ὀνομά σου, Tu. So in Ex. 36, 23, ἀγίασω τὸ ὄνομά μου and ἀγιασθᾶναι are interchanged.

10. Ἐλθέτω ἡ βασιλεία σου. On these words I cannot but refer the reader to an admirable sermon of Bp. Lowth's, in a recent publication entitled, "Four Sermons of Dr. Taylor, Bp. Lowth, &c."

11. τὸν ἄρτον. The term ἄρτος is, like the Heb. חֶלֶם, a general one denoting food of every kind, τὰ ἐπιτήδεια τοῦ σώματος, James 2, 16. See 2 Sam. 3, 29. Prov. 12, 9. Ps. 182, 15. Σήμερον might be expressed by a fuller Hebraism, σήμερον σήμερον, i. e. (as Luke expresses it) τὸ καθ' ἡμέραν. (Kuin.)

12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν. Ὁφειλῆμα signifies a *debt*, and also an *offence*. Ὁφειλέτης properly signifies a *debtor*, or one who is bound to the payment of money. So the Heb. נָשָׂא signifies to *owe*, and to *be a sinner*, one who, as the Greeks say, ὀφείλει δίκην, or, as the Latins, *pœnas debet*, i. e. from some sin he has perpetrated. See Dan. 1, 10. (Kuīn.) See the note on Luke 13, 4.

13. μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Rosenm. takes the *πειρ.* to signify a trial of virtue by adversity. But this sense, though it is frequent in the Classical writers, seldom occurs in the Scriptural ones, and cannot here be intended. The phrase εἰσερχεσθαι εἰς πειρασμόν, Rosenm. observes, occurs infra 26, 41. And he takes τοῦ πονηροῦ to denote adversity and calamity of every kind. But greatly preferable, I think, is the sense *evil*, i. e. *vice* and *sin*, which is supported by Lampe on Joh., vol. 3, 442. The doxology *ὅτι σου ἐστὶν ἡ βασιλεία—ἀμήν*, is rejected by almost all critics as a spurious addition. For though it has place in almost all the MSS., yet it is not found in Origen, Nyssene, Cyril, Max., and other ancient Greek Fathers, who professedly explain the Lord's prayer, and it is omitted by all the Latin Fathers. It is indeed found in the three Syriac Versions, the Æthiopic, Armenian, and Gothic ones, the Constit. Ap., and Chrys. But, as Griesb. in *Commentar. Critic.* ad h. l. observes, none of these authorities, excepting the Syriac Peschito, will prove this clause to have existed before the fourth century. I therefore agree with the learned Commentator that this doxology was, in the fourth century, introduced into the manuscripts from the liturgies, which added both to the present and other forms of prayers sometimes this and sometimes other similar doxologies. It is well observed by Rosenm., that if the doxology be regarded not as a part of the prayer, but an appendix, or antiphonia, pronounced by the *people*, in answer to the priest, who alone repeated the prayer itself, all is plain, and we see the reason for its being added.

The *amen* was the regular conclusion of all the ancient prayers.

14, 15. Repeatedly were the disciples and followers of Jesus, who, in professing and propagating the divine doctrine, had to sustain troubles and persecutions of various kinds, exhorted by their Master to meekness, and the cultivation of peace and concord. These virtues he *here* inculcates; and to make the exhortation the more impressive, he, after the Hebrew manner (as Is. 38, 1, 3, 9. Jer. 29, 11. Deut. 9, 7.), expresses the same thing both affirmatively and negatively. With the sentiment may be compared Sir. 28, 2. ἄφες ἀδικημα τῷ πλησίον σου, καὶ τότε δεσθέντος σου αἱ ἀμαρτίαι σου, μνησθούνται. (Kuīn.) Fritz. compares Plut. 2. p. 15. Ε. μηδὲ—ἡμεῖς οὐκ τὴν ποιητικὴν ἡμερίδα τῶν μουσῶν ἐκκόπτωμεν καὶ ἀφανίζωμεν. Wahl and Vater take τοῖς ἀνθρώποις for ὑπὸ τῶν ἀνθρώπων. To which Fritzsche takes a not ill founded exception. He thinks that in cases like the present φαίνεσθαι must be taken as a middle verb: and he regards the dative here as a *dativus commodi*. In this, however, he seems under a mistake. The dative is here, as often, for an accusative, with a preposition, i. e. τοῖς ἀνθρώποις for εἰς τοὺς ἀνθρώπους. Which mode, and the middle form of φαίνεσ-

θαι, is confirmed by Aristoph. Ran. 1063. πρῶτον μὲν τοὺς βασι-
λεύοντας ῥάκι' ἀμπίσχων, ἵν' ἔλκεινοι τοῖς ἀνθρώποις φαίνοντ' εἶναι,
vulgo φαίνωντ'.

17. Σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν
σου νίψαι. "Do you (says the Lord) act the contrary part to those
dissemblers, and wear the appearance of one rejoicing, or who is
about to sit down to a banquet." For such, as we find from the
Old Testament (see 2 Sam. 12, 20. and 14, 2.), used to anoint them-
selves. See De Roer ap. Wolf. And that such is the custom to this
day in the East, is testified by travellers. See Harmer.

18. τῷ ἐν τῷ κρυπτῷ. Fritzsche here stumbles at the article,
which he would cancel, were there any authority. If retained, he
thinks it must be referred to an ellipsis of νηστεύειν, taken from the
preceding νηστεύων. But this is harsh and inadmissible. The
true ellipsis is ὄντι, and the sense thence arising is sufficiently apt.
Finally, the concluding words of the verse, which are cancelled by
most critics, are, I think, rightly defended by Fritz. *supra*, ver. 4.
He justly represents the critics, in this and such like cases, as "in-
æquabilitatis impatientes;" which surely, as far as concerns the
Oriental and idiotical style, is very uncritical.

19. Passing now to another subject, though intimately connected
with the preceding, ver. 19—34., he exhorts his disciples to fix
their affections on heavenly rather than earthly things; employing
two arguments, namely, that heavenly goods are far to be preferred
before earthly ones, ver. 19 & 20, and anxious care about the latter
is foolish, ver. 26. seq. (Fritz.)

It has been doubted what the Evangelist meant by *θησ.* Some
say, *stacks, or heaps of corn.* Others, *stores of vestments;* others,
bags of money, or precious metals. Each of which significations is
supported by examples. And if any particular sort of wealth were
intended, it would seem to be vestments, since *moths* are just after
mentioned. See Campb., who observes that it was customary for
the opulent in Asiatic countries, where their fashions in dress were
not fluctuating like ours, to have repositories full of rich and splen-
did apparel." But as the most extensive sense any word will bear
is elsewhere in Scripture the truest, so it is, I conceive, *here;* and
I agree with Kypke, Kuin., and Fritz., that we are to understand
goods and wealth of whatever kind (such as is stored up). And so
the term was taken by Chrys. and Euthymius, the latter of whom,
after thus tracing the connexion: Ἐκβαλὼν δὲ ἡδὴ τῆς κενοδοξίας
νόσημα, λοιπὸν εὐκαίρως περὶ ἀκτημοσύνης νομοθετεῖ· καὶ γὰρ οὐδὲν
οὕτω παρασκευάζει χρημάτων ἔργον, ὥς ἡ κενοδοξία· with the same
good taste remarks: Ἐπεὶ δὲ οὐκ ἦν εὐπαράδεκτον, τὸ ἀθρόον πα-
ραϊνέσαι περὶ τῆς ὑπεροψίας τῶν χρημάτων, σοφώτατα κατέμερισε
τὸν περὶ ταύτης λόγον, καὶ πρῶτον μὲν εἶπε· μακάριοι οἱ ἐλεήμονες·
ἔπειτα· ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου εἶτα· ἐὰν τις σοι θέλει κριθῇναι,
καὶ τὸν χιτῶνά σου λαβεῖν, δὸς αὐτῷ καὶ τὸ ἱμάτιον· τελευταῖον δὲ,
τὸ μεῖζον ἐκείνων πάντων ἐπήγαγεν. In order (Euthym. continues)
more easily to persuade them, he shows the ill effects of treasuring
up on earth, and the benefit of treasuring up in heaven. Fritz. takes
the ἐπὶ τῆς γῆς, to be closely connected with *θησαυρίζετε*, and

would render: *nolite in terrâ opes congerere*. But this is contrary to the opinion of the antients and most moderns, and inconsistent with the antithetical clause *ἐν τῷ οὐρανῷ*. It is strange the Commentators should not have seen that *ἐπὶ τῆς γῆς*, and *ἐν τῷ οὐρανῷ*, are to be taken as *dativi commodi*, or *eis τὴν γῆν*, and *eis τὸν οὐρανόν*, to be taken in the sense, *for earthly uses*, *for heavenly uses and benefits*. So Euthym. to the question, *πῶς θησαυρίζονται ἐν τῷ οὐρανῷ*, answers: *ἐν τῷ ταμιεύεσθαι ἐκεῖ τὰς ἀντιδόσεις τούτων καὶ τὰς ἀμοιβὰς, αἱ συλλεγόμεναι καὶ θησαυριζόμεναι φυλάττονται ἀσφαλῶς*.

19. *ὅπου σῆς καὶ βρώσις*. This is regarded by Casaub., Bochart, Pric., and others, as an hendiadis for *σῆς βρώσκουσα*. See James 5, 2. But this, Elsn. and Kuin. say, is refuted by ver. 20. *οὔτε σῆς οὔτε βρώσις*. Though Fritz. would overturn the objection by the use of *οὔτε*—*οὔτε* in Thucyd. 5, 111. Which, however, seems too refined, as are also some other distinctions which he then makes. The sense is clear. As to *βρώσις*, I cannot agree with Kuin, that it signifies the *corn-worm*: and though he defends this from Mal. 3, 11. Sept., yet see Fritz. Others understand it of the *rust of metals*. But precious metals are little liable to rust, nor is their virtue affected thereby. The most extensive sense is, I conceive, here, as often, the truest. And I agree with Chrys. and Euthym., of the antients, and, of the moderns, Fritz., in taking it of that corruption to which goods of every kind are subject. So Euthym.: *ἐστι δὲ σῆς μὲν ὁ ἐγγεννῶμενος πολλοῖς τῶν χρημάτων σκώληξ βρώσις δέ, ἡ σῆψις καὶ ἰώσις καὶ καθ' ἑαυτὴν τοιαύτη διαφθορά*. The *σῆς* is the Hebr. *ḥēb*. And so it is rendered in Is. 51, 8, but by *wy* in Job 4, 19, 27, 18. It is very probable that St. James (5, 2.) had this very passage in mind.

At *οὐ διорύσσουσι*, Kuin. thinks there is an ellipsis of *οικίας*, or rather *τοίχους*. But though such burglaries were usually affected by digging through the wall, yet such was not always the case; and thus the term may mean no more than *house-breaking* with us, which only implies a forcible entrance by *breaking* in somewhere. A similar use of *διορ.* is adduced by Kuin. from Arist. Vesp. 369.

21. *ὅπου γὰρ ὁ θεσαυρὸς ὑμῶν, ἐκεῖ ἐσται καὶ ἡ καρδία ὑμῶν*. Fritz. traces the connexion thus: "It was not for nothing that I just pointed out what true riches are; it was to excite you to seek after them; *for where*, &c. Euthym. thus: "He means that if this be *not* the case, yet where a man's treasure is, there will his heart be also. A no small injury to the soul for the thinking part to be nailed down to earthly treasure, in anxious contrivance for its preservation, and so enslaved by the tyranny of avarice as to be unable to dwell on any other object." Either of these modes may be admitted. The words have the air of an adage.

22, 23. *ὁ λύχνος τοῦ σώματος*, &c. The connexion here is said, by Kuin., to be very lax; and he thinks the sentence was pronounced at some other time, &c. But it is unnecessary to suppose that, and his notion of a *gnomologia*, from which the Evangelists draw in common, is a mere fancy, devoid of proof, and highly ob-

jectionable. The connexion is well traced by Chrys. and Euthym., followed by Olearius, from whom Fritz. thus connects and explains the sentence: Ne opinemini, parum referre, quo inclinatum geras animum, illustrare rem lubet majorem alius minoris similitudine. Lumen corporis est oculus, quo integro lux per totum corpus fusa est, hebetato contra, lumine corpus continuo caret. Quantas jam censes tenebras, ubi lux homini inhabitans in tenebras vertit? (i. e. si mens, quam rerum divinarum studio erectam luci rectè compares, rerum terrestrium cupiditate obscuretur?)

24. οὐδεὶς δύναται, &c. The connexion is thus traced by Fritz.: Neu illud contra dicas, posse te rebus externis inhiare non deposito omni Dei amore. Nam valet regula, quod duobus inservire dominis nemini licet. This sentence also is evidently adagial. Fritz. (rightly, I think,) rejects the ἐναντ. ἐπιτ. of Euthym., as being implied in *δυσὶ κυρίους*. He compares Hor. Od. 2, 17. and Lucian Tox. §. 53. *παῦε ἄλλον με ποιῶν σεαυτοῦ, ὑπὲρ ἑαυτοῦ γὰρ ἔπραττε μέρος ὃν τοῦ ὕλου εἰ πάσχοντος*. He also denies that there is any ellipsis of *ὥσπερ* and *οὕτως*, &c. And he edits *ἡ τοῦ ἐνός*, from Chrys. and one MS.; rendering, with Erasmus and Beza, "aut eum *unum* illum spernet, alterum curabit, aut *illum unum* curabit, et alterum spernet." And certainly this sense requires the article.

By *Μαμωνᾶς*, which is the Chaldee *Mamona* (i. e. Plutus, the god of wealth), Grecised, is meant *riches*, wealth being, like many other nouns, personified.

25. The formula διὰ τοῦτο is thus expressed by Fritz.: "quia alterutri tantum, aut Deo, aut Pluto inservire potestis, nec valet obiectio ejus, qui utriusque ab eodem voluntati satisfieri posse arbitretur (v. 24.), nolitis Mamona obsequi." And he cites from Chrys.: διὰ τοῦτο, οἶον, τὸ τῆς ζημίας ἀφαιρον and Theophyl.: διὰ τοῦτο, οἶον, διὰ τὸ ἀπὸ θεοῦ ἐκβάλλεσθαι ὑπὸ τῶν χρημάτων; *Μεμνᾶν* does not, as Kuin. thinks, of itself signify no more than *φροντίζειν* and *ζητεῖν*, but always, when used with propriety, denotes to take great care, to feel anxiety and solicitude. In the Sept. it answers to the Heb. *חָמַד*, with or without *ל*, which corresponds to the *περὶ*. Thus here either *ἐπὶ* or *περὶ* must be supplied.

25. οὐχὶ ἡ ψυχὴ πλεῖον, &c. Chrys. and others have well seen that this is equivalent to, "If God hath given us the greater gift of life and a body, he will not deny us the lesser ones of food and raiment, to support the former." On the sense of *μεμνᾶν* see the excellent note of Campbell, of which the following are the chief remarks: "The phrase would have been better rendered, *Be anxious about nothing*; for, doubtless, we ought not to be careless about whatever is worthy to be the subject of a request to God. To take no thought about what concerns our own support, and the support of those who depend upon us, would inevitably prove the source of that improvidence and inaction, which are, in the New Testament, branded as criminal in a very high degree; see 1 Tim. 5, 8. 2 Thess. 3, 8. There is not only an apparent, but a real contradiction in the Apostle's sentiments to our Lord's precepts, as they appear in the common version, but not the shadow of a repugnance to them as expressed by the Evangelist. To be without anxiety is

most commonly the attendant of industry in our vocation, joined with an habitual trust in Providence, and acquiescence in its dispensations.

Again, there are two extremes, to one or other of which most Interpreters lean in translating the instructions given by our Lord. Some endeavour to soften what to their taste is harsh, and seem afraid of speaking out to the world what the sacred historian has authorized them to say. Others, on the contrary, imagining that moral precepts cannot be too rigorous, give, generally, the severest and most unnatural interpretation to every word that can admit more than one, and sometimes even affix a meaning (whereof *παρρησία* is an instance) for which they have no authority, sacred or profane. There is a danger on each side, against which a faithful Interpreter ought to be equally guarded. Our Lord's precepts are, in the Oriental manner, concisely and proverbially expressed; and we acknowledge that all of them are not to be expounded by the moralist, strictly according to the letter. But whatever allowance may be made to the expositor or Commentator, this is what the translator has no title to expect. The character just now given of our Lord's precepts is the character in the original, as they were written by the inspired penmen for their contemporaries; it is the translator's business to give them to his readers, as much as possible, stamped with the same signature with which they were given by the Evangelists to theirs. Those methods, therefore, of enervating the expression, to render the doctrine more palatable to us moderns, and better suited to the reigning sentiments and manners, are not to be approved. But it must be owned that there is danger also on the other side, to which our translators have, in rendering some passages, evidently leaned. It is in vain to think to draw respect to a law, by straining it ever so little beyond what consistency and right reason will warrant. "Expect no good," says the Bishop of Meaux, "from those who over-strain in virtue." *Ne croyez jamais rien de bon de ceux qui outrent la vertu*," Hist. des Variations, &c. liv. 3. ch. 60. Nothing can be better founded than this maxim, though it may justly surprise us to read it in that author, as nothing can be more subversive of the whole fabric of monachism. There is not, however, a more effectual method, than by such immoderate stretches, of affording a shelter and apology for transgression. And when once the plea of impracticability is (though not avowedly) tacitly admitted in some cases; it never fails to be gradually extended to other cases, and comes at last to undermine the authority of the whole."

27. προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πᾶν ἓνα; The common interpretation of ἡλικ., *stature*, is supported by the authority of all the antients, and ably defended by Beza, Grotius, Elsner, and recently Fritz., who denies that any *apt* example has yet been adduced of ἡλικία in the sense *ætatis mensura*. And he thinks the sentence may be connected thus: "Non debetis vitæ conservandæ anxie intenti esse, quippe qui per sollicitudinem ne rem quidem aliquanto leviorē possitis perficere." See the note on Luke 12, 24. I

would compare a similar sentiment in Xen. Mem. 2. χεῖρες μὲν γὰρ, εἰ δέοι αὐτὰς πλέον ὀργυῖας διέχοντο ἅμα ποιῆσαι, οὐκ ἂν δύναιντο.

28. καταμθετε τὰ κρίνα τοῦ ἀγροῦ· πῶς αὐξάνει; This punctuation was first proposed by Palairer, and has been approved by Campbell, and adopted by Fritz. Campbell urges that it suits the vivacity of our Lord's manner throughout this whole discourse. Yet I cannot but regard it as a δεινότης somewhat frigid, more suited to the style of Max. Tyr. or Philostratus, than the simple phraseology of the Gospels.

Euthymius observes that the αὐξάνει is said with reference to the *petals*, which are a clothing to the flower; q. d. "Survey (even) the field lilies how they attain growth in their petals, and in proportion as they grow, become more beautiful."

29. οὐδὲ Σαλομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιέβαλετο ὡς ἐν τούτων. Euthymius observes that the example is thus taken, in order to show the meanness of the herbage so beautified by the great Creator, and the grace and beauty thus given to the meanest herb." The *glory* here meant is commonly supposed to be that of *raiment*; as is suggested by περιέβαλετο, a word very applicable to putting on of apparel; though that sense is, in the earlier Classical writers, rarely found. Yet it is not unfrequent in περιβολή. Fritz., however, maintains that it must denote, in a general sense, *dignity, splendour*. And that the word is susceptible of that signification is certain. But the context seems to support the *common* interpretation. As to Fritz's argument, that thus for πᾶς we should have had παντοῖος, it is, like many others employed by that Commentator, of little weight.

30. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, &c. It is observed, by Wets., that the Hebrews divided all vegetables into ὄρεα, *trees*, and ἔρβη, *herbs*, the former of which, he adds, the Hellenists call ἔλυν, the latter, χόρτος, under which they comprehend grass, corn, and flowers. The antients and most moderns take the χόρτ. here of the *lilies*. Some, however, as Casaub. and Elsner, *de stipulis et fruticibus*. Fritz. thinks there is a transition from *species* to *genus*. And he takes χόρτ. to mean *grass*. But the former method seems the best founded. The *lilies* (a general name of flowers) are part of the grass which to-day is (green and herbid), and to-morrow is (dried and become hay, and) cast into the oven. One may conceive, easily, the speed with which grass, in so hot a country as Palestine, becomes hay, and how soon, on becoming such, it may be cast into the oven, since from that scarcity of wood which has, from time immemorial, prevailed in Syria and all that part of Asia (the earliest settled part in the world), hay, straw, and stubble are perpetually used as fuel. It is evident how wrongly βαλλόμενον is rendered, by Kuin., *conficiendum*; since hay is only *liable* to be so employed, not *necessarily* so used.

With the τὴ φάγωμεν, &c. I would compare a passage of a Rabbinical writer, cited by Wets., on Luke 16, 19. "Divitis vita tota ἡ ψυχὴ ἐστὶν ἐν lætitiâ et hilaritate cordis et perpetuo convivio, quia inter divitias et arrogantiam suam obliviscitur pauperis, nec ad ejus inopiam attendit. Ideo instituit lex annum Jubilæum—ut etiam

dives oculos ad cælum erigeret (conf. comm. 33.) et diceret : quid comedam, et quid bibam ? atque ita recordaretur pauperis."

32. The repetition of γάρ at the commencement of two consecutive sentences Fritz. (referring to some recent Philologists) defends as correct, rather than esteems as elegant. On the force of οὐράνιος here Kuinoel needlessly refines, as if it were for Deus Opt. Max. et potentissimus. It is simply for the ὁ πατήρ ἐν τοῖς οὐρανοῖς supra, ver. 9. For ὅτι Paulus and Fritz. both write ὅ, τι ; though they differ as to the sense. But no change is necessary.

33. πρῶτον. Some MSS. have πρότερον. But the common reading is well defended by Fritz. On the βασιλ. τοῦ Θεοῦ Kuinoel refines too much. Far preferable is the explanation of Fritz., *regnum Messianum*. And he adds *cujus ut compos fias, elabora per τὴν δικαιοσύνην αὐτοῦ* scil. per virtutem, quam Deus imponit. He moreover adds, after Mill, Fabricius, &c., that what Clemens, Origen, and Eusebius cite as a dict of Christ : αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν has reference to this passage, and is only an amplification of its simple phraseology.

34. Fritz. stiffly maintains that αὔριον must be confined to the πορτοῦ ; and he objects to taking τὴν αὔριον for τὰ εἰς τὴν αὔριον. For neither of which is there any foundation. He moreover points : μεριμνήσει. Τὰ ἐαυτῆς αὔριον. And this he attempts to defend *suo more*.

The correctness of the use of κακία for κακιότης Elsner and Fritz. stiffly maintain. Yet there can be little doubt but that this was chiefly confined to the idiotical style.

CHAP. VII.

VERSE 1. μὴ κρίνετε. Fritz., perhaps rightly, defends the common interpretation *judge*, which he supports from Chrys. Hom. 23. οὐχ ἀπλῶς τὰ πάντα τὰ ἁμαρτήματα κελεύει μὴ κρίνειν, οὐδὲ ἀπλῶς ἀπαγορεύει τὸ τοιοῦτον ποιεῖν, ἀλλὰ τοῖς μυρίων γέμουσι κακῶν καὶ ἄλλοις ὑπὲρ τῶν τυχόντων ἐπεμβαίνουσιν. And he truly adds : " qui inferius argumentum petit, e. v. 5, ubi aperte *qui ipsi multis vitiiis obruti sunt, præcipiū denotantur*." Hos igitur monet, ne petulantius in alios invehendo suorum vitiorum ipsi obliti vicissim ab aliis moneantur." If this be the sense, the μὴ καταδικάζετε of Luke must be understood improprie of sitting in severe judgment over (κατὰ).

2. ἐν ᾧ γὰρ κρίματι, &c. Fritz. rightly, I think, maintains that the ἐν is *not* (as Kuin. would have it) pleonastic, but put for *per* ; referring to Matth. Gr. Gr. p. 842. Yet it savours of Hebraism, ἅ being so used. The best Critics are agreed that μετρηθήσεται is the true reading. And, certainly, critical reasons strongly favour it. But those, as concerns the New Testament, are of less weight than as respects the Classical writers. A similar use of ἀντὶ is cited, by Wets., from Thucyd. Kuin. compares Cic. Verr. 3, 1. And Wets. cites from Pausan. Cor. 18. μετρήσαι τὴν ἴσθη.

3. Fritz. directs the two members of this sentence to be closely connected, in order to elicit the true sense. An idiom not unfrequently found in the Scriptural, and sometimes in the Classical writers; but I see not how it can have place *here*. Neither can I agree with him in rejecting the emphatical sense usually ascribed to βλέπει, which seems required by the context, and is confirmed by the antient Interpreters, and well illustrated from Hor. Serm. 1, 3, 25. Cum tua pervideas oculis mala lippus inunctis, Cur in amicorum vitii tam cernis acutum, Quam aut aquila, aut serpens Epidaurius.

The κάρπος is rendered, by Wahl and Robinson, a *twig*; which does not answer to the ξύλον, that requiring it to be rendered a *splinter* or *chip*, which is what Hesych. means, when he explains it κεφαλαί ξύλον λεπτή. And so Grot., Kuin., and Schleus., nay even Parkh. And, long ago, L. Brug explains it minima ligni particula, quales nonnunquam incurrunt in digitos, aut in oculos involant. See Num. 33, 35. That the antients so took it is plain, since they understand by ξύλον, not a *trunk of a tree*, but a *beam*. So ξύλα ναυπηγήσιμα are often mentioned in Thucyd. and Xenophon. As to the signification ascribed by Campbell, *thorn*, it can by no means be admitted. That Commentator proceeded on a wrong view.

To advert to the etymology of the word, it comes from κάρπω, which, notwithstanding what Lennep may say, is rightly derived by Parkhurst from the Heb. חרר, *to dry*.

4. Fritz. denies that the πῶς is rightly rendered *quid fronte*; and would "beat out" (*extundere*) the sensus indignantis from the future in ἐπεῖς. But it is easier to elicit the sensus indignantis from the force of the interrogation. Such is frequent in our *particle how*!

4. ἀφες ἐκβάλω. Conjunctions ἐκβάλω ab aliis pro futuro tractatur, ab aliis præfixo cogitatione ἵνα expletur. Notum hodie est, nudè illum poni aut in interrogando, quid facere debeas (vid. Hermann. Doctrin. metric. p. 534.), aut in adhortando, quorum hoc unice convenit: "permitte eximam." (Fritz.) The force of the article here denotes what was *just mentioned*. Among the parallel passages adduced by the Philologists, the most apposite is Babylon. Bava Bathra, f. 15, 2. dixit ei eximè festucam ex oculo tuo; respondit ei, tu remove trabem ab oculo tuo.

Διαβλέψεις, *dispicies*. The διὰ is (as often) intensive.

6. μὴ δῶτε τὸ ἅγιον. I agree with Erasmus, Beza, and Fritz., that by τὸ ἅγιον is especially meant *doctrine of Jesus*. Ἐν τοῖς ποσὶν αὐτῶν is well rendered, by Fritz., "suis pedibus," "with their feet." He rightly objects to the *inter pedes* of Erasmus and Beza.

6. μήποτε καταπατήσωσιν, &c. The mode of interpretation I have here adopted is, I find, also supported by Fritz.

7. It is rightly observed, by Fritz., that the precepts now subjoined might, notwithstanding their want of connexion, have been pronounced at the same time with the preceding, and not, as the recent Commentators suppose, at some other.

8. At the ἀνοιγήσεται there was no need for Fritz. to have stumbled; since it only proceeded from *variation*. And the force of the present only coincides with that of the future; the present here denoting what is *customary*, and the future having very nearly the

same sense. The word should be rendered, "it will be opened." Nay, Campbell renders it by the present; but that is too licentious. The *δοθήσεται* just before, may be rendered, "will be given." Jesus is here speaking (as appears from the illustration just after) of what is usual among *men*, and hints thereby the application of the same reasoning to the dealings of men with Almighty God.

9. The *ἄνθρωπος* is emphatic. And it is rightly remarked, by Campbell, that it makes the intended illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic." The *ἦ* is thought, by Fritz., to denote *contrariety*. But that particle rather has the *illustrative* force, when what follows is meant to elucidate the foregoing by another view of the subject. As to the difficulty involved in the *τίς*, which is variously explained, I am inclined to agree with Fritz., that Elsner rightly supposes an anacoluthon, by which two interrogations are blended together, thus: "An quis est e vobis homo, quem, si filius panem proposcerit, num forte lapides ei porriget?"

11. The interpretation of *πονηροί*, which is introduced *first*, is embraced by Fritz., who thus paraphrases: "Si contentio fiat, Deus bonus est, mortales mali. And he confirms the interpretation from Chrys.: ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν, ἀπαγε, οὐδὲ κακίζων τὸ γένος, ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ τὴν φιλοστοργίαν τὴν πατρικὴν πονηρίαν καλῶν.

11. οἶδare δόματα ἀγαθὰ διδόναι τοῖς τέκνοις. Fritz. objects both to the interpretation of Wets. and that of Kuin. (from Palaiet); though he acknowledges that it is strange a verb of *knowledge* should be used. This is probably an Hebrew idiom; and Kuin. compares the use of *γιν*, followed by an Infinitive, in Is. 56, 11. and Eccles. 4, 17. 6, 18. Something like it, indeed, is found in our own language.

12. The force of the *οὖν* is thus explained by Chrys. (cited by Fritz.): τὸ γὰρ οὖν τοῦτο οὐχ ἀπλῶς προστέθηκεν, ἀλλ' αἰνιττόμενος· εἰ βούλεσθε, φησὶν, ἀκούεσθαι μετ' ἐκείνων, ὧν εἶπον, καὶ ταῦτα ποιεῖτε. Fritz. however, traces the connexion thus: "quandoquidem petentibus liberis liberalitatis documenta edere sciatis, vestram benignitatem eo usque extendite, ut quæ vobis præstari velitis eadem præstetis aliis. Both modes are perhaps rather ingenious than solid. Fritz. cancels the *οὕτω* before *καὶ*, without authority, or indeed any shadow of necessity, since, in the use of the particles the New Testament writers are not distinguished by the exactness which characterizes the Classical writers. With as little reason he just after reads *οὕτως* for *οὗτος*; for I cannot but suspect that the *οὕτως* arose from the *οὗτος* just before. The sense of *οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται* is, "that is what the law and the prophets direct."

13. διὰ τῆς στενῆς πύλης. The force of the article may be thus expressed: "Enter ye into *that* one of the two gates which is strait." Fritz. explains: "ingredimini per portam sanè angustam. Nam lata ea est porta, per quam, quum ad perniciem (i. e. ad mortem æternam) perducatur, non est ingrediendum." But this is neither a

version nor a paraphrase. The sense is this: "Aim at entering in at the strait gate: though there be a gate that is broad, and the way to it broad, and many are travelling to it; yet it leads to perdition; therefore take it not. And though there be a gate that is strait, and the way to it narrow, and few are they that travel thereto; yet take it, for it leads to life and eternal happiness." In some such way a *Western* writer would have expressed himself. But the Oriental style is very different; and though simple, unconnected, and apparently inconclusive, yet it produces more effect on an Eastern mind.

11. In common with most recent Critics, Fritz. reads $\tau\acute{\iota}$ for $\delta\tau\iota$. But he will not admit that it ought to be taken in the sense *quam*. He assigns to it the signification *cur*, which is precarious, and *here*, unsuitable.

15. $\epsilon\acute{\nu}$ $\epsilon\acute{\nu}\delta\acute{\upsilon}\mu\alpha\sigma\iota$ $\pi\rho\omicron\beta\acute{\alpha}\tau\omega\upsilon\upsilon$. Fritz. and Suicer take this of such clothing as the sheep wear, i. e. sheep-skins. And this interpretation Fritz. adopts, as both the simplest and truest. He also explains $\xi\sigma\omega\theta\epsilon\upsilon\iota$, *attendenti eos ex intimâ parte*.

16. Fritz. maintains that $\alpha\pi\omicron$ $\tau\omega\upsilon\iota$ $\kappa\alpha\rho\pi\omega\iota\upsilon$ $\alpha\upsilon\tau\omega\iota\upsilon$ ought *not* to be rendered "by their fruits," but "by their fruits themselves." He would, moreover, understand $\kappa\alpha\rho\pi\omega\iota\upsilon$ both of *mentis errores* and *animi peccata*.

17. The ellipsis couched under $\omicron\upsilon\tau\omega$ Fritz. thus explains: "*uti falsos doctores detracta persona malos ex ipsis eorum facinoribus deprehendatis* (v. 16.), *ita regula certa fert, ut bona arbor tantum bonos possit fructus edere.*"

19. $\pi\acute{\alpha}\nu$ $\delta\acute{\epsilon}\nu\delta\rho\omicron\upsilon$, &c. Fritz. thinks that this is *not* to be (with most Commentators) understood of the punishments of false teachers. For since Jesus, as appears from ver. 20., only meant to confirm and establish the words $\alpha\pi\omicron$ $\tau\omega\iota$ $\kappa\alpha\rho\pi\omega\iota\upsilon$ $\alpha\upsilon\tau\omega\iota\upsilon$ $\epsilon\pi\iota\gamma\acute{\nu}\omega\sigma\epsilon\sigma\theta\epsilon$ $\alpha\upsilon\tau\omicron\upsilon\varsigma$, he could not mean to interrupt this connexion by the insertion, in so unsuitable a place, of any thing concerning *punishments*. Something, then, he argues, must be contained suitable to that subject. And he thinks it is this: "*quod homines etiam bonos fructus bonam, malos malam arborem ferre certo sibi persuaserint, ut qui malam arborem, nihil sperantes pristinum ei vigorem restitutum iri, igni absumant.*"

20. The $\acute{\alpha}\rho\alpha\gamma\epsilon$ Fritz. would explain *not*, with most Commentators, *antient and modern*, for $\pi\acute{\alpha}\nu\tau\omega\iota\varsigma$; but he assigns the conclusive force *itaque ergo*.

21. To the interpretation of Schleusner, &c., by which $\omicron\upsilon$ $\pi\acute{\alpha}\varsigma$ is taken to signify *few*, Fritz. justly objects. Whenever (he observes) $\omicron\upsilon$ $\pi\acute{\alpha}\varsigma$ and לֹא כָל closely cohere, they can only denote those who are not all, whether they be few or many. And he commends the explanation of Elsner, "*nemo, nullus clamantium duntaxat, nec facientium patris voluntatem.*" The $\acute{\omicron}$ $\kappa\omicron\iota\omega\iota\upsilon$, from the force of the present tense, imports what is continual and habitual. See Chrys. and Theophyl.

22. By $\epsilon\acute{\kappa}\epsilon\iota\lambda\eta$ $\tau\eta$ $\eta\mu\epsilon\rho\alpha$ is meant the day of the kingdom of heaven just mentioned, the day when the Messiah shall enter upon his kingdom, by exercising judgment. Besides, the phrase "that day" is sometimes used absolutely, to denote the day of judgment. See

Matt. 11, 24. and Luke 10, 11. The words τῷ σὺ δυνάμει are rendered by Olearius, "sub nomine Christianorum a te appellati adcoque ut tui." By Grot., "providendo nos id facere ad testandum potentiam tuam." And by others otherwise. The preference seems to be due to the interpretation of Krebs, Kuin, and Fritz., "by thy order and authority." For, as Fritz. remarks, these men pretended to predict future events in the name of the Messiah, in order to obtain more authority and influence. As to the προεφη., though, as I have observed, the best Commentators explain it of *teaching*, and that signification is elsewhere found; yet I agree with Fritz., that the common interpretation, *prophecy*, is more accommodated to the words following. Though Campbell, with his usual ingenuity, observes that that signification is preferable, since to promote the knowledge of the Gospel is a matter of higher consequence, and would therefore seem more to recommend men than to foretel things future." On the δυνάμεις see the note on 1 Cor. 16, 10.

23. οὐδέποτε ἔγνω ὑμᾶς. To the sense *approve*, Fritz. objects, observing: "Longe enim plus inest hoc: homines istos eorumque studia Jesu planè non innotuisse. Arcentur enim et vilia putantur usque eo, ut etiam memoria animo excidat, quæ inania et prava sunt." In the ἀποχρῆσθαι is implied, from the nature of the subject, a kind of *execration*, such as Schmid and Elsner recognize. Certain it is, the great Judge will have no occasion to employ those violent expressions to which *men* resort, to increase the bitterness of condemnation.

24. The οὖν Fritz. refers to ver. 21. ὁ ποιῶν, &c. And he lays down the following as the ordo sententiarum: Quando demonstratum est, ut quis bona cœlestis regni indispiscatur, non effici vano externæ speciei strepitu, sed obsequio divinis decretis præstito, sequitur, ut, qui mihi auscultat, rectè possit comparari cum homine ædes in firmo rupis fundamento exstruente, qui præceptis meis obsequium denegat, similis sit illi, qui arenæ domum imponat, v. 24—26. He, moreover, conceives that vv. 24—28. are not, upon just grounds, separated by some from the rest, as an apodosi. See his note. The ποιεῖ αὐτοὺς (i. e. λόγους) is called, by Fritz., a *permira locutio* for "sententiæ meæ obsequitur." It is plainly an idiomatic phrase, signifying to do the actions enjoined in the words.

25. θεμελίωτο. Here the augment is omitted, as often in plurals in the New Testament. (See Winer's Gr. p. 37.), and also in the best writers. See Reitz on Lucian, t. 2. p. 70, 485 and 521. Προχθ, like the Heb. צפא, denotes that beating rain by which every thing is soaked. Kuinoel remarks that ἐρχεσθαι and ἔβη are both used of the rushing course of torrents. See Ez. 47, 9. Is. 59, 19.

26. καὶ, but. So the Heb. ו. מפורס, *improvident*. 'Επὶ τὴν ἀμμοῦν. This use of the article deserves attention. Luke 6, 49. has ἐπὶ τὴν γῆν, χωρὶς θεμελείου. Which last circumstance seems implied here. On the πῶς μεγάλη Kuin. compares Virg. Æn. 2, 310 & 465. The sum of the similitude, he says, is this: "He who puts in practice my precepts, consults for his own salvation; while, on the other hand, he who neglects them, and practises them not, is wanting to his salvation."

28. ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασκαλίᾳ αὐτοῦ. Hanc verò egregiis creberrimam sententiis orationem magnam ad percellendos auditorum animos vim habuisse, eosque legis doctorum præceptionem multum illa superari confessoos esse, cuius credibile videbitur, qui illos jejunis disputationibus districtos fuisse e libris rabbinicis intellexerit. (Fritz.)

Kuinoel maintains that καὶ ἐγένετο ὅτε corresponds to the Heb. וְיָמָּה in Exod. 3, 21., and has the force of δέ. To the former part of his position I assent, but not to the latter. He, moreover, observes that by διδασχῇ is here meant both the *doctrine itself* and the *mode of communicating it*.

29. Fritz. will not allow that ἡν διδάσκων is a mere Hebraism for ἐδίδασκε; but, with Beza, regards it as a Hebrew periphrasis, familiar also to the Greek language, but which has the force of denoting delay and perseverance in doing any thing.

With respect to the phrase ὡς ἐξουσίαν ἔχων, Fritz. thinks it so plain, that it is surprising any doubt could have arisen in the minds of Interpreters. And he adds: "Rectè Erasmus et Beza ἡν διδάσκων, ὡς ἐξουσίαν ἔχων τοῦ διδάσκειν docebat, tanquam cui docendi data esset copia. Etenim eum dicimus bonæ artis exercendæ potestatem habere, qui eam scitè et peritè facit. Prius enim est tempore, ut possis utiliter docere, posterius, ut exerceas."

CHAP. VIII.

VER. 1. Κατάβαντι αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ. Est genus dicendi Matthæo frequentatum (exempla vide apud Gersdorf, l. 1. p. 531. cum veteribus, v. c. Kypkis ad. v. 23. sentientem), qui etsi non rectè priorem dativum absolutum dicit, tamen nec Winerus Gr. p. 151. satis verè pertendit, constructionem in his planè legitime procedere, quod ita esset, nisi constanter αὐτῷ iterum sequeretur. Equidem existimo, quum Pronomen, αὐτῷ subnecteret scriptor, non illud quidem, quod participium procedat, sed quod simul cum eo pronomen, e mente sibi elabi passum esse. (Fritz.)

Λεπρός, a leper, a leprous person, one affected with a cutaneous disorder, called in Hebrew קַרַץ, of which Celsus, 5, 20. details two sorts. See Bartholin de Morb. p. 39. Rhenferd de lepra ap. Meuschen, and other authorities referred to by Kuin., to which add Mead de Moab. Ribb.

2. προσεκύνη αὐτῷ. The other Evangelists add the *mode* in which this humble entreaty was made. So Mark 1, 40. γονυπετῶν αὐτὸν. And Luke 5, 12. πεσὼν ἐπὶ πρόσωπον.

Κύριε. A compellation, as Grot. says, sometimes addressed to persons unknown. But as it was used by pupils, when addressing their masters, and was doubtless applied to *Rabbins*, and the leper would regard Jesus at least as *such* (for the προσεκύνηι will not prove any *worship* properly so called), so it may here be taken. Καθαρίζειν, like the Heb. כָּפַר, to which it answers in the Sept., was used properly of curing leprosy, from the peculiar foulness ascribed to that disorder.

3. ἤψατο. Kuin. thinks that our Lord touched the leper, to

make the cure evident to all as resulting from that touch. On *ἐκρείνας τὴν χεῖρα*, Fritz. observes: "non supervacuanea esse monere tædet pigetque." He adds, that the Evangelist *could* for *καθαρίζειν* have used *ἐξαιρεῖν*; yet he adopted the former term, to express the *uncleanness* of the disorder. He also rightly remarks, that the observation of Kuin., that *λέπρα* is for *λεπρός*, is refuted by the addition *αὐτοῦ*. It has been questioned whether the *αὐτοῦ* ought to be referred to *ἡ λεπρά*, or *ἐκαθαρίσθη*. Fritz. thinks it matters not, since the sense is, "*lepra expurgando ab eo remota est.*" But, assuredly there is most connexion with *ἡ λεπρά*.

4. *ὅρα μηδενὶ εἶπης*. The opinion of Wets. is objected to by Fritz., who cites Chrys. as applying to it the term *σφόδρα ἀνοήτως*. By the *ἱερεῖ*, chiefly on the authority of the Vulg. and some MSS. in Mark 1, 44., many Commentators, as Fabric., understand the *High Priest*. But it appears from Levit. 13, 2., that this function was common to *all* the Priests. And Kuin. rightly observes, that there is such authority as to compel us to adopt that opinion. We may either, with Elsner, take *τῷ ἱερεῖ* for any Priest whom he should meet with, or rather any Priest, whether the High Priest or an inferior one, whom he should find discharging that duty. Though we can scarcely suppose that such a duty ever fell to the *High Priest*.

Εἰς μαρτύριον αὐτοῖς. Among those who refer the *αὐτοῖς* to the *Priests* is Euthymius; among those who refer it to the *people*, is Theophyl., as cited by Fritz.: *Κελεύει δὲ καὶ προσενεγκεῖν τὸ δῶρον εἰς μαρτυρίον τοῖς Ἰουδαίοις, τουτέστι ὅταν μου κατηγορῶσιν ὡς τὸν νόμον καταλύοντος ἔση μάρτυς ὁ νῦν κελευσθεὶς παρ' ἐμοῦ προσεγγαγεῖν τὰ παρὰ τοῦ νόμου διατασσόμενα*. He justly observes, that this seems the preferable interpretation, because the examination was entered into by the Priests for the satisfaction of the people. He, however, would consider the words as a clause proceeding from the *Evangelist*, and not from *our Lord*. And Fritz. adduces examples from Cic. de N. T. 1, 7. Æschin. de falsâ leg. c. 12. Thucyd. 1, 87. Xen. Anab. 7, 1, 22. But this is more suitable to the Classical than the Scriptural writers.

5. For *τῷ Ἰησοῦ*, many MSS. have *αὐτῷ*. And though it is a somewhat doubtful point which is the preferable reading, yet I agree with Griesb. and Fritz. in fixing on the *latter*. It is strange that some, as Ravius, should have maintained that the centurion here mentioned was a *proselyte*. With this notion the words of ver. 12. are quite at variance. There is, then, no reason to abandon the opinion of the antients and moderns, that he was a *Gentile*.

6. *ὁ παῖς μου*. Fritz. would remove the apparent discrepancy between the *ὁ παῖς* here, and the *δοῦλος* of Luke, by supposing that he was really a servant, but is here called *ὁ παῖς*, as a term of affection, to show how highly his master esteemed him. This, however, is harsh and frigid. It is better to suppose that *ὁ παῖς* is used in the sense *servant*; an idiom both Hebrew and Greek, and found in the *puer* of the Latin (whence our *boy*), and the *garçon* of the French and Scotch. See Schleus. Lex.

Βέβληται is rendered by Kuin. *decumbit*. And he adds, that so the Sept. at Exod. 21, 18. render the Hebr. *בָּנָה* by *βεβλήμενος*. But the version of Fritz., "*lecto affixus est*," was confined to his

bed, is more significant, and probably more accurate. Though Fritz. is inclined to prefer, "ita affectus est ut sit παραλητικός, quippe qui in lectum coniectus sit."

7. Fritz. points, καὶ λέγει—αὐτὸν; and he refers for an illustration of the responsive objective sense of καὶ to Pors. on Eurip. Phoen. 1373. Finally, he takes θεραπεύσω for the aorist conjunctive. But this does violence to the words, and yields a frigid sense, which has been resorted to, for the purpose of removing a fancied objection.

8. Fritz. observes, that in order to perceive the right location of the ἵνα, we may thus conceive the sentence; "non sum ego idoneus, ut quidquam agas eo consilio, ut in meam te domum conferas." The common reading λόγον, is vainly defended by Wolf and Palaiet. Nor can I agree with Kuin., that λόγῳ is redundant. It is rightly accepted by Fritz. as a dative of instrument, i. e. *mit einem Worte* (so our *at a word*); and there is, he says, an ellipsis of *ιαθήσεσθαι τὸν παῖδα μου*. Finally, he compares Pseudo Æschin. in Axiocho, c. 1. ὁφθέντος σου μόνον, ὃ Σώκρατες, ρατεὶ καὶ γὰρ ἤδη πολλάκις αὐτῷ γέγονε συμπτώματος ἀνασφῆλαι.

9. ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν. It is observed by Fritz. that no example has yet been adduced of this use of the phrase. And he compares Hesych. χαρίσασθαι, παρασχεῖν, λέγονται γὰρ αἱ γυναῖκες χαρίζεσθαι αἱ ὑπὸ συνουσίαν ἑαυτὰς ἐκδιδούσαι. But it may be doubted whether the true reading there be not *συνουσίᾳ*. The same Commentator expresses the sense thus: "vel si verbo voluntatem tuam indices, sanabitur servus obsequentibus tibi facile dæmonibus, morborum auctoribus: etenim ego quoque illud exterior, qui, ipse imperio subjectus, ubi milites meæ potestati obnoxios aliquid facere jubeo, statim isti dicto audientes sunt." He then remarks: "Apparet igitur, non καὶ γὰρ seorsim sumendum ut Latinorum *etenim*, sed καὶ ἐγὼ jungenda esse, ut vulgata: *nam et ego*, quæ interpretatio Bezæ sententiam depravare visa eam sustinet et firmat, quod neminem fugisset, verborum structura ita composita: καὶ γὰρ ἐγὼ ἄνθρωπος ἔχων ὑπ' ἑμαντὸν στρατιώτας, εἰ λέγω τούτῳ, πορεύθητι, πορεύεται κ. τ. λ." Fritz. inclines to the opinion of Markland on the ἄνθρωπος. But, as I before observed, it seems far-fetched, and, I think, would require the addition of ὢν.

10. τοσαύτην πίστιν, "so great faith (as this man's)."

11. ἀνακληθήσονται μετὰ Ἀβραάμ. These words are to be taken in their literal acceptation, since the Jews made a great part of the felicity to be enjoyed in the Messiah's kingdom, consist in exquisite banquets, to be partaken of by its citizens in conjunction with their renowned ancestors. (See Schoettg. ad h. l. and Bertholdt c. 1. p. 196.) Therefore those who heard these words of Jesus, could not affix to them any other sense. (Fritz.)

12. οἱ υἱοὶ τῆς βασιλείας, i. e. those to whom the *right* of such belongs, *the Jews*. For that nation, with its accustomed pride, assigned the felicity of the Messiah's kingdom to itself alone. It may be observed, that the Jews say "*son of a thing*," when speaking of any one closely connected in any way. (Fritz.) See Fisch Prol. de Vit. Lexx. p. 516., and also Kuin., who compares Luke 10, 6. ὁ

υἱὸς τῆς εἰρήνης, "worthy of good and happiness," and Ps. 102, 21. בְּגִי תְמוּתָא, "those destined to death." The use here of the *article* has somewhat perplexed the Commentators, most of whom make no mention of it, treating it as pleonatic. Some of the most recent ones, who especially attend to the force of the *article*, ascribe to it a sense, but are not agreed what that is. Bp. Middlet. assigns the following: "there shall *they* (i. e. the persons just mentioned) weep and gnash their teeth." Without the *article* (he adds) the proposition would only have been, that *some* persons should there weep. Fritz. thinks that the *article* refers to the *desert*. and that the sense is, that they shall suffer such weeping and gnashing of teeth as they have deserved. But this is surely too arbitrary a sense; and the former explanation is greatly preferable.

13. Kuin. observes, that ὥρα here answers to the Chald. and Syr. נְיָו (see Dan. 3, 6 & 15.), which, like the Hebr. נָגַן, is often used of a *point* of time; as στίγμα χρόνου, Luke 4, 5. See Fisch. Prol. p. 102, seqq.

14 seqq. Together with James and John (see Mark 1, 29.) Jesus entered the house of Simon Peter (see at 4, 11.), and there found his wife's mother sick on a bed. (Kuin.) Fritz. has shown that there is no reason to suppose, with Grot., that by the τὴν οἰκίαν Πέτρον is meant the house of Peter's mother-in-law.

15. καὶ ἤφατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς. It is truly observed, by Fritz., that the Evangelist evidently conceives he is recording a *miraculous* healing. And I would add, that this is less clear from the words, because of the *Hebrew idiom*, which deals much in a repetition of the copula. I agree, with Fritz., that the common reading, αὐτοῖς, is preferable to αὐτῷ, which is read by most Critics, as Mill, Bengel, Wets., and Matthæi. He observes that the Evangelist, with good reason, wrote αὐτοῖς, since he never describes Jesus as going unattended, but always as accompanied by a throng of disciples. (See ver. 18.) "Nor is it (continues he) any objection that at ver. 23. he expressly mentions that his disciples went with him in a ship. For he deemed it necessary to notice this, as, in the narration which follows, the disciples bear a principal part (ver. 25. seqq.)."

16. ἐξέβαλε τὸ πνεῦμα λόγῳ. Here there is the common elipsis of μόνον and ἐπὶ, "at a word only." Kuin. compares Cic. Catel. 2. "ego vehemens ille Consul, qui verbo cives in exilium ejicio." Πάντας, i. e. all that were brought to him. Fritz. here remarks: "Ita nostrum et si rebus gestis interfuisset, et si non interfuisset rectè scripsisse censeo, quia neque singulos ægrotos recensere, nec admotam iis niedelam singulatim persequi, sed quæ e ceteris selecta tradiderat 8, 1. seqq. sic comprehendere constituerat, ut omnibus passim allatis ægrotis sanitatem restitutam diceret."

17. ὅπως πληρωθῇ. Fritz. will not allow that this formula is rightly rendered, by Grot. and others, "eo effectu ut," &c. And he maintains that the sense intended by the Evangelist is: "to the end that," &c. He observes that St. Matthew translated the passage of Isaiah *proprio marte*. And he adds that ἐβάστασεν can only signify *tulit, pertulit, not sustulit, or abstulit*: nor will it follow, be-

cause we can say βασιδζειν ανθρωπον, that we can therefore say βασιδζειν νόσους. Yet I find in Galen, cited by Wets., ψήρας θεραπέυει, καὶ ὑπόπια, "it heals sores, and removes bruises." See the excellent explanation of Abp. Magee, cited by Valpy. To advert to the thing itself, it is plain (as Fritz. observes), from many passages adduced by Schoettg. and Wets., that the Jews inferred from the passage in question that the Messiah would benefit men by healing disorders. So Wetstein remarks: "1 Pet. 2, 24. refertur ad remissionem peccatorum: hic vero ad sanationem morborum. Quia ejusdem potentiae et bonitatis est, utrumque praestare; et, quia, peccatis remissis et morbi, qui fructus sunt peccatorum, pelluntur. Ps. 103, 3. Barnabas §. 5."

18. ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν. Here is hinted at the reason why Jesus adopted the measure of crossing to the other side, namely, because he was incommoded by the multitude of applicants for cure.

Ἐκέλευσε is to be taken rather in the sense of *bid* or *direct*, than *order*. And (though the circumstance is not made very clear) we must suppose the persons directed to be the *disciples*, not the multitude. Beza explains, "indixit protectionem." Of this Greek idiom, by which the subject, though it be not in the *verb*, yet is left unexpressed, an example is adduced, by Fritz., from Ælian, V. H. 13, 32. Kuinoel observes that ἀπέρχεσθαι, like the Heb. נָסַח, is used of going by sea; as Deut. 30, 13. Joh. 1, 3. Mark 4, 35. The use of the numeral answering to *one*, for the pronoun indefinite, is found both in the Hebrew, Greek, and Latin, nay, even in modern languages.

On the diversity of time assigned for this transaction by Luke 9, 57 & 58., it is well observed by Fritz.: "Nollem vehementius disputatum, utrius sit, Evangelista verosimilior ratio. Quippe neuter habet veritatis, quo alterum superet, præjudicium, sed videbit, qui nulla præpedit opinione leget, utrique, non, ut Christi vocem famâ et auditione acceperit, ita tempus et res, qua ille [i. e. legis peritus] incitatus Jesum adusset, explorata fuisse. Itaque uterque ad ejusmodi tempus rem rejecit, quo legis peritus διδάσκαλε, ἀκολουθήσοι, ὅπου εἴαν ἀπέρχη commodè dicere potuisset, Matthæus ad id, quo vellet Jesus mare Galilæum trajicere, Lucas id illud, quo exclusus e Samaritanorum conciliabulo, quo se converteret, anceps hæreret."

20. Fischer de Vit. Lex. p. 286. (with the approbation of Kuin.) thinks that by the mention of *foxes*, Jesus meant to hint a charge of *craftiness*; and by that of *birds*, one of *levity*. But it is truly observed, by Fritz., that thus the argument will be lame, and a false sentiment arise. By foxes and birds, he adds, are meant to be expressed the general term *animals*; which is the truth, but not the *whole* truth. The argument (which is à fortiori) is this: "The very meanest of the brute creation, the very foxes have their dens, and the birds of the air (which seem least to need any shelter) their nests." Whether the κατασκηνώσεις shall be rendered *nests*, or *roasts*, is a mere question of words.

20. ὁ δὲ υἱὸς τοῦ ἀνθρώπου. On this controverted formula Fritz.

has a long note. He has, however, thrown little additional light on its interpretation. The chief difficulty (he thinks) does not rest with *υἱὸς τοῦ ἀνθρώπου*, but with the *article*. He details, but objects to all the interpretations hitherto proposed; and concludes by asserting that our Lord made use of the term "eo usu, quo suffecto in Pronominis I. Nomine de nobis interdum loquimur, tanquam de altero h. s. *filius ille parentum humanorum* (nam τοῦ ἀνθρώπου sensu colectivo accipiendum), QUI NUNC LOQUITUR, *homo ille, QUEM SENS NOSTRIS i. e. ego*. He adds, that as Jesus often applied this term to himself, whom they believed to be the Messiah, so they, at length, regarded it as equivalent to that term. Ingenious, however, as this is, it is too precarious, and yields a somewhat frigid sense. I see no reason to abandon the interpretation already adopted, and which has been ably supported by Heinsius, Scholten, Rosenm., Kuin., Schleus., Wahl, and also Bp. Middleton, see whose note on this formula, or the extract in Valpy.

21. ἔτερος δὲ τῶν μαθητῶν. The air of this sentence seems to regard the lawyer as being a *disciple*. And if so, οἱ μαθηταὶ must denote, not the *twelve* constant companions of Jesus, but occasional followers. Yet the *antients*, as being accustomed to interpret the term *μαθ.* of the *twelve* only, so supposed him to be *one* of them; and an early tradition, preserved by Clem. Alex. p. 522. Pott., fixes it to Philip. (Fritz.)

In the manner of this request we may observe something very modest. For under the *πρῶτον* is implied, "and then, *in the second place*, I will attend on thee." This, however, is omitted *verecunde*, though, as Fritz. observes, it may very well be supplied *ex coherentia*. And he rightly remarks that our Lord knew when to use the rein (as ver. 19 & 20.), and when (as here) the spur. Thus (he adds) *πρῶτον* must neither be cancelled, nor taken for *πρότερον*.

In the note on this passage (Part I.) I must now cancel "or very aged," which words proceed on the untenable hypothesis of Clarius, Kypke, and others, that he requested to go and *take care* of his father *till his death*.

22. ἀφ' ὧν τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς. Fritz. justly terms the interpretation of some recent Commentators, as Heuman, Moldenhauer, Bolten, &c. (who take the τοὺς νεκροὺς to mean the *vespillones*, or *undertakers*), as mere *ægtorum somnia*. And he follows that of the *antients* and most *moderns*, which I have adopted. I must, however, unite with him in rejecting the notion of some *antients*, that by τοὺς νεκροὺς Jesus meant to point at the unconverted state of the father. This is, on many accounts, very improbable. It is best to take the term in its natural acceptance. I cannot, however, agree with Fritz., that the sense is: "Sine mortuos suos mortuos" (i. e. suæ sortis homines) sepelire, i. e. refer hoc officium ad viventes." The τοὺς ἑαυτῶν νεκροὺς is well explained τοὺς προήγοντας αὐτοῖς νεκροὺς. Hence is illustrated Thucyd. 2. 34., where, describing the solemnities at the public funerals of those who *first* died in the Peloponnesian war, he says: καὶ ἐπιφέρει τῷ ἑαυτοῦ (scil. νέκρῳ, sub. σώματι) ἕκαστος ἣν τι βούλεται. See Campbell.

23. ἐμβάντι eis τὸ πλοῖον, i. e. the bark which had been procured

to transport them to the other side ; though of this no mention had before been made ; and therefore certain librarii chose to *cancel* the article, which Campbell has well expressed, and Fritz. ably defended and illustrated.

24. αὐτὸς δὲ ἐκάθευδε. Palaiet renders the δὲ *tamen*. But this is rightly rejected by Fritz., who well renders it *autem*. And he says it has a continuative force, thus : “ ipsum autem somnus oppresserat, et dormitavit Jesus.”

25. οἱ μαθηταὶ αὐτοῦ. “ By these (explains Fritz.) are denoted the twelve apostles, as being opposed to the οἱ ὄχλοι, ver. 18., who were οἱ μαθηταὶ in a more extended sense.” He also observes that the Evangelist has not made it *clear* that the twelve accompanied Jesus ; though, from ver. 25., it appears that they did. And Mark 4, 36. adds a circumstance which may well be imagined, namely, that many persons followed the bark in other boats.

25. ἤγειραν αὐτὸν. St. Mark and St. Luke use διεγείρουσιν ; where δι’ is intensive. Kuinoel supplies the ellipsis by ἐξ ὕπνου, citing Hom. Il. ε. 422. ἐξ ὕπνου—οἰκῆας ἐγείρη. With less reason he supposes an ellipsis of ὅτι before ἀπολλώμεθα. Fritz. more judiciously, remarks on the asyndeton so appropriate to extreme fear. But his judgment fails him when, on the strength of this principle, he cancels ἡμᾶς. As that is only omitted in *one* MSS., it is more reasonable to suppose the omission unintentional, than to introduce such a harsh ellipsis, which would be more allowable in *poetry* than in prose.

26. ἐπερίμνησε τοῖς ἀνέμοις. Fritz. takes exception to the sense *compescuit, coarctuit* ; but not, I think, on good grounds. The truth is, such discussions become mere questions of words. Οἱ ἄνθρωποι, i. e. (as Fritz. explains the force of the article) the men who had been witness to this miracle. The ποταπὸς—ὑπακούουσιν αὐτῷ he renders : “ quantus hic vir est ! nam (ut ex hoc exemplo apparet) vel venti et undæ maris morem ei gerunt.”

28—34. Fritz. remarks that this narration of the extraordinary miracle worked by Jesus was introduced, both from its being most remarkable, and as proving the cause of our Lord’s return home. On the var. lect. in ἐργησηνῶν Fritz. has a long annotation, in which he finally determines the true reading to be Γαδαρήνων. On the δαιμονιζόμενοι he remarks : “ Sunt, docente cohærentiâ, furibundi quorum furor a malis geniis, Satanæ satellitibus repetabatur.” Finally, he objects to Kuinoel’s version of ἰσχύειν, *audere*. He explains it, “ no one could pass by without being attacked by them.” And in like manner he would understand 2 Sam. 17, 17. and Gen. 21, 50. (cited by Kuin.) But this is somewhat harsh ; and surely if ἰσχύειν, &c. be taken as a popular and (as is usual with such) somewhat hyperbolical phrase, there is nothing to stumble at.

29. The interrogation here involves a strong negation. The demons address Jesus as Messiah, and naturally dread the suppression of their power from Him who was revealed, to bruise the serpent, and destroy the power of sin and Satan. By the πρὸ καιροῦ is evidently meant the time when the Messiah should hold judgment, and before which period they thought it hard to be restrained. See

Grot. Nothing can be more frigid and far-fetched than the turn which Wetstein gives to the words, whose note I merely inserted in accordance with my plan of giving all the notes of that Commentator.

The query, how could these demoniacs know Jesus? in reality involves no difficulty on the common opinion. For it were absurd to suppose that *demons* should *not* know Jesus.

30. ἡν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλην. Fritz. objects to the reading οὐ μακρὰν, as being at variance with Mark 5, 11. and Luke 8, 32., and still more to the sense *prope*, assigned by some Commentators, who compare *prope* and *procul*. He observes that neither in this nor in the other passages would the Commentators have resorted to such an interpretation, if they had considered that the *notion is relative*; so that what one will call near, another will esteem somewhat remote; and we call things far off and near, according as we compare objects nearer.* The βραχυμένη, he directs to be kept apart from ἡν, and to be rendered "quæ pascebatur."

It is not clear whether these swine belonged to *Jews* or *Gentiles*. The *latter* has been thought most probable, because the Jews, it is said, were not allowed to keep swine. In my note I have said that it was not forbidden to the Jews to *keep* them, i. e. to *feed* and *take* care of them. But this seems at variance with what Lightfoot says on Mark 5, 1., who tells us that this was forbidden by the *Talmudical canons*. Yet the *practice* of Jews in *that age* cannot be proved by canons drawn up several centuries after; not to say that such canons would never have any general force. The difficulty, however, may be avoided, by supposing that such canons only forbade the *fattening* of swine, by keeping them up in sties. For this necessarily supposes such attendance on them as could not but defile the feeders. But it is probable that they were not forbidden to keep them at *grazing*, in woods or pastures, in large herds like the present (which consisted, as we learn from Mark, of two thousand), since that would not involve any defilement. We may imagine that the swine *so kept* were sold to the Gentiles in the condition of our *store pigs* (such as are brought from Ireland), i. e. half fat. It is probable, then, that the herd belonged to *Jews*: and thus the destruction was either intended to be a punishment, or rather was meant to evince the mighty power of the Lord Jesus, and thereby strike the minds of the Jews.

32. ἐξελθόντες, &c. Nothing, surely, can be more harsh than the interpretation here proposed by Wets.; nothing more at variance with the plain sense of the Evangelist than to suppose, with many recent Commentators, that the *maniacs* (for so they account them) rushed on the herd of swine, and not the *demons*. Ἐξελθόντες must signify, "after having departed from the men." That ἀπὸ τῶν

* For this the learned Commentator was indebted to Campbell, who observes that "in such general ways of speaking there is always a tacit comparison; and the same thing may be denominated *far* or *not far*, according to the extent of ground with which, in our thoughts, we compare it."

θον eis must mean *depart and go into* (by a common idiom of *verba prægnaantia*), is certain. For *that*, and no other, must be the sense of ἀπελθεῖν *eis* just before; since it is opposed to the *being driven out* from their present abode.

On the catastrophe, καὶ ἀπέθανον ἐν τοῖς ὕδασι, Fritz. well remarks: "Ut hominibus nocuerant pravi genii, ita porcis quoque perniciem afferunt. "Hi enim occupatis ab illis corporibus de præcipitio in mare ruunt, ibique suffocantur."

On the conduct of Jesus on this occasion many questions have been agitated, which cannot here be discussed. The *right* of Jesus to cause this loss to the keepers, cannot reasonably be disputed; since, as Lord of *earth* as well as heaven, he might do what he would with his own. But indeed it admits of justification on *human* principles likewise, to which it is not necessary here to advert. Besides, as Euthym. well observes, such a catastrophe was requisite to show that the demons had really been ejected from the men. And, moreover, it is justly observed by Fritz.: Re e scriptoris ætate æstimata nihil video, quod jure possit reprehendi. Insunt duobus hominibus in Gardarenarum regione impuri genii, v. 28; hi advenientem Messiam, a quo se sciunt aliquando in Orcum detrudendos esse, facile cognoscunt, et quoniam metuunt, ne nunc jam eo ablegentur, id sibi expetunt beneficii, ut ipsis liceat in porcis, qui ibi forte pascuntur, sedem collocare, v. 29—32. (nam primum quidem sine domicilio esse nequeunt, deinde impura porcorum corpora impuris naturis percommodam sedem præbere videntur, c. f. Eisenmenger. in 1.: Neu entdecktes Judenthum, v. 2. p. 447 sq.) Satisfacit Jesus pro suâ magnâ vi eorum voluntati. Itaque porcorum corpora occupant, quos noli mirari misere periisse [v. 32.] Nam sic illos revera intrasse porcos certissimè constabat, quandoquidem perversi genii, quemcunque occupassent, non possent perniciem non afferre."

Here I cannot but advert to the device of Wets. and others, who would dispose of the question as to the *right* of Jesus to cause the loss, by denying that there *was* any material loss. "For (says he) the owners could butcher the swine, and salt the pork, and convert it into bacon: nor would the animals having been drowned be any objection in the opinion of the Gentiles, who did not scruple to eat the flesh of suffocated animals." But this *ad* proceeds on false grounds, and is founded in utter ignorance. It may be questioned whether the flesh of even *fat* drowned swine would admit of being pickled and dried. Whereas it is pretty certain that *these* swine (from the great number seemingly feeding at grass) were *lean*. And few need be told that the flesh of *lean* drowned animals is worth scarcely any thing.

As to the attempts made by recent interpreters to render the circumstance probable, by sacrificing the *miraculous agency*, "Sunt (says Fritz.) ejusmodi non homines, qui Matthæum interpretentur, sed histriones, qui suam quandam fabulam doceant, audire tibi videre. "Sunt illa non modo refutatione, sed ne mentione quidem digna."

CHAP. IX.

VER. 1. ἐμβὰς εἰς τὸ πλοῖον, i. e. either the bark in which he had before passed over (see 8, 2. and so, I find, Fritz. understood it), or the boat provided for ferrying persons over.

2. παραλυτικόν. Fritz. observes: "Talmudicè נשול אברים fuit ille probabiliter distortis articulari morbo pedibus."

Πίστιν αὐτῶν, i. e. τῶν προσφερόντων, of those who had carried him thither. Πίστιν must, of course, signify faith in the power of Jesus to work the cure. And that this was great, appears from the trouble which (as we find from Mark 2, 4. and Luke 5, 19.) they took in bringing him to Jesus. And thus our Lord most humanely had such respect to the care of these provident friends, as, for their sake, to succour the poor cripple. (Fritz.)

The ἀφένται is said to be the Doric form of the *Preterite*. And he refers to Fisch. de Vit. Lexx. p. 216., Buttm. Gr. Gr. p. 424., and Winer's Gr. p. 42. He assigns to the words ἀφένται σοι αἱ ἁμαρτίαι σου the sense, "prosperam per me valetudinem recuperabis." And he remarks: "Nam remissis delectis, unde fluxisse crederet morbum, quin sanitas corporis reditura esset, non poterat dubitare ægrotus."

3. εἶπον ἐν ἑαυτοῖς. This exactly corresponds to our idiom, "said within themselves, i. e. thought. Nay, as we find from Luke 5, 21. some even gave vent to their thoughts in low murmurings.

4. ἰδὼν τὰς ἐνθυμήσεις. This knowledge of the thoughts was always regarded as an attribute of the Messiah. So that when Barchochaba, the false Christ, could not give this proof of his Messiahship, he was slain. (Wets. and Fritz.) Thus St. Matthew indirectly points at the Messiahship of Jesus.

At ἰναὶ Fritz. subauds γένηται, "ne quid fiat." See Herm. on Vig. p. 849.

5. ἔγειραι. Fritz. regards the ἔγειρε which Greisb. has admitted into the text here and elsewhere, as a mere corruption; αἱ and ε being frequently confounded.

6. Jesus, now arguing from what was then universally admitted, says that he will plainly evince his power of forgiving sins, by healing the paralytic.

Τότε λέγει τῷ παραλυτικῷ. Fritz., in common with many other critics, regards these words as parenthetical. Or for τότε he would read τῷδε, which few, I believe, will approve. And even the parenthesis seems to do violence to the construction. In ἵνα δὲ εἰδῆτε (of which elliptical use examples are adduced by Kypke and Fritz.) an ellipsis of ποιῶ, or λέγω. Euthymius, indeed, recognises the ellipsis; but he supplies θεωρήσατε; which is too arbitrary a sub-audition: though, as Fritz. says, it enables us to account the better for the τότε.

8. ἐθαύμασαν, "they were amazed at witnessing so plain a miracle as that a miserable cripple carried thither by his friends, should be so restored as to be able to walk home." Kuin. would

read, and Fritz. edits *ἐφοβήθησαν*, "were struck with awe." But this, though a stronger and more elegant term, is of too weak authority to be admitted. And the MSS. being chiefly such as are full of glosses, it seems to be *ex emendatione*. Which is far more probable than that *ἐθαύμασαν* should be, as Kuin. thinks, a gloss on *ἐφοβ.*

The *τοῖς ἀνθρώποις*, is a popular enallage for *τῷ ἀνθρώπῳ*, *man*, human nature. See Grot.

9. *καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν*, "And as Jesus was departing from thence." A sense required by the context. So the Hebr. *בֵּרַךְ* is expressed by *ἀπέρχεσθαι*, in Josh. 10, 29 & 31. See note on Job. 9, 1. *Τελώνιον*, *סמך חמס*, the office of the receivers of customs. Called by Euthym. *τὸ τοῦ κομμερκιαρίου πραιτώριον*. The article *τὸ* points to this *office* as a place well known to his readers. *Ἀκολουθεῖ μοι*. Fritz. well renders: "me sequere magistrum." Compare 4, 19. And he thinks it is reasonable to suppose that Matthew already knew Jesus; as his teaching had excited so much wonder, and consequently drawn such attention to his person. Thus the reproach cast by Julian and Porphyry on Matthew, as heedlessly following he knew not whom, will fall to the ground.

10. Fritz. takes the *καὶ*, in *καὶ ἰδοῦ*, to have the sense of *nempe*; referring to 1 Sam. 28, 1. 2 Sam. 13, 1. But it rather seems to be a pleonasm of *καὶ*, more Hebræo. Or the *καὶ ἰδοῦ* may be taken parenthetically, "now mind," as very suitable to what follows; for strange it would seem that Jesus and his disciples should sit at meat with publicans and sinners of the Heathen.

On the use of *ἀνακεῖσθαι* for the more proper and usual *κατακεῖσθαι*, Fritz. refers to Lobeck on Phryn. p. 207. So (he adds) in Bekker's Anecd. 1. p. 26. we have the gloss *ἀνακεῖσθαι*, *κατακεῖσθαι*.

On the *ἐν τῇ οἰκίᾳ* Fritz. differs from all Commentators, by taking it of the house of *Jesus*, not that of *Matthew*. But this is, on all accounts, very improbable. Campb. renders "a house." But this the article will not permit. *Ἐν τῇ οἰκίᾳ*, considering what preceded, may (notwithstanding what Fritz. says) be taken of *Matthew's* house. And this is supported by the words of ver. 11. *ἐσθίει μετὰ*. The accounts, too, of the other Evangelists require it. An argument which indeed Fritz. would evade, but very unsatisfactorily. The *τελῶναι καὶ ἁμαρτωλοὶ*, he rightly renders, "portitores et quidem flagitiosi homines."

12. *οὐ χρειᾶν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες*. To the Classical passages cited Fritz. subjoins one from Quintill. de Clar. Or. c. 41. *supervacuus—inter sanos medicus*. I add Dio Chrys. Orat. 8. p. 131. *ἦν ἐν τῷ κρανίῳ θυραυλῶν' ὥρα γὰρ ὅτι πλείστοι ἀνθρώποι συνίασι διὰ τοὺς λιμένας καὶ τὰς ἐταίρας· δεῖν οὖν φρονιμὸν ἄνδρα, ἥπερ τὸν ἀγαθὸν ἰατροῦ, ὅπου πολλοὶ, νοσοῦσιν ἐπέισσε ἰέναι βοηθήσαντα οὕτως ὅπου πλείστοι εἰσιν ἀφρονέστεροι, ἐκεῖ μάλιστα, ἀποδημεῖν, ἐξελέγχοντα καὶ κολάζοντα τὴν ἀνοίαν αὐτῶν*.

13. The connexion is thus traced by Kuinoel: You Pharasees

severely censure me for associating with persons whom you call iniquitous, such as the tax-gatherers. I therefore remind *you* of the word of God, as found in the Prophet: external worship of me, with the omission and neglect towards others, is nothing worth, and I take no pleasure therein."

Πορευθέντες δὲ, &c. These words (Fritz. thinks) are addressed by Jesus, turning to the Pharisees. He also rightly maintains that πορευθ. is not redundant, but either signifies "go and apply yourselves to learn (so the Rabbinical formula cited by Schoettg. מלך לך), or rather, "get you gone (trouble me no more) and learn." I must, however, prefer the *former*.

Fritz. takes exception to the sense of οὐκ—ἀλλὰ, *non tam quam—quam* (of which, however, he cites examples from Soph. Œd. Col. 62. and Eurip. 235.), and urges that it appears from the words following, οὐ γὰρ ἦλθον—ἀμαρτωλούς, that the formula is to be taken in sensu proprio. I can more readily agree with him, that ἔλεον is to be taken (as also רחם in Hosea,) for the whole range of virtue, one of its principal parts (and that in which the Pharisees were especially deficient) being put for the whole. On which figure see Glass. Phil. Sacr. The words οὐ γὰρ ἦλθον—μετανοίαν, he renders, "nam ego veni, ut ad Hoseæ mentem non bonos quidem, sed malos homines invitarem."

14. τότε, *then*, i. e. after he had stopped the mouths of the calumnious Pharisees.

Here there is some slight apparent discrepancy between the Evangelists. What St. Matthew here ascribes to *John's disciples*, is by St. Luke 5, 33. referred to the *Pharisees*, and by St. Mark 2, 19. to John's disciples and the Pharisees. It was, however, as likely to come from one as from the other, and from *both* as from *either*. We have only to suppose St. Mark's account the *fullest*; and then neither of the others will be at variance with it.

The διατί must be rendered not so much *why*, as *how is it*? See *supra* 7, 3.

15. μὴ δύνανται, &c. These words are, as Fritz. observes, *con-jicientis*, and involve, like many interrogative sentences, a strong negation. Kuin. supposes here a pleonasm of δύνανται; referring to Canter. Nov. Lect. 2, 2. Heins. Execrit. S. p. 202, 219. seqq. But I agree with Fritz. that there is, properly speaking, no pleonasm at all, any more than in Gen. 43, 32. (cited by Kuin.), but only an ellipsis of a short clause, i. e. "consistently with the nature of a feast;" and in Gen., "consistently with their customs and opinions." The περθεῖν of Matthew and the νηστεύειν of Mark very well agree, and denote gloom, austerity, &c.

The ἀπαρθῆ is expressed by Kuin. *discesserit*. And he refers to a similar use of the Hebr. רָחַץ in 1 Kings 20, 9. and רָחַץ in Gen. 12, 9. But, in fact, it is a stronger term.

On the structure of the sentence Fritz. perplexes himself and his readers to little purpose; and, as it seems, is more anxious to refute Kuin. than satisfactorily to establish any better method of treating the sentence. The ἐλεύσονται is best rendered, "then they will, or may, fast."

16, 17. ἐπιβάλλει ἐπίβλημα, i. e. literally, "clappeth a patch." Fritz. here observes: "Hæc utrâque e vitâ domesticâ deprompta sententia nihil, nisi hoc, indicare Jesus volebat, stultè discipulos nunc jejunia sibi indicturos esse, ac perperam interpretes singula verba, velut ῥάκος ἄγναφον animos humanis nondum traditionibus infectos (Erasmus) et ἀσκούς παλαιούς (v. 17.) dici discipulos opinati (Euthymius) ad rem, quæ ageretur, transtulerunt, quum totarum esset sententiarum unice habenda ratio."

Τὸ πλῆρωμα αὐτοῦ, scil. τοῦ ἱματίου τοῦ παλαιοῦ, quod supplet detritam vestem. On this confusion of the present and the future Fritz. refers to his note on 2, 4. It may suffice to say, that as the present often denotes what is *customary*, so sometimes does the future. Fritz., with most Critics, read ἀμφότεροι. Which is the true reading is not easy to determine. For MSS., in so minute a difference, are of little authority. Nay, the very same confusion exists in this very word in Thucyd. 1, 13. καὶ ἐμπόριον παρέχοντες ἀμφότερα, where the old Editions and some MSS. and Critics read ἀμφότεροι; but ἀμφότερα is the true reading, and is for κατ' ἀμφότερα, which is found in Herod. 7, 10. Here, on the contrary, if ἀμφότερα be, as Kuin. says, the *lectio exquisitor*, it has the less chance of being the true one.

18. ἀρχων, i. e. as Luke adds, τῆς συναγωγῆς. To the sense assigned by Olear., Wets., and most Critics, "is in the agonies of death," Fritz. takes exception. He objects to the aorist being taken for the present; and makes other animadversions which evince rather captiousness than acuteness. The interpretation in question was doubtless resorted to, in order to reconcile a discrepancy between the Evangelists. But Fritz. seems to think it not worth removing, and admits that Matthew *does* here vary from Mark and Luke. Chrys., however, is of opinion, that the fact was as Mark and Luke relate, namely, that the maid was struggling with death, and that the father represented her as dead, since he thought most probably she was so by this time, or from an exaggeration natural in such circumstances. The *former* method is adopted by Grot., Pric. Campb., and Rosenm. And *both* might be admitted (so Fritz.), if the principle were not too precarious; nay, it may be doubted whether the word be susceptible of the sense assigned by Campb., "by this time." To say, "is even now dying," is somewhat incongruous.

Καὶ ζήσεται. If the interpretation of Wets., &c. be adopted, this must signify, as Fritz. observes, "she shall continue alive." But he denies that the word any where else has this signification. Though he adduces as examples Acts 22, 22. and compares the Hebr. חַיָּה in Num. 4, 19, 14, 38. But the sense is "to receive health;" which must be what Jsirius meant; for he would scarcely think it worth while to ask that his daughter might simply live; since "Non vivere sed valere vita."

20. γυνὴ αἰμορροῦσα. Some think this was a bleeding *ex ani venis*. And others otherwise. But from the verb αἰμορροεῖν being used of any flux of blood, nothing certain can be pronounced. Fritz. thinks it was a sort of intermittent flux; and it cannot, he adds, be proved

that it was *then* upon her. But surely there is every probability that it *was*, both from the manner of her approach to Jesus, and because, had that not been the case, so great an invalid would scarcely have ventured on such a crowd, as, we find by Mark and Luke, encircled our Lord. Besides, thus the *ἐσώθη* must be rendered, "the disorder no more attacked her." Which is very frigid.

With the expectation of the women, that the very touch of Jesus's garment would heal her, Fritz. compares that of the Jews, who placed themselves within the *shadow* of Peter passing by. He might have more aptly cited Acts 19, 22. where we are told, that from the body of Paul were brought unto the sick handkerchiefs or aprons; and the diseases departed from them. So also Luke, 6, 19. The people, as Kuin. observes, supposed that a sanative power resided in his cloths or touch; though, as the same Commentator also remarks, the Sacred writers say nothing to countenance such a notion. Yet (I would add) a cure was permitted in such cases, as a reward for the steadfast faith which it indicated. It is not, however, necessary, nor perhaps reverent, too minutely to scrutinize the sense of *ἐγὼ γὰρ ἔγγων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ*. See the note there.

22. In the words *ἡ πίστις σου σέσωκέ σε* there is the use of the *terite* for the *paulo* post future, to show the *certainty* of the thing.

23. *τοὺς αὐλητὰς*. Here Kuin. cites Ovid Fast. 6, 660. cantabat mœstis tibi funeribus. See Jerem. 9, 17. And consult Grot., Elsn., and Wets. So general was this among the Jews, that (as Lightfoot tells us) the Rabbins directed, that even at the funeral of a pauper there should be two pipers, and one hired mourner.

The *ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβοῦμενον*. Fritz. renders: "quum vidisset *inter se* strepere tibicines et turbam, i. e. the crowd of mourners and friends thronging to the funeral. And this is nearly the *common* interpretation, which I *now* see no reason to desert. Certainly the parallel passages do not require this.

24. *ἀναχωρεῖτε* οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Fritz. lays down the following as the sense: "Discedite. Nam lugubri strepitu, quem facitis, non opus est. Nimirum puellam ne pro mortuâ habetote, quæ efferenda sit, set domire existimatote, quippe in vitam mox redituram. Ἐξεβλήθη, i. e. had been removed, viz. by the *ἀναχωρεῖτε*. Examples are adduced by Kuin. from Mark 1, 43. and Acts 16, 37. And he adds, that the term answers to the Hebr. *נִסְתָּר* in Esr. 10, 3. and Exod. 12, 123.

25. The *αὐτῆς* belongs to *κοράσιον*, by a *synesis generis*, than which nothing is more frequent. (Kuin.)

26. *ἐξηλθεν ἡ φήμη*. Some MSS. have *ἐξ. ἡ φήμη αὐτοῦ*. But the common reading is correct; and is explained by Fritz., "the story which I have been relating." He compares Plut. 2, 369 B. Παμπαιλος αὐτῇ κάτεισιν ἐκ θεολόγων καὶ νομοθετῶν δόξα τὴν ἀρχὴν ἀδέσποτον ἔχουσα, τὴν δὲ πίστιν ἰσχυρὰν κ. τ. ε.

27. *ἐλήθeson ἡμῶς*. An indirect way of entreating him to restore their sight.

Here *νιὸς Δαβίδ* is doubtless the true reading. Some add the *article*. But that can have no place in the vocative, nor when the nominative is used as a vocative. In the *nominative* the *article* is

indispensable; for the sense is *not* (as Campb. says), "Son of David," but "*the* Son of David," which, by common use, was understood to denote *that* Son of David who, κατ' ἐξοχὴν, was called such, namely, the Messiah.

28. εἰς τὴν οἰκίαν. This must mean the house in which Jesus was accustomed to lodge at Capernaum. Τοῦτο ποιῆσαι. Euthymius here supplies ὁ αἰτεῖσθε. Fritz., τὸ ἐλεῆσαι ὑμᾶς. Which is *grammatically right*, but *in reality wrong*. Harsher ellipses than the one supposed by Euthymius are found in the New Testament, and are in perpetual use in the popular style of all languages.

31. ἐξελεύσθης, having gone forth, i. e. from the house where Jesus abode, or, as Paulus and Kuin. think, from the city. Διεφύμισαν αὐτὸν. This verb is usually found with an accusative of *thing* (as λόγον, Mark 1, 45.), very rarely with an accusative of *person*, as here. The phrase is equivalent to the φανερόν ποιῆσαι τινα, Mark 3, 12. signifying "made his fame known."

32. αὐτῶν ἐξερχομένων, "when they were gone." I would here point, with Vater and Fritz., κωφόν, δαιμονιζόμενον. For, as Fritz. observes, the latter word is explanatory of the former, q. d. "who was such by demoniacal influence." And this Rosenm. and Kuin. admit is the sense intended by St. Matthew and St. Luke. Yet, with a strange perversity, they chuse to ascribe the dumbness to disorder. Only, they say, the Evangelist thought proper to retain the common expression. But this is very inconsistent, unless they admit that St. Matthew and St. Luke countenanced what they knew to be mere superstition; in order to exaggerate the glory of Jesus; which is neither reconcileable with their general conduct, nor with that firm belief of demoniacal influence which appears every where in their writings; and yet be it remembered, that Luke, as a physician, could well distinguish a demoniacal possession from a malady. Besides, I cannot admit that the truth and dignity of the miracle would remain the same. It would not be the *same miracle*; and the *dignity* would be far less. Mead, indeed, in his Med. Sac. Præf. p. 7., after indulging in taunting and even insulting language, remarks: "Sæpe quidem mirari soleo, cur fidei nostræ antistites dæmonas in scenam producere tantopere contendant, quo scilicet divinum Christi numen de victis hisce infernis hostibus triumphos agat." And then he asks (in fancied triumph), "An divinam Christi virtutem gravissimorum morborum sanationes, jussu illius momento temporis peractæ, minus patefaciunt; quam malorum geniorum ex hominum corporibus expulsionones?" But this admits of a ready answer. It was for Dr. Mead to show that the sudden healing of diseases was a not less remarkable proof of divine power than the expulsion of demons. *That* he could not prove; and few will hesitate to admit, that, à prima facie, the latter must claim the preference. But indeed this was an error into which it was very natural for a *physician*, and, as may be supposed (and as his writings show), *no Theologian*, to fall. Inexcusable, however, were it in such scholars as Rosenm. and Kuin., or indeed any well exercised student in Divinity, to *suppose* such a thing. We may be assured, that in proportion as the mind exceeds in dignity the body, and the soul the life,

so must the suppression of evil from supernatural agents exceed that of evil produced in the regular course of nature. And finally, the exclamation of the people (which the Evangelist cites with manifest approbation,) necessarily *supposes* the cure of *demoniacal possession*, not that of *disease*; for the latter *had* been very frequently seen in Israel, and evinced by the *Prophets*; nay, even so far as to raise the dead.

Much more might be urged, which my limits forbid me *here* to introduce; but I shall, *Deo volente*, find some opportunity of treating the subject at the length which its importance demands.

With respect to the *ἐφάνη οὕτως*, it is strange that Fritz. should suppose that *τις* (to be referred to Jesus) is to be supplied. The ellipsis is indeed a common one, but rather in the *Classical* than the Scriptural writers; and it can *no where* be admitted but in passages of a certain cast, of which this is not one. The phraseology here is evidently idiotical. Notwithstanding what Fritz says, the *οὕτως* must be taken for *τοῦτο*, or rather *τοιούτο τι*. So Euthym. well explains: *οὐδέποτε ἐφάνη οὕτως ἀντὶ τοῦ, οὐδὲ ἐφάνη τοιαῦτα παράδοξα*. There is perhaps a reference not only to the expulsion of the demons, but the extraordinary miracle worked on the woman afflicted with the issue of blood. And the above mode of taking the *οὕτως* is supported by all the most eminent of the recent Commentators.

36. ἰδὼν δὲ τοὺς ὄχλους. It is well observed by Fritz., that no one can stumble at this abrupt mention of *τῶν ὄχλων*, who remembers that Jesus was usually surrounded with crowds of persons, either applicants for cure, or bystanders. See 4, 25. The same Commentator also truly remarks, that ver. 36 is chiefly connected with ch. 10, v. 1.; for by placing what is *there* with what is *here* recorded, the Evangelist meant to show, that the want of proper teachers, of which he had complained, Jesus supplied by sending out the twelve disciples to teach." Thus the apparent diversity of Matthew and Luke is removed; and both accounts are consistent with each other; only that of Luke is the *fuller*. The reason why this has been little seen is, not only the division of chapters being introduced at so improper a place, but the *τότε* at ver. 37, which is Hebraic. The whole may be paraphrased thus: "Jesus, on seeing the great number and spiritual necessities of the multitudes which continually thronged around him, felt compassion for their destitute condition; and, after warmly expressing to his disciples his concern at the abundance of the spiritual work to be done, and the paucity of the labourers, and bidding them pray to the Lord of the harvest that he would send forth labourers unto his harvest, proceeds himself to remedy the evil by sending forth the twelve Apostles, and also seventy disciples (then probably first selected), for the purpose of extensive evangelization.

CHAP. X.

VERSE 1. *προσκαλεσάμενος τοὺς δώδεκα*. Fritz. truly observes, the opinion of many antients and moderns, that Christ here is said to chuse the twelve Apostles, is erroneous. He is merely said to have called them to him; which *supposes* them to have been already chosen and appointed. Thus (he adds) the parallel passages are not Mark 3, 14. Luke 6, 13. but Mark 6, 7. and Luke 9, 1.

It is strange that Fritz. should have edited *ἐξουσίαν κατὰ πνευμάτων*, since the *kata* is so manifestly, as Griesb. said, a *gloss*; and perhaps the reasons to the contrary are any thing but conclusive.

The words *ὥστε ἐκβάλλειν—μαλακίαν* are exegetical of the preceding. Fritz. well renders thus: "He gave to them power over impure demons, so as to cast them out, and thus heal all manner of disease and sickness." It has been (he adds) the common opinion of the Rabbins, (see Eisenmenger's *Judaismus detectus*, P. II. p. 763.) that the Messiah shall have power over evil demons.

5. *eis ὁδὸν τῶν ἐθνῶν μὴ ἀπέλθῃτε, nolite discedere in viam, quæ ad gentes barbaras ferat*, i. e. ut ex opposita, v. 6. sententia emergit: ne vos conferte ad externas nationes. *Ἐθνῶν* est genitivus *motus* (cf. ad 1, 11.) Sic. Genes. 21. *עץ החיים* explicari debet *via, quæ ad arborem vitæ ducit*. (Fritz.) See the note on Hebr. 9, 8. Fritz., with reason, rejects the opinion of Erasmus and Kuinoel, that by *πόλιν* is meant the city of Samaria; since that sense would require the *article*; and the context shows that it must mean *any city or town* of the Samaritan territory. Now this prohibition arose out of the former; for the Samaritans were usually accounted as Heathens. On this subject the reader may, with advantage, consult a learned Dissertation of Gesenius de Samaritanis.

6. *κορεύεσθε πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἶκον Ἰσραὴλ*. This is a resumption of the metaphor at 9, 36. The image is one of being utterly lost to happiness; aptly expressing the state of the vicious, who are, to use the words of Cowper, "lost in errors their vain heart prefers." By the comprehensive term *πρόβατα*, &c. is hinted the miserable state of, in a manner, the whole nation. "To the Jews alone (remarks Fritz.) Jesus sends the disciples to preach the commencement of the Messiah's kingdom (ver. 7.) because to those only belonged the right of dominion. Compare 8, 12. To the Gentiles, who neither expected the Messiah, nor his kingdom; it were of little use to send messengers of a thing so undesired. I would add, that the message and the preaching of the Gospel to the Heathen was most wisely deferred, until, by the report and tidings which reached them of the extraordinary events in Judæa, their curiosity should be roused, the advent of a Messiah be made known, and, by information of the blessings to be thereby expected, they should learn to take a lively interest in the thing, and thus be prepared for effectual and extensive evangelization. A lesson this which ought not to be lost on those of every age, who desire to promulgate the Gospel among the Heathen.

8. *νεκρὸν ἐγείρετε*. Towards the end of my note read, "But

no reason, it may be said, can be given, &c. Reasons are assigned," &c. I must here add, that Fritz. (who retains the words, but places them after νεκροὺς ἐγείρει) observes, more reasons may be imagined for their omission than for their insertion. And he subjoins: "Poterant ab iis omitti, qui aut Jesum mortuos in vitam revocandi eo tempore discipulis potestatem fecisse mirarentur, quo ipse semel Matthæo auctore tale miraculum patravisset, aut nostrum 1. ad 1. Marc. 6, 13. et Luc. 9, 6. castigarent, ubi missi discipuli nihil, nisi docuisse et ægrotos sanasse, dicuntur. Quod suspicari possis, esse 5. νεκροὺς ἐγείρει ab iis Matthæo obtrusa, qui Jesum voluissent disertâ voce Apostolis eam facultatem dedisse, quam Petrum eximè aliquando comprobasse nosset (Act 9, 40.) e longinquo arcessitum videtur."

8. *ὁρεῖν ἐλάβετε, ὁρεῖν δότε.* It has been disputed whether these words are to be understood of *healing disorders*, or *communicating doctrine*. Authorities are not wanting to establish the latter signification. Thus are cited the following passages: Rom. 1, 3. compared with 4, 10. Job 22, 22. 1 Cor. 11, 33. 2 Thess. 2, 15. Prov. 9, 9. 1 Cor. 11, 23. But I agree with Fritz., that the context here limits the sense to the power of healing disorders; and accede to the opinion of Kuin., that the direction was given, lest they should abuse their power for the purposes of lucre and the acquirement of wealth. There may, however, be no objection to *include* (with some Commentators) the other signification.

10. *εἰς ὁδὸν* must be closely connected with *μὴ κτήσῃθε*, so as to pertain to all the things which are then singly enumerated; in this sense: "Provide for your journey neither gold nor silver, nor," &c. (Fritz.) And so also Kuin.

By the *χρυσὸν, ἀργυρὸν, χαλκὸν*, is meant *money* of every kind. As to the *πήραν*, I am surprised that no Commentator should have seen that (by an idiotical use found even in modern languages) it signifies not a bag or wallet only, but also the provisions included in it. The complete phrase occurs in Judith 13, 10. *ἐρέβαλεν αὐτὴν εἰς τὴν πήραν τῶν βρωμάτων αὐτῆς*, "thrust it into her provision-bag." A passage, however, of a different nature to the present. The sense, then, is, that they are forbidden to make a provision of even food for their journey. Thus at Mark 6, 9. after *μὴ πήραν* is added (by way of explanation) *μὴ ἄρον*.

It is equally strange, that scarcely any Commentator should have seen that our Lord by *μηδὲ δύο χιτῶνας* did *not* mean (as most suppose) to forbid the *wearing* two coats, but taking a *second* χιτῶν for a change; and that upon the same principle as he forbade their taking a wallet of provisions. Of the few who have seen the true sense is Fritz., who remarks, that the Grecian or Roman customs respecting dress, as detailed by Wets. and others, are little to the purpose; since the sole purport of the order was, to forbid the taking a *change* of dress. Upon the same principle, Fritz. takes *ὑποδήματα* to mean a *change of shoes*. But to interpret the word "two pairs of shoes," is exceedingly harsh; and I therefore see no reason to abandon the interpretation before adopted; especially as it is required by the words of Mark 6, 9. *ἀλλ' ὑποδεμένους σκανδά-*

λια, of which elliptical passage the sense is, "and take no shoes, but be shod with sandals." Ὑποδήματα only means "a pair of shoes." And we have the same idiom in our own language.

Moreover, the mode pursued by Fritz. would require *ράβδον* to be taken for *ράβδους*, i. e. a change of staves. And this is indeed found in some MSS., but, I think, came from the margin, and is too frigid to be thought of. Besides that, it would be utterly at variance with St. Mark's words. Thus it seems plain that, according to St. Matthew's account, they are forbidden to take a *walking staff*, on the same principle as they are forbidden to take *walking shoes*. It is true that St. Mark says, *ἵνα μὴδὲν αἰρώσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον*. But we may, without much hesitation, leave to the mercy of infidel assailants this petty discrepancy; though it is not wholly incapable of an explanation which would reconcile it with St. Matthew's account. See Heins. and Koecher.

11. *ἀξίος ἐστι*. Fritz. here adopts the interpretation of Elsner, observing that in elliptical passages of this kind the word to be supplied must be one which squares with the subject treated of; in which case it may very well be left understood. He refers for examples to Apoc. 3, 4. Soph. Œd. v. 933. Sallust, c. 36. *quod non dignos homines honore honestatis videbam*.

Μὴ ἐκεῖ, i. e. in the house of such a person.

12. *εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν*, "and when ye enter into the house (of such a person," i. e. the host recommended to you). The *αἰτήν*, by a dilogia on the term *οἰκία*, signifies the *family* of the host. On the *ἢ ὡς εἶπες, εἰρήνη σοι*, see Joh. 2, 19.

13. *ἡ εἰρήνη ὑμῶν*. Fritz. explains this *pax vestra*, quatenus nempe vos eam optatis. He also objects to *ἐλθέτω* and *ἐπιστραφήτω* being taken (with Kuin.) for futures. And he explains: "Futurum erit ut vestra salus ad familiam pertingat et accidet, ut illa ad vos redeat," hi id significant: "volo pacem vestram ad eam quasi pervenire—ejus familiam compotem fieri, et volo eandem ad vos velut redire—eam sine effectu pronuntiatum esse, ut perinde sit, ac si eam nondum voce et sermone protuleritis."

14. Fritz. lays down the following as the true construction of the passage: *καὶ ἐκτινάξατε τῶν ποδῶν ὑμῶν τὸν κονιορτὸν, ἐξερχόμενοι τῆς οἰκίας ἢ τις πόλεως ἐκείνης* (—*ἐκείνου*), *ὃς ἐὰν μὴ δέξηται ὑμᾶς μὴδὲ—ὑμῶν*. And he explains: "et excutite pedibus vestris pulverem egressi domo aut civitate illâ (i. e. quæ illius sit hominis), quicumque vos non exceperit neque audiverit." He, moreover, objects to Kuinoel's confounding the particle *ἐὰν* (equivalent to *ἂν*) with the conjunction; as also to his connecting *τὸν κονιορτὸν* with *τῶν ποδῶν ὑμῶν*; since the genitives depend upon *ἀπὸ* or *ἐκ*, which some MSS. supply.

Ἡ τῇ πόλει ἐκείνῃ, "than for that city," i. e. such a city, one who so rejects you. Fritz. rightly understands by *γῆ* the *territory* of Sodom and Gomorrah, which partook in the *punishments* of those cities, as it had doubtless done in their *crimes*.

16. *Ἐν μέσῳ* most Commentators, as Beza, Glass, and Kuin., take for *eis μέσον*. But Fritz. thinks this cannot be admitted. Others, as Elsner, Paulus, and Bowyer, take the passage thus: "I send you

out as sheep who will be in the midst of wolves." And this sense Fritz. admits, but objects to the construction. He lays down the following as the meaning: "Ecce ego mitto vos missique eritis (inter homines) tanquam oves inter lupos." Be that as it may, μέσον is not, as Kuin. considers it, redundant, but contributes to the significancy and strength of the phrase.

Γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί. Chrys. and Euthym., not without reason, think that our Lord means to direct that there should be an union of the two virtues. 'Εκέρασεν ἀμφοτέρας (say they) διότι μίαν ἀμφοτέραι ποιοῦσιν ἀρετήν.

17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων. Fritz. rightly rejects the interpretation of Lightf., *judges*, since such do not act as accusers, but administer justice. He adopts, as did Vat., Elsner, &c. the interpretation of Erasmus, which seems to be the best founded. Casaub. denies that the article has any force. But he forgets (Fritz. observes) that by the article is not only comprehended a *whole genus*, but a *certain and indefinite species*.

18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε. Erasm. and Fritz. render, "quin ad principes," &c. By the ἡγεμόνας καὶ βασιλεῖς Fritz. would (with Grot.) simply understand *generals and kings*; because the ἡγ. and βασιλ. *separate*, might be taken of inferior magistrates, but not, *united*. His other arguments are of less force.

Eis μαρτύριον αὐτοῖς καὶ ἔθνεσιν. The varieties of interpretation on this controverted passage Fritz. ably discusses. To the interpretation of Kuin. he objects, that such a sentiment as it yields would be too obvious to need mentioning, and also that it is at variance with τοῖς ἔθνεσιν. On the same ground he rejects that of Chrys., Theophyl., and Euthym. (followed by Luther, Grot. and others), which is as follows: τοῦτο ἐστὶν εἰς ἐλεγχον αὐτῶν τῶν πιστευόντων. Euthym.: εἰς ἐλεγχον καὶ τῶν Ἰουδαίων, καὶ τῶν ἔθνων, ἵνα μὴ δύνωνται λέγειν ὕστερον, ὅτι οὐκ ἤκουσαν τοῦ κηρύγματος. Finally, he assigns to the words the following sense: "principibus regibusque causam vestram probare debebitis, quo inde sibi testimonium habeant et reges et populi," in testimonium nempe libertatis apostolorum mentisque imperterritæ. Both the antients and some eminent moderns, as Grot. and Schulz, observe, that the words are applicable not so much to this *first* mission, as the one after Christ's resurrection. To which Fritz. only has to say: "Matthæus res quas post multo eventa comprobari vidisset ad hoc tempus conjecit." But perhaps it may be sufficient to observe, with the ancients, that the words are meant rather to be *prophetical* of what should happen in their last solemn mission, than a *description* of what should take place in *this*.

19. λαλήσητε. Many MSS. have λαλήσετε. And this reading not a few Critics adopt. On which Fritz. observes: "Quum autem discriminis hoc sit, ut conjunctionis sollicitam curam, futurum temporis, in quod hæc cura incidat, rationes nos cogitare jubeat, longè hic præstat conjunctivus non tantum ob potestatem v. μεριμνᾶν, sed quod optimè λαλήσητε prius ad indicandam Apostolorum sollicitudinem, λαλήσετε ad opponendam Jesu securitatem conjuncta videntur."

20. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες. The sense is : " For not so much are (i. e. will be) ye the speakers, but," &c. The whole business was not to be the Spirit's, so that nothing should be left to them. At the use of the *present* Fritz., without reason, stumbles. It is here used for the future, by a very common idiom, by which things future are spoken of as present, to indicate their *certainly*.

21. Fritz. denies that the phrase παραδίδοναι εἰς θάνατον here is equivalent to θανατοῦν. But his criticism seems not well founded. To deliver them to death appears to be a cutting expression for deliver them to judgment, which, it is hinted, is equivalent to death. Fritz., moreover, opposes the interpretation of ἐπαναστήσονται, supported by Kuin., &c., " rise up in judgment." And certainly the common one, which I have adopted in the note, may very well be defended. And I would add, that similar atrocities are said, by Thucydides, to have taken place during the Peloponnesian war. Yet we can hardly suppose that human nature would be urged to such wolf-like and fiendish deeds by difference of opinion respecting the truth of Christianity ; neither do we find, by history, that such private and personal warfare was carried on. And as the words of the preceding sentence are *forensic*, and this has the appearance of being formed on a parallelism, so it is probable that the terms here are forensic likewise.

22. ἔσεσθε μισούμενοι ὑπὸ πάντων. Fritz. objects to the common interpretation of πάντων, multis ; though he admits that " sensus non e veritate eventus, sed e commotiore Jesu animo metiendus." Which, however, comes to much the same thing ; though it is formed on a principle which I can seldom approve.

23. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Fritz. also adopts the interpretation of the antients (which was followed by Beza). And he cites Theophyl. : ὁ δὲ ἄχρι τέλους ὑπομείνας καὶ μὴ ἐν τῇ ἀρχῇ μόνον, ἐκεῖνος τῆς αἰωνίου μετέξει ζωῆς. He himself explains thus : " Qui vero perseverat (in mandatis meis exsequendis) ad finem horum malorum, is Messianam consequetur beatitatem." The οὗτος is regarded, by Fritz., as emphatical ; q. d. " He and he only." And he subjoins some Classical examples. Σώθεσθαι signifies to be admitted to the happiness of the Messiah's kingdom.

23. Fritz. objects to εἰς τὴν ἄλλην being taken for εἰς τινα ἄλλην. He says that ἡ ἄλλη is urbs proxima quæ prima desertam excipit, i. e. the next. And he refers to Matthiæ on Eurip. T. V. 2. p. 335., and Sturz. Lex. Xen. in v. ἄλλος. So Aul. Gell. alia luce orta. This is, I think, preferable to the common interpretation, as also to that of Mr. Valpy, who takes εἰς τὴν ἄλλην for εἰς τὴν ἐκείνην. Fritz. adopts the construction of οὐ μὴ τελέσῃτε proposed by Raphael, &c. But he observes that H. Steph. in his Thes. has rightly denied that that signification of τελεῖν is any where else to be found. Perhaps, however, this is too bold an assertion, even for a scholar of Stephen's vast memory and immense erudition.

23. ἕως ἂν ἔλθῃ, &c. This controverted passage is thus explained by Schott ap. Fritz. : " Donec efficaciam meam invisibilem civitate judaicâ evertenda declaraverim." And by Fritz. himself

thus: "Donec venero (rediero) Messias vestris calamitatibus impositurus finem."

24. οὐκ ἔστι μαθητῆς, &c. Nolite, inquit, tot tantorumque majorum nuntio consternari. Non enim florentiorem, quam quæ magistri est, fortunam desiderare decet discipulum, quem contentum esse oportet ipsa illa, quæ magistro evenit sorte. (Fritz.) It is well observed, by Chrys., that we must not oppose to this adage (for such it is) examples teaching the contrary, but suppose it founded, like all proverbs, on what takes place on the long run.

25. ἀρκετὸν τῷ μαθητῇ, &c. The words are thus explained by Fritz.: ἀρκετὸν τῷ μαθητῇ, scil. μὴ εἶναι αὐτὸν ὑπὲρ τὸν διδάσκαλον, ἵνα κ. τ. ἐ., satis est discipulo, non superare magistrum, ut ei possit, par esse redditus (γένηται, non γίνηται). In the words following, καὶ ὁ δούλος, ὡς ὁ Κύριος αὐτοῦ there is, he says, no *zeugma*; but we may suppose *attraction*. On the τοὺς οἰκιακοὺς he observes that τοὺς οἰκειικοὺς, edited from some MSS. by Matth., cannot be admitted; since the word is formed, not from *oikos*, but from *oikia*. And he refers to Hermann on Soph. Electr. 1206.

26. μὴ οὖν φοβηθῆτε αὐτοὺς. Fritz. thus connects them with ver. 24 & 25.: "because it cannot be but that greater persecution from the Jews will arise to the disciples than to the master." And he would not (with Beza) make the *reason why* (expressed in γὰρ), "for thus it will be that the innocence of the Apostles, as well as the improbity of their adversaries, will at length appear;" but the following: "quia ipsius doctrina e tenebris utique sit in lucem evocanda."

28. Instead of ἀποκτενόντων, which Matth. and Griesbach had edited, Fritz. restores the old reading ἀποκτεινόντων; ascribing to the verb the sense "qui interficere soleat;" a not unusual force of the present.

29. Fritz. observes that the στρουθία may mean either *little birds*, or *sparrows*. See Wetstein. Yet, on account of the *price* mentioned, the latter seems more probable. From Buxtorf's Lex. Talm. and Schoettg. H. H. it appears that the Jews used the expression "at an assarium (which was the 24th part of a denarius)," to denote the smallest possible price.

29. οὐ πεσεῖται ἐπὶ τὴν γῆν. The ancients interpret these words not of the *death*, but the *capture* of the sparrows. But the other sense seems, on many accounts, preferable. The Commentators have failed to observe that this has reference to the dropping of birds to the ground on being shot with arrows.

29. ἀνεὺ τοῦ πατρὸς ἡμῶν. To the other examples here adduced add Thucyd. 2, 70. ἀνεὺ αὐτῶν ἐννέβησαν.

30. καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡρπημέναι εἰσὶ. It is well remarked, by Chrysost., that the Evangelist says this, not that God does indeed number the hairs of their head, but in order to signify the exact knowledge and extensive providence which He exercises over them. So a Rabbinical writer, cited by Fritz.: "Sedet Deus S. B. et nutrit a cornibus boum unicornium, usque ad ova pediculorum."

32. ὁμολογήσει ἐν ἐμοί. Fritz. denies that the ἐν is redundant,

and that there is a Hebraism. He thinks the phrase is simply equivalent to *testimonium edere in aliquo*, i. e. *alicujus negotio*. On the connexion of ver. 32 & 33., see Fritz.

34. *μη νομίσητε*, &c. Fritz. remarks on the spirit communicated to this and the following sentences by the *asyndeton*. And on the *sense* he observes, that our Lord said this, not that he *designedly* disturbed peace and concord, but showing that from his doctrine would necessarily arise great discord among men. For in all languages, we say a thing is done *cum consilio*, either to show its *necessity* (as here), or to signify that something happens *temere*. So also Plin., Epist. 8, 23, 8., bitterly reproaching fortune, says: "accedit lacrimis meis, quod absens, et impendentis mali nescius, pariter ægrum, pariter decessisse, cognovi, ne gravissimo dolori timore consuescerem." So also Amos 2, 7.

On *μάχαιρα* in the sense *dissention*, see the note on Acts 18, 2.

35, 36. The sentiment in these verses is formed on Mich. 7, 6.

37. *ὑπὲρ ἐμέ*, "more than me." Fritz. compares Ps. 95, 3. and Lucian Macrob. c. 5. *οἷς γε φασὶ διὰ τὴν τοιαύτην διαίταν καὶ τὰς ἄλλας αἰσθήσεις ὑπὲρ τοὺς ἄλλους ἀνθρώπους ἐρρωμένους εἶναι*.

38. *οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ*. By *his cross* is meant, the cross laid upon him to be borne. To *take up a cross* signifies to submit to the calamities which come upon one. See Fisch. de Vit. Lex. 374. No one, it is meant, can be a true disciple, unless he fearlessly and zealously follow his master.

39. See the note on Luke 17, 32.

41. *εἰς ὄνομα προφητοῦ*, i. e. because he bears the name of a prophet. So the Heb. *בשם*, and Pirke Av. c. 6. *qui operam navat legi in ejus nomen intuitus*, i. e. because it is called the Law.

42. By *ἓνα τῶν μικρῶν τούτων* can only be meant a disciple. For him whom he here calls *ἓνα τῶν μικρῶν τούτων* Jesus immediately names *μαθητὴν*. The whole verse may be rendered: "et quicunque uni horum parvulorum (i. e. *vestrum*, quos digito intendo) vel frigida sitim restinxerit, discipuli reveritus nomen, non amittet, quod beneficio suo meritus est præmium."

CHAP. XI.

VERSE 1. *μετέβη ἐκεῖθεν*, i. e. (as Fritz. thinks) *Capernaum*. See 10, 1. *Ἐν ταῖς πόλεσιν αὐτῶν*. It is not clear *who* are meant by *αὐτῶν*. Grot. and Wets. say, the *Galileans*. Euthymius explains: *ἐν ταῖς πόλεσιν τῶν μαθητῶν ἐξ ὧν ὡρμήγο*. To both these interpretations Fritz. makes well founded objections. And he explains, "civitates, in quas ipeo auctore proximè abfuturi Messiae regni initia pertulissent, ut Jesus secundus doctor illas adiisse perhibeatur."

2. The sense of the verse is: "When John had heard, in prison, of the deeds of the Messiah (i. e. such as the Jews commonly supposed would be done by the Messiah, as miraculous healings, &c. See Schoettgen on ver. 5.), he sent to enquire whether the doer of these were the Messiah." (Fritz.) For this interpretation Fritz. seems to have been indebted to Dr. Campbell.

Πέμψας δύο τῶν μαθητῶν αὐτοῦ, Εἶπεν αὐτῷ. This is a contracted mode of expression for πέμψας τοὺς μαθητὰς αὐτοῦ, διὰ τῶν μαθητῶν αὐτοῦ εἶπεν. So Apoc. 1, 1. (Fritz.)

4. ἀπαγγέilate Ἰωάννη, ἃ ἀκούετε καὶ βλέπετε, "tell John what you hear is done, and what you see." Καὶ πτωχοὶ εὐαγγελίζονται. Fritz. acquiesces in the interpretation, "the poor have imparted to them the joyful doctrine of the founding of the Messiah's kingdom." And he aptly compares εὐαγγελίζεσθαι τινι with the πεπίστευμαι τι of 1 Cor. 9, 17. See Matth. Gr. Gr. p. 581. But he thinks the principle more general than is commonly supposed. Thus at Polyæn. 2, 14, 1. he defends the common reading οἱ Ἐφύροι, μηνυθέντες ἐπιβουλεύειν Κινὰδῶνα, where Koen and Schœf. conjecture μηνύθεντος. He also defends the reading ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἐπεστάλην in Soph. Œd. c. 739. from Lucian de Merc. Cond. c. 37. καὶ ὡς ἐπιτραπείς τὸ κάλλιον ἐπελέξατο.

6. καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Fritz. assigns to these words the following sense: "renuntiate magistro, Messiaë a me facinora edi benignumque experiri, qui nullà re offensus Messiam me esse sibi persuaserit; ergo ipse judicet." The learned Commentator then discusses the controverted question (treated on by me at ver. 3.) whether John sent this message of enquiry for his own sake, or for that of his disciples. He inclines to the former opinion; but he does not, I think, see his way through this perplexing question.

7. ἤρξατο ὁ Ἰησοῦς λέγειν. Fritz. objects to taking (as is usually done) ἤρξατο λέγειν for ἔλεγε. St. Matthew (he thinks) means that while John's messengers were departing, Jesus began to say, &c.; which imports that he spoke not of John while the disciples were present. This criticism (I would observe) is confirmed by the authority of the antient Commentators. Fritz. points: τί ἐξήλθετε εἰς τὴν ἔρημον; θεάσασθαι, &c. (as ver. 8 & 9.) And this, because θεάσασθαι would sound offensive if referred to τί. He renders: "With what intent went ye out into the wilderness? to see a reed shaken by the wind." I can more readily agree with him, that θεάσασθαι κάλαμον ὑπὸ ἀνέμου σαλευόμενον (as Grot. and Wets. say) is to be taken in *sensu proprio*; q. d. "Did ye go to feast your eyes with a spectacle that ye might see any day in the desert near the Jordan. See 1 Macc. 9, 45. Joseph. Ant. 13, 13. Finally, Fritz. details the sense of ver. 7—9. thus: "neque ipsius deserti natura vos pellexit, neque splendidi hominis, qui ibi nunquam degat, desiderium cepit; sed Johannem, prophetam, qui tum versabatur in deserto, videre volebatis." To the exposition of the antients and many moderns, who suppose that by κάλαμον ὑπὸ ἀνέμου σαλευόμενον he represents the levity and inconstancy of John, Fritz. objects, that "though the mob often flock together to admire a buffoon, yet they never do to behold a wavering person."

8. ἀλλὰ τί ἐξήλθετε, &c. Fritz., with reason, objects to Kuinoel's assertion that ἀλλὰ is for ἦ. And he remarks: "Est h. l. post interrogationes, ut negarentur, propositas obijcientis at (cf. Heindorf. ad Plat. Protag. 71. ἀλλὰ δὴ βελτιόνα ἡμῶν αἰρήσαθε); at, si illo desertum adiisse negatis, quo consilio illuc vos contulistis."

I cannot, however, think that it has the *objective* force. It seems to be merely *continuative*, and serves to the repetition of a former interrogation; q. d. "but now (again) what then went ye out to see." Consult H. Tooke's *Æt. περ.* vol. 1. sub voce *but*.

Οἱ τὰ μαλακὰ φοροῦντες. Fritz. here (after Herman on Soph. *Eclect.* 715.) lays down this distinction between *φέπειν* and *φορεῖν*, that the former is *inceptive*, and simply signifies *ferre*; the latter is *continuative*, and denotes *ferre solera*. And this satisfactorily shows how *φορεῖν* comes to signify *to wear*, which is the sense here, and therefore the *solent* may very well be passed by.

10. The reason why John was superior to the Prophets is this, that he was the celebrated precursor of the Messiah promised by Malachi 3. The words are taken from the *Hebrew*, not the *Sept.* And though in the Prophet the Messiah himself speaks of sending his messenger, Jesus slightly bends the sense to this, that God addresses the Messiah on the sending forward a precursor. (Fritz.)

11. Fritz. objects to the ἐν γεννητοῖς γυναικῶν being taken for ὑπὸ γυναικῶν. And he observes, that γεννητοῖς carries with it a genitive, being of the same sense as *liberi* (so the *Hebr.* פְּרָקִי-תְּבִי in Job 25, 4., the *Greek* τὴν τεκοῦσάν τινος, and the *Latin* *natum alicujus*); neither is γενν. γυν. to be understood of the Prophets who lived before John. Fritz., moreover, objects to ὁ μικρότερος being taken for ὁ ἐλάχιστος; as also to μικρ. ἐν τῇ βασ. τ. ο. being taken for *teachers of the new religion*. Indeed he objects to the two being united. He notices, with approbation, the remark of Chrys., Theophyl. and Euthym., that the words ἐν τῇ βασιλείᾳ τ. ο. οὐρ. μεῖζων a. e. are to be joined, and the μικρ. to be taken of *Jesus*, who so calls himself, in that manner by which we speak of ourselves as of another. See at 3, 3. He then lays down the following as the sense: "verissimè vobis affirmo, non extitisse inter mulierum filios majorem Johanne baptista virum; qui ab eo (nunc) vincitur (ego), in Messie regno (—condito Messie imperio) eum vincit (—certè vincet; cf. ad v. 3.) (quippe Messias)."

12. ἡ βασιλεῖα τῶν οὐρανῶν βιάζεται. Βιάζειν and βιάζεσθαι properly signify *to use force*; of *what kind*, must depend upon the context. After a long and minute discussion of the various significations of the word, and the senses which have been ascribed to this controverted passage, Fritz. lays down the following as the true interpretation: "a Johannis inde ætate usque ad hoc tempus proximè abfuturi regni Messiani nuntius et propagator magnâ contentione et excipitur."

14. εἰ θέλετε δεῖξασθαι, "si vultis pronis auribus audire." To the examples of Wets. may be added Soph. *El.* 658. ἐδέξαμην τὸ ῥηθέν. Eurip. *Hipp.* 692. Or. 235.

15. ὁ ἔχων—ἀκούετω! An exclamation requesting attention to something of moment.

16. ὁμοία ἐστὶ, &c. Fritz. renders: "Est hæc natio pueris in foris sedentibus eorumque amicis similis, qui hoc modo alloquuntur."

18. μήτε ἐσθίων μήτε πίνων. Fritz. objects to Kuinoel's interpretation, "non victu communi utebatur;" and rightly remarks

(from Beza) that this is an hyperbole, by which is signified the meagre and slender fare which John allowed himself. *Δαιμόνιον ἔχει*, i. e., as a Greek would have said, *κακοδαιμονῶ*.

19. *ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*. After a long and able discussion of the sense of these words, Fritz. finally acquiesces in the interpretation of Jensus, who thus takes the words: "Et sapientia causa (scil. quæ contrariis Johannis et Jesu institutis cernitur) justa pronuntiata est, ut huic rei occasionem præbuerint," i. e. ut habita hujus calumniæ ratione sapientia fautores et dicipulos (virtutis studio plane deditos) intueare. Or it may (he adds) be regarded as a *sententia generalis*, and thus expressed: "et solet probari sapientia sic, ut hujus rei opportunitatem suppeditent ejus alumni."

25. *ἀποκριθεὶς ὁ Ἰησοῦς εἶπε*. Arbitror, esse hunc usum hinc maximè derivandum, quod scriptor antegressam quæstionem, quæ responsum hujusmodi exigit, animo quidem finxerit suo sed brevitates causa omiserit. Quippe sensus illius vel e responso elucet. Nam ne Hebræos quidem adducor, ut credam, adeo inertes fuisse, ut sine ullâ ratione et consilio ita loquerentur. (Fritz.)

"*Οἱ ἀπέκρυσας—νηπίοις*. Fritz. adopts the following interpretation of Chrys.: *οὗτοί νυν διὰ τοῦτο (τὸ ἀποκρυφῆναι ἀπὸ σοφῶν) χαίρει, ἀλλ' ὅτι, ἃ σοφοὶ οὐκ ἔγνωσαν, ἔγνωσαν οὗτοι*. And Chrys. cites Rom. 6, 17. *χάρις τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς*. At *ὅτι ἀπέκρυσας ταῦτα*, &c. Fritz. rightly rejects Kuinoel's version, *quamquam—tamen*. And he renders: "quod decrevisti hæc subducere sapientibus, ut a prudentibus recederent s. removerentur, et communicare voluisti hominibus ingenio ac doctrinâ parum florentibus."

26. *ναὶ ὁ πατήρ—σου*. Fritz. commends Palaiet for supplying from the preceding verse *ἐξομολογοῦμαι σοι* before *ὅτι*. And so Euthymius. And he renders: "Sane, o pater, gratias tibi habeo, quod sic maximè, non aliter, tibi placuit !

AN ENLARGED

LIST OF CORRECTIONS ON PART I.

IN the extreme hurry of publishing (at a very late period of the season) Part I., the Author had not sufficient time allowed him to carefully go through his work, in order to form a complete List of Corrections. This he has, however, now done, and hopes that the following (*which will supersede the former*, and be found to include he trusts every error of the least consequence) will be not unacceptable to his readers.

PREFACE.

PAGE 18, line 18, *after* place *add* of residence—21, l. 4. *for* *impressing* read *oppressive*.

VOL. I.

PAGE 65, l. 29, read *σβέννυται*—67, line 7, *r.* *verpos*—68, l. 14, *r.* *religious*—71, l. 2, *r.* *ego*—71, sub fin. *r.* *μὲν*—72, *for* *are* *r.* *were*—74, l. 12, *r.* *ὡς ἔδοξεν*—76, l. 9, *r.* *מחר* *מחר*—77, in. *r.* *Matthiæ*—78, l. 12. *for* *but* *r.* *and*—id. 17, *for* *sentiments* *r.* *significations*—80, m. *r.* *Seneca*—id. *r.* *ἐνεργειῶν*—81, l. 3, *r.* *ἀπλοῦς*—82, l. 29, *for* *where* *r.* *whom*—id. f. *r.* *χρωμένων*—85, m. *r.* *ἡύχετο*—90, m. *r.* *Dion. Hal*—91, l. 11, *r.* *ὥστε*—id. l. 9, *r.* *more properly*—99, m. *r.* *dic*—102, s. f. *r.* *She*—103, l. 17, *r.* *אנן*—id. l. 35, *r.* *Oppian*—104, l. 11, *r.* *aëriis*—106, l. 15, *for* *will* *r.* *may*—107, s. m. *for* *this* *r.* *that*—109, l. 30, *r.* *short one*—111, l. 6, *r.* *ἡμῖν*—111, l. 11, *r.* *ἐρρίπτουν*—111, s. f. *for* *Plaut.* *r.* *Plut*—118, l. 1, *r.* *κονηκ*—119, l. 12, *for* *of* *r.* *with*—122, l. 27, *for* *on* *r.* *of*—128, f. *r.* *ἀσπάσασθαι*—131, m. *r.* *this view*—131, f. *for* *in* *r.* *i. e.*—134, l. 2, *r.* *ἐδειλάσαν*—id. l. 8, *r.* *ἀναμφιβόλως*—id. l. 11, *r.* *αὐτοῦ*—137, l. 7, *r.* *Syriasm*—139, m. *for* *to* *r.* *unto*—118, l. 10, *r.* *bear to be*—121, m. *for* *the passage* *r.* *the miracle*—144, l. 28, *for* *For* *r.* *Now*—145, l. 13, *r.* *קרי*—146, l. 6, *r.* *בב*—149, l. 17, *r.* *words*—135, f. *r.* *λόγους*—159, l. 10, *r.* *effugant*—168, *r.* *with him, they*—172, l. 6, *for* *ü* *r.* *i. e.*—178, l. 30, *r.* *it is said*—181, f. *r.* *Choeph*—182, l. 3, *for* *l r.* *It*—183, l. 25, *r.* *that as before*—so here—184, l. 1, *for* *is* *r.* *are*—184, f. *r.* *πλεονεξίας*—187, l. 29, *for* *there* *r.* *these*—187, f. *r.* *ἐργαλεία*—190, l. 3, *r.* *τετράρχης*—191, l. 4, *after* 16, *insert* *we have*—191, l. 34, *r.* *ἐνεργείαν*—192, l. 14, *r.* *uses*—192, s. f. *point* *μυστήριον*—193, l. 4, *r.* *Machærus*—193, l. 6, *for* *see* *r.* *so, and* *for* *as, and*—196, s. f. *r.* *ἀναγκάζειν*—197, m. *r.* *ἡν*—199, l. 24, *for* *persons* *r.* *sexes*—202, l. 3, *r.* *אנן*—202, l. 17, *for* *ad* *r.*

and, and for note *r.* not—202, l. 19, for authentically *r.* emphatically—207, *f.* for *χώλους* *r.* κύλλους—208, l. 11, for were *r.* are—211, l. 25, for took *r.* take—217, l. 12, after which add was—221, l. 26, for in *r.* i. e.—225, *s. f. r.* *ισω*—226, l. 31, *r.* ἡγησάμενοι—227, l. 33, *r.* the death, and could not—233, l. 3, *r.* διάστροφοι—234, l. 2, after Gentiles add Rosenm. and Kuin., but see my note on 9, l. 29—*id. s. f. r.* *θεραπεύων*—238, l. 5, for should *r.* may—241, l. 2, *r.* and such this was thought—241, l. 6, *r.* ἀνάγκη, and 18, 17—248, l. 26, *r.* *ωικ*—249, l. 30, *r.* μακροθυμείν—249, *f. r.* Hemst. on Lucian—251, l. 4, *r.* iidemque, si necesse—252, l. 25, *r.* popular—253, l. 25, *r.* ὁ δ'—254, l. 11, *r.* hac re—256, l. 13, *r.* Æthiop. vers.—257, *m. r.* *ἐκάλνεροι*—259, l. 27, for was *r.* were—259, l. 34, *r.* *ισομοίρους*—274, l. 29, *r.* omission—279, l. 7, *r.* great ones—290, l. 3, *r.* found it had—295, l. 5, *r.* sheltered—301, l. 3, *r.* αὐθαδέλα—305, l. 4, cancel in—301, *m. r.* mactare—309, l. 27, cancel were—317, *f.* for may *r.* might—320, l. 4, *r.* ἐξέστι—324, l. 9, for which *r.* who—*id. l.* 17, *r.* moved—327, l. 9, *r.* ex te—327, l. 15, for incessantly *r.* intimately—327, l. 22, *r.* Barnabas—*id. l.* 34, *r.* for or *r.* not—348, l. 19, *r.* *τιμᾶτε*—351, *m. r.* *ρωιβ*, and *ιβ*—*id. f. r.* *ρωιβ*—352, l. 8, *r.* syllepsin—*id. m. r.* *σævient*—356, for *πρόσakis* *r.* *ὁσάκις*—364, *f. r.* *π.ρηγγύα*—365, l. 2, *r.* *μῆ*—367, *m. r.* *αὐτῷ*—368, l. 33, *r.* *προομιον*—373, l. 16, *r.* *yp*—375, l. 8 & 9, *r.* *νόει*—378, *f. r.* *ωε* will—381, l. 6, *r.* *zelotæ*—*id. l.* 23, *r.* I see—382, l. 2, *r.* *αδςuetus*—384, l. 33, *r.* difficulty—385, *m.* for shown *r.* shot—387, l. 12, *r.* almost—389, l. 28, *r.* *motitare*—392, l. 5, *r.* growing—392, l. 25, *r.* *ἐκφύσις*—404, l. 10, cancel as—404, 31, *r.* it is—404, *f. r.* *μερίδα σου*—405, l. 9, *r.* as are—405, l. 10, for whose *r.* their—406, l. 38, for was *r.* is—406, *f.* for virgins *r.* maidens, and for maidens, virgins—408, l. 37, *r.* neque—409, l. 24, *r.* *ἀναιδέστερος*—411, l. 19, for it *r.* *ιδ*—414, l. 8, *r.* *ἐπιμυθίου*—416, l. 3, *r.* *ἐγγχος*—416, l. 10, *r.* wouldst—416, l. 31, for *Al. r.* *Aj.*—427, l. 26, for had *r.* have—428, l. 31, *r.* *ἐπισκέπτεσθαι*—431, l. 8, *r.* *ἐπικείσεται*—456, *f.* for this *r.* it—461, 5, *r.* *κρηων*—468, *m. r.* *ωριου*—472, l. 5, *r.* Cels.—472, l. 31, *r.* obtestor—474, l. 4, *r.* *κατεβρήξατο*—474, l. 5, *r.* raptis—474, l. 32, *r.* *βιαινων*—416, l. 4, *r.* *ἐνεδελκυννο*—476, l. 27, *r.* *ἐμαντεύετο*—477, *m. r.* *ἐλαξας* and *δπως*—477, *m. r.* *vellet*—480, l. 3, *r.* *πρωτας*—480, l. 31, *r.* republic—483, *m. r.* *ἀπήξατο*—489, l. 2, for would *r.* should—494, l. 1, *r.* *ἀσυγγνωστον*—497, l. 35, *r.* answered, and addressed—502, l. 18, *r.* *Aj.*—502, l. 25, *r.* it being—503, *m. r.* *Hirtius*—505, l. 15, for are *r.* is—506, l. 17, *r.* *ἐσταν-ρώθη*, and *εὐπορίαν* and *τρέφειν*—510, l. 7, *r.* example's sake—523, l. 25, *r.* *οικται*—524, l. 13, *r.* is to be—527, *f. r.* *Glassius*—527, l. 26, *r.* Jesus, in dying, address—549, l. 8, for word *r.* world.

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ΠΛΟΣ 1, *m.* read *ἀπόδειξις*—2, l. 10, *r.* synchysis—3, *f. r.* is scindere—6, l. 8, cancel of—9, l. 19, *r.* Malela—13, l. 3, for obtain *r.* remain—27, l. 7, *r.* *ἐχει*—28, l. 6, *r.* Laicis—28, *m.* for second *r.* first—30, l. 34, *r.* Geopon—40, *f. r.* *γῆ*—46, l. 9, *r.* *σχολάζουσα*—47, l. 5, for assigned *r.* ascribed—57, l. 27, *r.* Beza—52, l. 27, for argue *r.* agree—64, l. 21, *r.* seemed—68, l. 28, *r.* *συγχώρησις*—69, VOL. I.

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r. had—663, *m.* for *ποῖσιν* *r.* *ροῖσιν*—663, l. 29, for *who* *r.* *which*—667, l. 16, *r.* *ἔμω*—673, l. 22, *r.* *multum*—683, l. 16, for *they* *r.* *he*—687, l. 7, *r.* *ἐναντιοφάνεια*—698, 3. *r.* *τ*—699, *f.* *r.* *autumo*—702, l. 10, *r.* *Longinus*, and for *Leon* *r.* *Leyons*—718, *s.* *f.* *r.* *πικτοῦρα*—725, l. 11. *after* time *add* is not probable, for—727, l. 26, *r.* *breathed* on them—749, *s.* *f.* for *merè* *r.* *meæ*—749, *f.* for *appetiisti* *r.* *oppetiisti*—751, *f.* *r.* *δπον* and *wentest*—755, l. 27, *r.* *Fabricius*.

END OF VOL. I.

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